

GENERAL POLICY DARBAR

(GWALIOR STATE)



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Vol. I.

GWALIOR
PRINTED AT THE ALIJAH DARBAR PRESS,—LASHKAR.

1925

CONTENTS.

Serial No. of Section.	S U B J E C T.	Page.
Dedication	...	i
Foreword	...	iii—vii
Introductory ✓	...	ix—xii
CHAPTER I.—The Education and Up-bringing of the Ruler	...	1—37
1. To surround the child with a good atmosphere	..	1
2. Education, discipline and eradication of shyness	...	1
3. Qualifications of the tutors of a minor Prince	...	2
4. Instructions as to senior Guardian, Tutor and others	...	3
5. Necessity for Urdu and Marathi in Gwalior	...	4
6. To give preference to Gwalior Vernacular Readers...	...	4
7. Mode of imparting religious Education	5
8. The various Policies to form part of curriculum	...	5
9. Discrimination between good and bad	6
10. Test of Education	6
11. Shooting, touring, visiting various parts of India	...	7
12. Tour Regulations	7
13. Preference to be given to riding while on tour	...	8
14. ✓ Pocket money of the Prince	9
15. To develop the understanding of the Prince	...	9
16. Hill Stations	10
17. Education in various arts	11
18. Cooking	11
19. Girl's Education	11
20. Mode of Girl's Education	11
21. Final stages of Education	12
22. Music	13
23. Number of attendants	14
24. Programme for the evening	15
25. Undue Educational pressure in tender years of age	...	15
26. The first 'Kalma' of Education...	15
27. Riding	18
28. Walking	19

Serial No. of Section	SUBJECT.	Page.
29.	Firing	19
30.	Habits and Manners	19
CHAPTER II.—The Advantages of Leading a Regulated Life ...		39—42
CHAPTER III—Regarding the Formation of Character ...		43—77
31.	Man of character	43
32.	Personality... ..	43
33.	Keeping of promises	46
34.	Manner of work and amusement	46
35.	Notions of prestige and personal considerations should not be allowed to come in the way of business	47
36.	Envy and Hatred	49
37.	Self-Control	49
38.	Avoidance of intoxicants	49
39.	Back-biters... ..	51
40.	Avoidance of flatterers	52
41.	Result of association with flatterers and back-biters ...	52
42.	Dealings with back-biters	53
43.	Association	53
44.	Weakness and moving in a limited circle	54
45.	A "Farrash" who gained advantage through the weakness of a Ruler	54
46.	Beware of those near ones	55
47.	A Khidmatgar makes a Sardar feel small	56
48.	Care in spending money	56
49.	Care in spending Pocket-money other than Budget amount ..	57
50.	The fixing of State expenditure as well as of the Civil list ... of the Ruler	57
51.	Evils of spending on self	58
52.	To introduce Taxes for personal expenses	58
53.	Productive works	58
54.	Examples of extravagance	59
55.	Scale of saving household expenditure	60
56.	Advantages and disadvantages of direct dealings	60
57.	Direct purchase of a watch	60
58.	Dealings with recognized firms	61
59.	Advantages of being in direct touch	61
60.	When indirect dealing is advantageous	62

Serial No. of Section.	SUBJECT.	Page.
61.	Advantages of delays in purchases	62
62.	An incident relating to a Venice merchant	62
63.	An incident relating to a Simla merchant	63
64.	An incident relating to a Bombay merchant	63
65.	Making of payments in time	63
66.	Cash payments	64
67.	Advantages of cash payments	64
68.	Every item of expenditure should be reported to the Finance Department	65
69.	Disadvantages due to loss of credit	65
70.	The manner of meeting expenses while travelling in Europe, Bombay etc.	66
71.	Advantages of having friends everywhere	66
72.	People are ever ready to work for a Ruler of good name	66
73.	Customs and usages subsisting between Princes and the gentry	67
74.	Reception of friends	68
75.	Ruler should not stay away long out of his own territory	69
76.	A letter from Lord Curzon	70
77.	Excess of every thing is bad	73
78.	Copying others	73
79.	To give designations to subordinates as regards one's status... ..	74
80.	Standing surety for others	75
81.	Unfaithfulness of friends	75
82.	Treatment of patients	75
83.	Ruler should have recourse to second marriage only when pressed by circumstances	76
84.	Evils of having a large Harem... ..	77
85.	Pilgrimages	77
CHAPTER IV.—Selection of Bride and Bridegroom together with certain observations regarding the care to be bestowed in marriage making and subsequent questions ...		79—87
86.	Selection of a bride or bridegroom	79
87.	Care in the selection of a bride or a bridegroom	79
88.	Selection of girl for a Ruler and her Education	79
89.	Importance of horoscope	80
90.	Change of <i>Gotra</i> for marriage	80

Serial No. of Section	SUBJECT.	Page.
91.	Physique of the girl	81
92.	Selection of a boy for a girl	81
93.	Marriage of a girl	81
94.	Harmful effect of marrying a girl early	81
95.	Bad results of marrying in outside one's caste or community	84
96.	Maharashtra Hitchintak Sabha... ..	86
97.	Training of a Ruler's wife	86
98.	Harmful results of mother not nursing the baby	86
CHAPTER V.—Religion		89—96
99.	Rang Panchami	91
100.	Sharad Puno	91
101.	A Shastri on adoption	92
102.	Directions to Shastri to tell the truth	93
103.	Ashrit Department not of "Parwarish"	94
104.	A dispute between Brahmans and Marathas	94
105.	Settlement of religious or communal disputes	94
106.	Settling of religious disputes	95
107.	Following hereditary religions and customs	96
CHAPTER VI.—Method of work and General Information regarding the Administration of State		97—268
108.	Good results of the Ruler working in his office	97
109.	Treating of notes by reference to file	98
110.	Laying down of principles of work	98
111.	Precedence of urgent matter on ordinary matter	98
112.	Putting forth effort in doing work	99
113.	Three modes of dealing with a new proposition	100
114.	How to dispose of heavy work... ..	100
115.	Haste	100
116.	Report, Notes, Charge-sheet and Review... ..	101
117.	Review of Administration Report	102
118.	Transfer of charge	105
119.	Officiating charge	111
120.	Appeal at time of taking over charge	111
121.	Making over charge by a Ruler	111
122.	Each one to do his own work	112
123.	Bad results of unduly increased correspondence	112
124.	Office work	113

Serial No. of Section.	SUBJECT.	Page.
125.	Higher officers not to meddle unduly in their subordinates' work	115
126.	Ruler should contrive directing officers to do their work properly	115
127.	Reason of calling weekly confidential reports from Subas ...	117
128.	The object of Annual Report	118
129.	Religious toleration	122
130.	Information necessary for a Ruler	122
131.	No attempt at discussion without previous study ...	122
132.	Consulting records	123
133.	Hints as to speech making	123
134.	Thanks to Government and its Officers	128
135.	Consultation	130
136.	Undesirable but graceful proposals	131
137.	Manifestations of joy	132
138.	Position of a Ruler in putting on restrictions ...	132
139.	Putting matters right	134
140.	Appointment of commission for purposes of administration ...	135
141.	Advantages of appointing committees	135
142.	Undesirable result should not cause discouragement ...	135
143.	Serious feeling at non-compliance of orders	136
144.	Plan to effect improvement	137
145.	Result of trusting the reports of District officers ...	138
146.	Advantages of plain speaking	138
147.	Inducement to plain speaking	139
148.	Taking of leave	139
149.	Policy as to granting leave	140
150.	Treatment of officers... ..	140
151.	Object of entertainment allowance	141
152.	Importance of orders in the districts	141
153.	Control	142
154.	What is discipline?	143
155.	Capacity of exacting obedience to orders... ..	143
156.	Precaution of work being done in the English language ...	146
157.	Vernacular language of the country	146
158.	Preparation for Famine	147
159.	Equal treatment of all classes	149
160.	To make imported officers to follow the orders and Policy of the Darbar	152

Serial No. of Section.	SUBJECT	Page.
161.	Terms of employment of imported officers	155
162.	Two classes of work under one officer	156
163.	Mistake of screening one in fault	156
164.	Bad effects of taking action on rumour	157
165.	Cliques	158
166.	Views of Civilians about the Military	160
167.	How people who lead honest men astray should be treated ...	161
168.	Treatment of servants and subject when they commit mistakes	162
169.	Timely information	162
170.	Demands for increase of pay	163
171.	Issue of orders through Memorandum	163
172.	What policy should be adopted generally in cases of misap- propriation	163
173.	Realisation of fines from the person fined	164
174.	Treatment of dismissed officers by the officers and object of the Darbar	165
175.	A few necessary hints for sending messages	165
176.	Regarding Telegraph, Telephone, and acquisition of property in British India	166
177.	Purchase of property... ..	166
178.	Secretariat Library	166
179.	Policy regarding public libraries	167
180.	Utility of Mir Farsh... ..	167
181.	Friendly relations with the Resident in the absence of the Ruler	168
182.	Principles of presenting address to the Ruler	168
183.	Board Sahukaran	168
184.	Financial benefit for children	170
185.	Policy relating to organisation of Society and Sabhas ...	171
186.	Obtaining of sanction for organising Societies	173
187.	Offering bribe to Ruler	173
188.	Associating the public in the administration	174
189.	How the Public can approach the Darbar	174
190.	Advantages of taking the Public in confidence	175
191.	Necessity of appointing commission for public grievances, &c.	175
192.	Criticism	176
193.	Object of Criticism should be improvement of work ...	176
194.	Advantages of mixing with Government officers and attending Chamber of Princes	177

Serial No. of Section.	SUBJECT.	Page.
195.	Taking part in Chamber of Princes	177
196.	Visit to Simla or Delhi	178
197.	Question before the Chamber of Princes... ..	178
198.	Bad results of Divide and Rule Policy	184
199.	How to rule a State	185
200.	Treatment with the Editors of Papers	189
201.	Obtaining intimate knowledge before going to a town or country	189
202.	Result of sending youths to Europe for Education ...	191
203.	Results of weaknesses of an officer	194
204.	Difficult position of the Ruler	194
205.	Officer's carelessness towards work and Darbar interest ...	201
206.	Abuse of authority	202
207.	Tendency to work half-heartedly on becoming Head of the Department	202
208.	Officers' non-compliance of Rules	202
209.	Treatment of Officers disregarding Darbar's wishes ...	203
210.	Conditions to be made with those who do not like out-door duty	204
211.	Tendency to increase Staff and Stationery	205
212.	An Engineer estimates five times the amount submitted by a Mistri	205
213.	Showing the efficiency of work by mis-representation ...	206
214.	Showing off	206
215.	Method of transfer by officers	206
216.	The spirit of the times	207
217.	Darbar's appreciation of services and officer's ungratefulness...	208
218.	Public confidence in officers	209
219.	Manner of presiding	210
220.	Members of the Government and the Heads of Departments...	211
221.	There should be one principle for the Ruler and the Members of Government	212
222.	Duties of non-official members... ..	214
223.	Treatment of non-official members of Majlis-i-Qanoon ...	215
224.	Social and official duties of Members	215
225.	Decision of members in Religious matters	215
226.	Inability to penetrate to the essence	217
227.	Methods of inviting public opinion	219

Serial No of Section.	S U B J E C T .	Page.
228.	Lightening the work of Members	219
229.	To bring the mistakes of the Ruler to notice and have them rectified	220
230.	Reasons for selecting from among the members of good families	221
231.	Utility of having officers of good families	222
232.	Qualities specially looked into at time of selection ..	223
233.	Head of Department to be consulted when making a new appointment	224
234.	Appointment of an outsider after due inquiry into his antecedents	224
235.	Preference to people of the State	224
236.	Officers' mutual behaviour	226
237.	Proper work to Proper Officers	226
238.	Degree-holders	227
239.	Refusal of degree-holders to serve on low pay ...	228
240.	Duties of officers and the Darbar's expectations ..	230
241.	Illustration of officers not doing their work properly	231
242.	Officers should be zealous of Darbar's honour ...	232
243.	Officers can please their master by working themselves	233
244.	Officers' duties to fulfil the wishes of Darbar ...	233
245.	Distinction between Private and State Property ...	234
246.	How to create Private Property	234
247.	Principles of Privy Purse expenditure	234
248.	Principles of pocket expenses	235
249.	Privy Purse and State Property	235
250.	Departments under Private Secretary	235
251.	Definition and difference between State and Pocket expenses	236
252.	Distinction between State and Privy Purse expenses	237
253.	Reward and punishment for good and bad services	237
254.	Honours and Titles	238
255.	Jagir grants	238
256.	Rewards with regard to merits... ..	238
257.	Favours and grants	239
258.	To secure titles at a cost of purse	239
259.	Grant of honours and titles to Jagirdars... ..	240
260.	Tours	240
261.	Necessity of tour by officers of Education Department	241

Serial No. of Section.	SUBJECT.	Page.
262.	Irregular counting of touring days	241
263.	Disallowing of motor cars for touring purposes	241
264.	Extracts from Annual Reports regarding tour	242
265.	Principle of inspection by the Ruler and Members of... Government	243
266.	Extract from Annual Report regarding Inspection...	244
267.	Insufficient time for tours	245
268.	Rules for Pujaris, Khadims, etc., of places of worship	246
269.	Education of minor Mutwalli	246
270.	Jayeshwar Mahadeo Temple	247
271.	Grant of Sanads to mosques and shrines...	248
272.	Benefit of special training	248
273.	Members of good families sent for special training...	249
274.	Training Natives of State for technical services	249
275.	Want of interest in those attached for training	249
276.	Appointment of Commission every three years	251
277.	How to test progress... ..	253
278.	Hearing of petitions	253
279.	Anonymous petitions	254
280.	Direct petitions to the Darbar	254
281.	General principles relating to petitions	256
282.	Petitions and the method of their disposal	259
283.	Method of correspondence between Officers and Peshi Officer	262
284.	Preparation of a test case	262
285.	Replies to petitioners	263
286.	Mode of making petitions in some States	263
287.	Reason of discontent	263
288.	Prevention of public discontent	263
289.	Causes of democratic ideas	264
290.	The mode of preventing ideas of self-government	265
291.	Strikes	265
292.	Treatment of agitators	267
CHAPTER VII.—Reflections on Matters of a Miscellaneous Nature...		269—316
293.	Helping the Government in times of war	269
294.	No work on holiday	269
295.	Stoppage of work on holidays	270
296.	Number of working days	270
297.	Public duty to bring Ruler on right path	271

Serial No. of Section.	S U B J E C T	Page.
298.	Reading of auguries	271
299.	Evils of absence of sincere relations between the Ruler and officers and respectable citizens	274
300.	Treatment with relations	275
301.	Foreign officers to be treated according to their rank ...	276
302.	Illustrations of some ill advised action	276
303.	Bad system of realising money in the name of Neota or Aher	277
304.	How to escape unjust exactions during Railway journey ...	277
305.	Incident relating to a quarrel between a servant and sergeant	277
306.	Means of recreation	279
307.	Confiscation of land if not properly utilized ...	281
308.	Officers to keep State bungalows appropriately furnished ...	282
309.	Will	282
310.	Trust in favour of girls	283
311.	How Government Officers and Royal Guests be addressed ...	283
312.	Invitations at important occasions to High Officers ..	284
313.	Some high official to be invited for giving away Medals ...	284
314.	Graveyards... ..	284
315.	Taking part in Jalsas... ..	285
316.	Proper Jalsa	285
317.	How to behave as a guest	286
318.	Treatment of guests	287
319.	Guidance of servants... ..	288
320.	Not asking others to tip the servants	290
321.	Purity of Maratha Race	290
322.	Mode of making Nazar, Nochwawar and bestowing Poshak ...	290
323.	How one's relations be addressed	291
324.	Necessity for officers to know the customs of the State and to follow them	291
325.	How a small hearted man arranged for an entertainment at the instance of a European friend	291
326.	Effect of not being helped by friends in time of need ..	292
327.	Meaningless talk	292
328.	Not to discuss administrative matters when off duty ...	293
329.	Appreciation of services of an officer	294
330.	Mausoleums of Scindia	295
331.	Meeting Faqirs and Darweshes	295
332.	Karkhanejat Department	296

Serial No. of Section.	SUBJECT.	Page.
333.	Every thing should be kept with care and in proper condition	297
334.	Ladies should attend to the business of the house...	... 305
335.	Old custom of Zanankhana ... ..	... 305
336.	The Parda system ... ..	... 305
337.	Palace Physician ... ..	... 307
338.	Master of Ceremonies and the A.D.C's. ... ..	... 307
339.	Acceptance of Present by another State...	... 308
340.	The custom of "distributing sugar" ... ..	... 309
341.	Invitation to marriage ceremony ... ..	... 309
342.	Balantvida or Presents on the birth of a child ... ..	... 309
343.	Munj ceremony ... ..	... 310
344.	Present to a child first coming for Salam ... ..	... 310
345.	Necessity of caste system in India .. ..	... 311
346.	Disagreement with wife ... ..	... 311
347.	Guardian to get information beforehand about a foreign country ... ..	... 313

APPENDICES.

348.	Appendix No. I.—Proceedings of the Majlis i-Khas held on the 29th of July 1922, in connection with the Meeting of Jagirdars	319—330
349.	Appendix No. I—B.—Dakhla in brief about the Urs of Shri Mansur Shah Sahib and the Utsava of Gokul Ashtami	331—334
350.	Appendix No. II.—A few Principles relating to work in a Programme of Tours... ..	335—381
351.	Appendix No. III.—Extract from Motor Car Rules	382—383
352.	Appendix No. IV.—An Example of the Advantages of keeping direct touch with the Manufacturers	384—385
353.	Appendix No. V.—	386
354.	Appendix No. VI.—Darbar's Views regarding the Pay- ment of Debts contracted by Ruling Princes while travelling through Europe	387—389
355.	Appendix No. VII.—The Case of Abu Joshi	390—400

Serial No. of Section.	SUBJECT.	Page.
356.	Appendix No. VIII. —Preparation of Notes and recording Opinions	401—411
357.	Appendix No. IX. —Orders relating to knowledge of Previous Record	412—421
358.	Appendix No. X. —Darbar Order regarding the compi- lation of Handbook	422—423
359.	Appendix No. XI. —Darbar Order for the guidance of Officers holding officiating charge of office	424—425
360.	Appendix No. XII. —Specimen of a Charge Sheet ...	426—437
361.	Appendix No. XIII. —Relating to Darbar feeling sometimes small when orders have not been carried out by officers	438—440
362.	Appendix No. XIV. —In Official Correspondence preference should be given to Hindi	441—443
363.	Appendix No. XV. —Unexecuted Orders issued through the Reviews on the Annual Admin- istration Report ..	444—449
364.	Appendix No. XVI. —The Case of Narayan Rao Tehsildar, Esagarh	450—452
365.	Appendix No. XVII. —A List of the Memoranda issued up-to-date	453—461
366.	Appendix No. XVIII. —A Law to Regulate the Registration of Societies	462—472
367.	Appendix No. XIX. —Notification regarding the Result of the Enquiry made on the Complaint of Bhagwan Das	473—483
368.	Appendix No. XX. —Proceedings of the Zamindari Con- ference held at Karera on the 30th and 31st January, 1920, under the presidency of His Highness the Maharaja Scindia	484—565
369.	Appendix No. XXI. —Orders relating to the Education of Pujaris in their proper Duties ...	566—574
370.	Appendix No. XXII. —The Land Records case which led to the issue of Circular No. 3 of Samvat 1978 from the Peshi Office	575—594

Serial No. of Section.	SUBJECT.	Page.
371.	Appendix No. XXI.—Darbar's Observations and Directions as regards the inattention of Officers to the Petitions of the Public	595—601
372.	Appendix No. XXIV.—Instances showing the Manner of Disposal of Petitions	602—606
373.	Appendix No. XXV.—A Typical Case	607—624
374.	Appendix No. XXVI.—Matter relating to the Strike by the Staff of the Gwalior Light Railway	625
375.	Appendix No. XXVII.—Realisation of Money in the name of Neota and Aher	626
376.	Appendix No. XXVIII.—Trust Deed of Shrimati Mary Kamla Raja Sahiba	627—631
377.	Appendix No. XXIX.—Darbar's Ruling to Guard the Purity of Maratha Families	632—634
378.	Appendix No. XXX.—The Jija Maharaja Chhatrri Trust ..	635—643

DEDICATION.



I dedicate this work to the Almighty Who
rules supreme over the destinies of
all and pray to Him in all humility
to shower His Blessings on
our Country and grant
wisdom to her
people.

MADHAV RAO SCINDIA,
Maharaja of Gwallor.

FOREWORD.

God's will is supreme and though things take their course as it pleases Him yet it is the duty of the servant of His creatures and well-wisher of the country that he should endeavour to do good to all as far as lies in him whatever may be his limitations as to experience and knowledge.

Therefore relying on the Almighty I have ventured to undertake this task.

The energy I have expended and efforts I have put forth in writing this Policy have mainly been inspired with the aim that the work may prove beneficial to the next generation (in which I have meant to include the Ruler as well as the officers, subjects, etc.) so that for purposes of administering the State and shouldering the grave responsibilities thereof they might discover in this collection a storehouse which may serve to the Ruler, officers and subjects of the State, as a guide, philosopher and friend; also the ways and means for the well-being and prosperity of the subjects and those conducive to the progress and good name of the State may lie clearly chalked out before them and they may not have to wander aimlessly for want of a well-tryed and sympathetic guide. A careful study of these pages will clearly indicate the path whereby good reputation can be earned, infamy avoided, popularity gained and prosperity and advancement of the State secured. It will also show how feelings of sympathy and affection may be developed and ever improved amongst one another—master, Government, friends, subjects, officers and relations.

No doubt I have sounded notes of warnings very often and insistently and have laid my fingers at the mistakes and pointed out ways to rectify them according to my views. I have also pointed out how to supervise everything and how to guard oneself against misunderstanding.

I have the satisfaction, however, and I can express it without any fear of contradiction that to a critical reader it will be evident

as to what my ultimate goal and the real desire of my heart is ; devotion to religion, checking of falsehood, dissemination of truth and of honest and loyal dealings.

I have also expounded in this work how a man can attain honour, what personality means, how treachery has to be stopped, what equity, justice and honesty mean, what criticism is and what is meant by constructive and destructive criticism, how to balance things, how to lead a regular life to keep up health, how to deal with political and financial questions, how to improve mutual relations, what are manners and how the subjects can be kept pleased, what are the ways of producing good citizens, what is meant by management of household affairs and what the education of a prince should be. In short what line of action is beneficial and good.

I feel happy to say that these Policies have been completed in consultation with Members of Majlis-i-Khas and the Jagirdars. The resolutions and proceedings of the Jagirdar's Meeting is given as **Appendix No. 1.**

Since this compilation is composed of different subjects connected with various departments and general principles of administration, therefore, with a view to proper arrangement it is divided into twelve volumes as detailed below :—

Volume I.—General Policy, dealing with matters of a general nature.

Volume II.—Policy dealing with the Political Department.

Volume III.—Policy dealing with the Military and Police Departments.

Volume IV.—Policy dealing with the Home Department.

Volume V.—Policy dealing with the Departments of Revenue and Agriculture.

Volume VI.—Policy dealing with the Finance Department.

Volume VII.—Policy dealing with the Legislative and Judicial Department.

Volume VIII.—Policy dealing with the Appeals Department.

Volume IX.—Policy dealing with the Department of Trade, Customs and Excise.

Volume X.—Policy dealing with the Department of Education and Municipalities.

Volume XI.—Policy dealing with the Jagirdars and Mansabdars.
Volume XII.—Policy dealing with the Relations between the Ruler and the Ruled.

I have much pleasure in recording my thanks and sense of gratitude to the gentlemen who have assisted me in the preparation of this work. Their names are given below :—

1. Lt.-Col., Amir-ul-Umra Sardar Appaji Rao Sitole Anklikar, K.B.E., C.I.E., Member for Revenue and Agriculture.
2. Major-General Sardar Rao Raja Ganpat Rao Raghunath Rajwade, Mashir-i-Khas Bahadur, C.B.E., A.D.C. to His Excellency the Viceroy and Governor-General, Army Member.
3. Lt.-Col. Pandit Kailas Narain Haksar, B.A., C.I.E., Mashir-i-Khas Bahadur, Political Member.
4. Shrimant Sadashiv Rao Khase Sahib Pawar, Home Member.
5. Umdat-ul-Mulk Maulvi Abdul Karim Khan Sahib, M. A., Bar-at-Law, Member for Law and Justice.
6. Rao Bahadur Raoji Janardan Bhide Sahib, Muntazim Bahadur, Finance Member.
7. Rai Bahadur Munshi Gajpat Rai Sahib, Muntazim Bahadur, Member for Trade, Customs and Excise.
8. Pandit Keshav Rao Sadashiv Ketkar, B.A., LL.B., Officiating Member for Appeals.
9. Pandit Sadashiv Rao Gopal Parchure, Officiating Member for Education and Municipalities.
10. Sardar Syed Ghani Mohammad Hazratji Sahib.
11. Sardar Raghunath Rao Nana Ingle, Jagirdar, Rai.
12. Rao Bahadur Thakur Ishwari Singh Sahib, Jagirdar, Dhabla Dhir.
13. Yeshwant Rao Sahib, Jagirdar, Mandloi.
14. Chaudhri Randhir Singh Sahib, Jagirdar, Sakwara Danola (Chanderi).

15. **Thakur Dip Singh Sahib, Jagirdar, Chotia Balod.**
16. **Thakur Arjun Singh Sahib, Jagirdar, Sukhera.**
17. **Munshi Syed Mohammad Ali, Peshi Officer.**
18. **Munshi Mohammad Rafi Ullah, Head Clerk, Political Department.**
19. **Pandit Raghunath Rao Krishna Joshi, Enquiry Officer.**
20. **Munshi Prem Narayan, Tehsildar, Officiating Enquiry Officer.**

What little service I have been able to render to my State and country has been due to the pains taken, the interest and solicitude displayed in my training and up-bringing by those whose names I mention below. The good that I have derived has been such that I can never forget my obligations to them nor can I sufficiently thank them for it :—

1. My revered mother the late Maharani Sakhya Raja Sahiba Scindia, C. I.
2. My revered maternal grand-father Sardar Sir Krishna Rao Bapu Sahib Jadhoo, Madar-ul-Moham, K.C.I.E.
3. Master Pran Krishna Sahib who taught me Elements of Urdu and English.
4. Pandit Gopal Pant Guruji who taught me Marathi.
5. Pandit Anandi Lalji who taught me Arithmetic and Geography.
6. Pandit Ram Rao Gopal who taught me Sketching.
7. Surgeon-General A. M. Crofts who gave me the General Training.
8. Pandit Dharam Narain Sahib who taught me English.
9. Mr. J.W.D. Johnstone—English Education in its final stage.
10. Babu Puranchand who taught me Survey.
11. Col. D. G. Pitcher who gave me final training in the Survey and Settlement work.
12. Sir Donald Robertson who taught me the art of governing State and the Judicial work.

- 13. Lord Lansdowne.
- 14. Lord Curzon.
- 15. Lord Minto.
- 16. Lord Hardinge.
- 17. Sir Dunlop Smith.
- 18. Col. Bannerman.
- 19. Col. Barr.
- 20. Sir Hugh Daly.

These Personages
were generally helpful
to me.

WITH REGARD TO MILITARY TRAINING.

- 21. Vithal Rao Palwe taught me Riding.
 - 22. Col. Ulfat Singh.
 - 23. General Abdul Ghani.
- } Taught me Drill.

GUARDIANS.

- 24. Mama Sahib Bhosle.
- 25. Bhaiya Sahib Apte—He also taught me Riding.
- 26. Hassan Khan Bhaiya Khawasiwale
- 27. Rao Sahib Shinde.
- 28. Naik Sahib Nimbalkar.
- 29. Ambuji Rao Gharge.

In the end I pray to the Almighty God that He may in His mercy fulfil the object with which I have compiled this work ; that no misunderstanding may arise and good may come to all.

MADHO BILAS, SHIVPURI,
Dated the 1st August 1922,
Samvat 1979.

M. SCINDIA.

INTRODUCTORY.

1. The sacred and important position which the family of Shri Sahib occupies in the history of Scindia, the circumstances in which it came to be connected with the House of Scindia and the favours which we had the good fortune of being blessed with, have all been described in the History of the Jagirdars of this State. I would, however, give an account, as far as I know, of that connection which, happily for the State, had its beginning in the following manner :—

Sawasthan Shri Sahib.

2. When Maharaja Mahadji Scindia left the Deccan for his Northern Campaigns he had left behind his family in Poona. As there were no means of easy communication in those days such as exist to-day (as a result of the administration of the British Government) the Maharaja's family did not get, for a long time, any tidings of the Maharaja and were, consequently, feeling very distressed and uneasy. They did not know whether the Maharaja was alive and well, or had fallen in action or had died a natural death. At this time the family came to know of Shri Mansur Shah Sahib and that a Mahatma like him was living at a certain place. On learning this, the wife of Mahadji Maharaj went to this famous Saint. The lady presenting herself before the Saint, and laying herself at his feet told him of her trouble. The Shah Sahib taking pity on her comforted the lady by saying that her husband was safe and sound and would soon return to her. This was found to be true. It created in the Scindia Family a great feeling of devotion towards Shri Mansur Shah Sahib and as a consequence the family have ever since abstained from eating pig's flesh and all animal food which has not been slaughtered according to the Islamic Law. Before all else it is most important that this practice should be strictly followed by our Family, nor should we allow ourselves to use any thing which is prohibited by Islam.

3. Under the present conditions of the world, however, for instance on occasions of a journey overseas, residence in hotels or staying with people who are strangers to our customs and traditions, it is quite

possible that such prohibited dishes might find a place on our table. The best way, therefore, to avoid such a contingency is to tell the people concerned beforehand that we are prohibited from using such and such things e.g., pig's, flesh, beef etc. If, in spite of this precaution we are unwittingly served with any of these dishes the responsibility will lie with them. But we must always strive to guard against such things. When staying with people who are not familiar with our peculiarities it is safe to take their butler or some other responsible servant in our confidence and ask him to spare us from the diet specified above.

4. It should be our constant care to see that the education, mode of living and the general deportment of the head of this family, *viz.*, the **Sajjadanashin** should be such as to command the respect of the Muslim public. It has ever been my earnest desire to see this ideal fulfilled but I am sorry to say that I have not been successful.

5. The family of Shri Sahib, although a Jagirdar of the State, does not stand on the same footing as the other Jagirdars. If, therefore, in spite of our endeavours the **Guruji** pays no heed to our good intentions, we have only to rest content with the fruits of our ill-luck, and, assuming the control of his estate should manage its affairs according to the traditions of his house and provide for the maintenance of the Shri Sahib. But we must persistently endeavour to see that the members of this honourable family should attain such reputation for piety and righteousness as to make people flock to them from far and near to kiss their feet.

6. I consider it as my misfortune and it has been a source of great distress to me that, despite every endeavour for the last two generations, the Head of this venerable family has not comported himself in a desirable manner; but this should not deter us from looking after the education and the general bringing up of the children that they may attain the eminence alluded to above, and this despite the disapproval or obstruction of the parents. If necessary the children may be separated from the parents with a view to their proper education and training.

7. The time-honoured custom of our house is that in public Darbars where Shri Sahib is present he (Shri Sahib) sits on the **Gadi** and the Ruler takes his seat on a **Ghashia** close to the **Gadi**. It is also customary that the Ruler does **Mujra** (*i. e.*, bends down and Salams him) to Shri Sahib and addresses him with folded hands.

(The people nowadays are forgetting all ideas of respect due to their master and consider it derogatory to kiss the master's feet, yet it must be known that we are firm in respecting the ancient customs of our House.)

8. The amulets which were given to our family by Shri Sahib have been preserved in the **Devghar** and like other gods of our family are worshipped in daily **Puja** (worship). The **Urs** of Mansoor Shah Sahib is celebrated in the month of Bhadon for which proper Regulations have been made. There should be no diminution either in the ceremonies or the expenses of the **Urs**. We must try to increase the allotment from time to time. For instance, it would not be inappropriate if all permanent increase in the revenues of the State were charged with $\frac{1}{2}$ a pie per rupee and the amount thus realised allotted, in equal shares, towards the expenses of the **Urs**, **Giarhwin Sharif**, **Moherram**, **Gokul-Ashtami**, **Saptah** and the **Anusthan of Kul-Swami**.

9. The Ruler is required to observe fast on the **Urs** day and has to attend to each and every detail of the ceremony with implicit faith and devotion. Our actions of the preceding year are judged on that day and it is signified to us through **Prasad** whether we are in favour or not. If we have passed the year in doing good and right, or if a piece of good fortune is destined for us in the coming year we are favoured by Shri Sahib and apprised of it by means of the **Prasad**. If we have erred during the year we are not similarly favoured and the **Prasad** is withheld. By **Prasad** is meant the falling in our lap of the flowers or **Bel-patra** which are placed on the sacred amulets. It is considered as an exceptionally propitious omen if the **Prasad** is signified by the coming down of the turban.

This ceremony should be performed with strict regard to cleanliness of body and chastity of thought.

10. It is customary that one **Deg of Zarda** (a cauldron of sweet rice), after making the usual prayers according to the Muslim rites, is distributed to the poor. It should be our special care to see that the quantity and the quality of the offering in question is not allowed to suffer and that it is given away, after a proper prayer, to the poor and indigent people only.

11. Our Family regards two things of prime importance—(1) the Utsav of **Gokul Ashtami** and (2) the **Urs** of Shri Mansur Shah. It is a matter of great importance and should in no case be lost

sight of that whenever we have to go to some battle or war we have to perform a special **Urs**, and it is only when the **Prasad** is granted that we have the Shri Sahib's permission to go.

12. Once during my father's time it so happened that His Highness waited the whole night but the **Prasad** was not made. The next day he again organised the **Urs**, observed the fast and performed the **Puja** and the **Beajan** with the result that he was honoured by a **Maha Prasad**, the result being that through the blessings of God I was born during that year. **Maha Prasad** is when the turban comes down, whereas **Prasad** is signified by means of flowers or **Bel-patra**, whether one or more.

13. The manner in which the **Urs** and the **Qokul Ashtami** are performed is known to the Khasgi people and also a set of rules has been prepared for the convenience and guidance of the Ruler and the officers concerned : **vide Appendix No-1 B.**

14. I have such a great faith in the Shri Mansoor Shah Sahib that in the least of difficulties I seek his help and take a vow for making offerings in his name and I invariably attain my object.

(ENGLISH TRANSLATION.)

DARBAR POLICY,

CHAPTER I.

THE EDUCATION AND UP-BRINGING OF THE RULER.

1. Inasmuch as the prosperity of the State and the well being

To surround the child with a good atmosphere.

of its people are dependent on the Education and up-bringing of the Ruler, it is of extreme necessity that the child (minor Prince), as soon as he is able to move about, should be kept in such a wholesome and healthy atmosphere that he may from the very beginning tread the proper path. By wholesome atmosphere I mean that the manners and conduct of the people in attendance on the Prince should be such as to benefit him.

2. Whatever the age of the child, he should be sent out for an airing daily and as long as he is not able to stand up and move about he should be sent for an hour or two in the open air in a preambulator. When he is strong enough to move about, he should be taken to a well shaded place where he could play in the open air. The place provided for this purpose should be covered with soft dust or sand to allow of his playing barefooted.

3. The children should be sent regularly to a Regiment which has

Education, discipline and eradication of shyness.

the reputation of having good discipline and efficient training so that an idea of discipline and obedience to order should be instilled in their mind. It is not necessary that for purposes of this training any difference should be made between a male and a female child, both should be equally subjected to this course. By subjecting the children to this course it is not meant that they should undergo a regular course of training at this tender age, but the object is that they should remain under an atmosphere of discipline and

order, so that they may not have the shyness of the children kept in a limited circle. For, it has often been seen that the children who move in a limited circle, when taken to an assemblage, are usually very shy and silent. They do not speak to anybody and are generally seen crying or looking with downcast eyes.

4. The tutors of the minor Prince should be men of the type of

Qualifications of
the tutors of a
minor Prince.

General Crofts, Mr. Johnstone, and Pandit Dharam Narayan Sahib. They had the qualities of being far-sighted, had a true perception of the ups and downs of life, had an insight in matters of administration and were conversant with the art of teaching. It is, therefore, recommended that the men appointed for this important work should have the qualities of being staunch followers of their religion, and have a perfect faith in God (an athiest being the most undesirable person). They should be such as would easily mix with us. They should be men of a cool temperament, an open mind and amiable disposition and be well conversant with their duties and obligations as tutors. They should further have a clear conception of the customs and manners of the various communities. The manner of their living should be such as is calculated to inspire respect and esteem in the mind of the young Ruler and should further imbue him by degrees with a strict regard for the manners and customs of his own family and help towards maturing his religious convictions. For instance, if it is ordained that such and such a day should be observed as a fast, he should consider it his duty to respect that ordinance. Similarly, he should refrain from going out for a shoot when there is an eclipse. There should be separate tutors for English and the mother tongue.

5 As the question of the Education of the minor Prince is dependent, to a great extent, on the capacity, tact and supervision of the tutors, it seems desirable that before expressing ideas on the Education of the Prince a few necessary instructions should be recorded for the benefit and guidance of the tutors themselves.

The guardians and tutors of Rulers should bear it in mind that customs and habits of Europeans and Indians are as poles apart, *e. g.*, when Indians take to a particular habit or sets of habits they become wholly immersed therein. If they start drinking they become addicted to alcohol and have no concern with anything else and if they have begun to play polo that becomes their sole occupation to the exclusion

of all else, if inclined towards shooting they talk and think of nothing else, if they attend to studies, they become book-worms. When it is said that they exclude everything else, by this is meant that they do not pay the attention that is necessary. Therefore Indian Princes should be so educated and brought up that they may act as Europeans generally do, *i. e.*, working, playing, attending social duties and functions at their proper time and with proper attention and interest.

If, however, more attention is paid to play than work it should be concluded that the object of proper education and up-bringing has not been attained.

It has often been noticed that this point is ignored by European tutors when bringing up Indian Princes, the result of which is that the Princes get bad name, though really the blame would be with the tutor, because if the tutor had been careful from the beginning the undesirable result would not have taken place.

Both from the social and business points of view the Indians should pay particular attention to entertainments, sports and business; they should acquire a thorough efficiency in all these three; they should not neglect the one at the expense of the other.

Since it is our object to have the future Prince efficient in business, entertainment and sports they should attain such a pitch of perfection in all these three that the public cannot but acknowledge it and no one may be able to point his finger at him. It is therefore necessary that the guardians and tutors should pay special attention to this. If the young Ruler is not proficient in everything, his administration will not be a successful one, nor his subordinates will have real honour for him. To safeguard these things should be the first duty of the tutors.

6. The people who are in attendance on the minor Prince

Instructions as to
senior Guardian,
Tutor and others.

should be sensible, good-natured, well-informed and respectable people; but it must be seen that they are not so advanced in years that the infirmities of their age keep them from constantly remaining close to the Prince. They should further be able to impart useful and indispensable knowledge in the course of their daily conversation and be also fitted to reform and improve his morals.

7. The guardians and tutors in general are led into the habit of checking, unnecessarily, the inclinations of the young Prince, For

instance, if the Prince desires to gallop his horse they check him from doing so without any valid reason. Similarly, when going out for a shooting the tutors ignore their duty and desire to have a first shot in precedence of the Prince. As a matter of fact, it is their duty to train the Prince in the art of shooting. They would be grievously mistaken if they were to think that the shoot was organised for their enjoyment rather than intended for the training of the Prince. It is of frequent occurrence that the Prince desires to have a shoot but the guardian or tutor not favouring the idea come in his way and spoil the game. Similarly, the Prince desires to do something or other quite reasonable but he is checked by his tutors because they have not the necessary zeal and energy to cope with it. Such an attitude is only calculated to create a bad effect on the children's mind. The tutors and guardians should, therefore, be very cautious in such matters. They must know that they are children and children; a child of a patient and enduring disposition would put up with such a treatment, while a child of different temperament is likely to resent it. It is therefore wise to guard against anything that may dishearten the child.

8. The first item of Education should be the mother tongue.

Necessity for Urdu
and Marathi in
Gwalior.

For purposes of Gwalior Urdu and Marathi are quite indispensable. Then comes English. If it could be extended to the standard of the Degree examination so much the better, but in no case should it be lower than the matriculation: the manner of teaching corresponding strictly to what I have outlined in the Policy of the Educational Department.

9. As far as Urdu, Hindi and Marathi are concerned, the

To give preference
to Gwalior Vernacular
Readers.

Readers prepared in Gwalior should be preferred to any others.

10. The points portrayed above in connection with the Education of the minor Prince should, however, be held in subordination to one important consideration which is that the child should, in no way, be harassed in a manner which may hamper his physical, mental and spiritual development.

On the other hand, he should be allowed a freedom in all matters in such a way that a daily increasing development of his faculties in the right direction may be ensured. It must be borne in mind that if the child takes umbrage at something while under training but

has to smother his feelings he will, on being invested with powers, begin to hate the person responsible for that incident and would, in consequence, tarnish the good name of the tutor. There have been cases in which a Prince on assuming ruling powers, has omitted to mete out good treatment to the community to which his guardian or tutor belonged. If any complaint is brought to the guardian about the minor Prince, he should be very particular about it and never think of confronting the Prince with a menial servant or officer. Guardians are often found to err in this direction. An Inspector-General of Police in a certain State was confronted with the minor Prince in connection with a complaint with the result that the latter took serious offence and could, on assuming the reins of government, never get himself to treat the community to which the Inspector-General belonged, well.

11. With regard to the religious instruction of the minor Prince it should be arranged that he should have the companionship of Shastris and Maulvis and as the children generally very fond of story-telling, these learned people should initiate the Prince by means of short stories in matters relating to religion and the art of government. If these Shastris and Maulvis are possessed of a powerful personality such an arrangement is bound to inculcate a wholesome knowledge both of religious matters and of the art of government. It should further be arranged that from their tender age the children, after they have taken their bath, should be taught to do *pūja*, or pray to God, no matter if it were for one single minute only : and as they advance in years the period for the performance of this duty should be relatively extended, but in no case should these religious occupations be of such a long duration that the Prince may, when he assumes ruling powers, be led to overlook and neglect his duties relating to the administration of the State. This point deserves special attention from tutors as there have been several instances of this nature elsewhere.

12. The various Policies which I have written to regulate and guide the working of the several departments of the State should be included in the curriculum of his studies in their final stage and be thoroughly explained to the Prince. "Zamindar Hitkari," "Sukh-ki-Kunji" and "Chand Zaruri Nasihatn" are very valuable books and should also be included in the course,

The Prince should acquire the habit of attending personally to all sorts of business whether (1) appertaining to his own person, or (2) relating to other matters. Under the first head may be enumerated matters such as the clearing of his wearing apparel, dressing himself and looking after his clothes without the aid of an attendant, preparing himself for a journey and packing up his requirements in a decent, neat way. It will repay him, if he is accustomed to this sort of life, as no one can say when an occasion may arise when he may have to act alone. Heading number (2) means that he should have a clear idea of official work; for instance, he should know how to prepare a 'Note' and to appreciate a good note (which should be short and to the point), how to arrange a file, how to make entries in a *Kird, Khataoni*, Cash-book and similar other registers. He should not accustom himself to the "Peshi" system, *i. e.*, passing orders after having the papers read to him. The best way is that he should go through the papers and write his orders in his own hand.

13. In short, the minor Prince, by his education and training, should acquire the power to discriminate between what is conducive to his interests and what is not. He should be able to determine what course is likely to secure him success and good name. He must further realise that there is a time for everything. Play should not take precedence over work and the well-known saying—work while you work and play while you play—must always be present before his mind. He should never mind personal inconvenience; for instance, he should not be very particular about the delicacies of his table but should be content with such fare as is served to him. The sum and substance of all this is that the education and bringing up of the minor Prince in all departments and in all arts should be productive of the combined result that he should be possessed of resolution, patience and courage and should have the skill and capacity of performing his task tactfully. What tact means should be explained to him.

14. If the tutors and guardians have given him efficient military training and have also given him proper instructions in shooting the test of their exertion and application would be that the Ruler shall have the qualities of a soldier, he will have a sense of discipline, and the power of endurance and will not mind his personal inconvenience. He will not be afflicted

Discrimination between good and bad.

Test of Education

with want of courage and delicacy of constitution which are so common in the young men of the present age. In the same manner the test of his training on the civil side shall be that the Ruler will be accustomed to do all the preliminary work according to the Correspondence and the Accounts Manuals, and will strive to improve (rather than go back) upon the established policy of the State and not go backwards. In the social line the test will be that the manners of the minor Prince be commendable, and his general habits characterised by conscientiousness and truthfulness. He will be used to following the dictates of his religion and to dispensing even-handed justice.

15. Children of both sexes should be taken out for shooting once a week without fail, and when they have ad-

Shooting touring,
visiting various
parts of India.

vanced in years they should, as a rule, made to spend not less than a couple of weeks annually on tiger-shooting. During the cold weather the Prince, whether he has assumed ruling powers or not, should be taken out on a tour of the State that he might gradually acquaint himself with the geography and the people of the State. I would recommend that until he has had opportunities of acquiring such a knowledge he should spend his time amongst his own people instead of being taken out of the State. When he has gained experience of his own home he should be taken out for an excursion over India and allowed to know the prominent people in the land on different occasions. The acquaintances selected for him should preferably be leading men of business, local magnates, Government officers and heads of newspapers of the type of Sir Stanley Reed. In the selection of acquaintances for the Prince nationality should not be taken into account, nor should preference be given to any particular individuals over others. By different occasions I mean Tennis Parties, Tea Parties, Dinner Parties and at the Clubs, etc. He should also be trained as to how to entertain his guests, how to deport himself while calling on them—*e. g.*, whether he should first see the lady host or the gentleman host, and be also instructed in such details as thanking the host before departure, not attempting to leave before the senior lady gets away and so forth.

16. The Prince must also be thoroughly familiarised with the

Tour Regulations.

Tour Regulations and should, in no case, be allowed to depart from them. To take an instance, the

Prince should acquire the habit of not having more than 75 people accompanying him on tour.

The habit of giving priority to work over play should be cultivated from the very beginning. In these days people profess to be on tour while in reality they are on a shooting excursion, which is not right. For its baneful effects a reference may be made to "Chand Usool" which finds place as **Appendix No. II** of this work.

17. Riding must always be given preference while on tours. The Prince should not get into the habit of using himself to motor cars frequently, although they might be resorted to for an airing in the evening or for long distance journeys. For daily use riding must be preferred to motoring, as

<p>Preference to be given to riding while on tour.</p>
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tours on horse-back have the additional advantage of furnishing better opportunities of mixing with the people. A tour in the interior of the country which ensures better inspection of the work must also be preferred to a roadside tour by motor.

18. When the children have had a fair grounding and are able to speak their mother tongue as well as English they should, in order to stimulate their conversational powers, be taken to the club and the co-operation of some European ladies and Indian gentlemen invited by arranging with them that they may please devote full attention to the children whenever they visit the club, talk to them so as to habituate them to correct modes of speech by correcting them if they go wrong. The European ladies will converse with them in English and the Indian gentlemen in Urdu and Marathi.

19. Some of the customs and practices are likely to exercise a baneful effect on the child until he comes of age and develops the power of distinguishing good from bad. Such customs must, therefore, be subjected to suitable modifications until the child has attained discretion. It is only the *modus operandi*, however, that should be modified and the underlying principle must be left in tact. To take an instance, the celebration of the *Holi* may begin with a feast in the morning and the company invited should impress upon the child appropriate manners by their actions. Sports such as *Mir-dang Pati*, *Khokho*, etc., might be organised for the afternoon, while all obscenity, such as has found currency in connection with the festival according to the custom of the country, should be rigidly discoun-

tenanced and excluded, and the usual *jalsas* at night be kept in abeyance for a certain period of time. The *Dasehra* and other dinners might similarly be timed to be given at 8 o'clock in the evening. In other words, the guests might be invited to dinner before bed time and the entertainment closed up with an ordinary after dinner conversation followed by *Itra Pan*. To be brief, no custom should be allowed to suffer reduction but should be maintained according to custom. It has been necessary to point this out in particular as the modern age has bred the tendency to forget our domestic and family customs so much so that it is unfortunately now impossible for us to assert that we have any pride in our religion and in our family customs. ***It would, therefore, be a great blunder to let our customs fall into desuetude simply on account of the Prince's tender years.***

20. It is a great mistake to keep the Prince from intercourse with officers inasmuch as such an intercourse is indispensable for his social education. Sardars, relations, officers, or the Resident should, in convenient numbers, be frequently invited to tea and dinner; and the Prince should, if invited, be also taken to similar functions at their places. In selecting a society for the minor Prince the question of caste or creed must not be taken into account and the members of one community or nationality should not be given preference over those of any other. Violation of this principle might have the undesirable effect of rendering the Prince unpopular in consequence of his likely ignorance of the manners and customs of the excluded community.

21. The Prince should be given a free hand to a reasonable extent in the matter of his expenses, to avoid the risk of his losing his balance in the novelty of his situation as a Prince-in-power and running into wasteful expenditure in his desire to enjoy his independence.

Pocket money of the Prince.

22. The Prince's education should, on the whole, generate the power of grasping things and of thinking for himself. Also the power of discrimination should be developed to enable the Prince to distinguish between what is good and what is bad, what to accept and what to reject, what to adopt and what to eradicate.

To develop the understanding of the Prince.

It is impossible to affirm of a Prince, lacking in such power, that he would score any success in effecting improvement. It is the primary

duty of tutors therefore to try and create the power of observation and discrimination in the young Prince. The line chalked out by Baden Powell in his book "Boy Scouts" is also a good method in this direction. It will develop memory as well as the power to grasp and help to create the power of forming a correct estimate of things. Moreover the mind must also be gradually trained to develop the retentive power, by some such means as the following. A few things might be imparted to the Prince and he should be questioned about them a few days after to ascertain if he still remembers them. If he does not, it might be that he had not attended to them properly.

23. Tutors induce in the young Prince the habit of going to the Hill Stations with the result that the advent of

Hill Stations.

summer finds the Prince leaving his home for a Hill Station or some other place. Nobody pauses to consider as to who is responsible for the habit, but as soon as the Prince is found spending long periods of time away from home, people wonder what sort of a Prince he is that he should so often be away from home. A week's absence or so for purposes of recreation does no harm, but it is a great mistake to leave the home for months together. The large amounts of money spent by me on Shivpuri have been expended advisedly to avoid the necessity of a long absence for the Prince from his State, and I hope that the guardians of the Prince will not act against this policy of mine. My guardian Col. Crofts could look ahead and see how harmful a practice of that sort is and never took me or tried to take me up to Simla. If he had done so I could not have found the Gwalior climate congenial to me. I invite in this connection a reference to my note in my Annual Report for Samvat 1973 at page 18, which is as follows :—

".....Sound education is necessary for the ordinary run of people, but it is, if possible, even more indispensable in the case of men born to big positions in life. If the education of people called to rule is neglected, the Ruler is found to be a failure and unpopular with his people. But will that be for the fault of the young lad ? And yet such is the world's way that the tutors, parents or guardians, none of them come in for any share of the blame, even the environment and surroundings escape their measure of responsibility. In short there is no extenuation of the unfortunate ruler and no sympathy with him. His crime is that he was born the Ruler and for this sin the pieces on the chess-board are set in motion till the young man is finally checkmated."

24. It is very desirable to initiate the Prince in Drawing, Sketch-

Education in
various arts.

ing, Painting, Photography, Music, etc., which rank as so many kinds of arts. If the Prince, owing to his ignorance, is unable to appreciate them, the danger is that these arts might disappear from the State and the professors of these arts from outside would meet nothing but disappointment and would carry the idea and it might bring discredit on the Prince and tutor alike—that Princes of the day are strangers to such arts, but obviously this would be the fault of the tutors. Time was, for instance, when the bow and arrow, Binnot, etc., were great favourites with the people, but as little attention is bestowed on them now they have sunk so much into oblivion that their very names are unknown. The Prince's acquaintance with the arts helps to keep them alive in one form or another in the State, draws men skilled in them from abroad in the hope of securing recognition for themselves and thus the arts are saved from extermination. Moreover the tutors will get the credit for having imparted education on the right lines. It is to be borne in mind that appreciation of a thing is impossible unless one has at least some acquaintance with it. Therefore some time should be devoted to the cultivation of these arts also.

25. The Prince should also be instructed in the art of cooking

Cooking.

and be taught swimming. Care must be taken to see that the games and recreations are instructive in some way or other.

26. The girl's education should commence with a practical

Girl's education.

knowledge of cookery followed by a grounding in every other detail of domestic work so as to familiarise her with every description of household affairs like sewing, maintaining the house in cleanliness and furnishing it, the manner of entertaining guests, the methods of economising household expenses, the art of putting clothes neatly away, and so forth. My work *Sukh-ki-Kunji* aims at this object in particular and the girl ought to be taught this.

27. Care must be taken that the mother tongue comes in as

Mode of girl's
education.

the first item of instruction in the girl's education. She should be able to read and write fluently her mother tongue. Her knowledge of arithmetic should enable her to keep the ordinary accounts of her household. English

education should next follow but it must be carefully noted that in teaching English the objects of paragraph 26 above and of this para. are not rendered infructuous. The country, unfortunately is passing through a crisis in this connection which judged in the light of the traditions of this country is not satisfactory. The girl's education should also be calculated to make her industrious and painstaking, make her indifferent to personal ease and comfort and habituate her to attend personally to her work. The following extracts from some of my Speeches will give an insight into my ideas on the subject of female education :—

“ The main object of female education is, to my mind, that the girl should be able to acquit herself well of the duties appertaining to her place in her husband's home after her marriage, and that her knowledge of the proper behaviour and conduct should enable her to carry peace and happiness into the home atmosphere.”—(Extract from the Speech delivered on the occasion of the Annual Prize Distribution in the Maharanis' Girls' School on 21st April, 1911.)

“ Leaving special cases aside female education should, as a rule, be such as would enable the ladies to study their religious books, to correspond with their husbands and relations, to keep up their household accounts and to realise their domestic duties and obligations. So much of education, even if made compulsory, cannot result in any harm.”—(Extract from the Speech delivered on the occasion of the Annual **Jalsa** of the Maharashtra Kshatriya Hitchintack Sabha on the 10th of April, 1912.)

“ By female education we mean in particular the education which would have the way for a smooth domestic administration, secure happiness in homes and enable the girls to look to their interests by being able to distinguish between good advice and bad. They would thus be enabled to discourage tactfully family mischief-mongers and evil counsellors. ”— (Extract from the Speech delivered on the occasion of the Annual Prize Distribution of the Maharanis' Girls' School on 10th April, 1913.)

28. When the Prince and Princess can both read and write well and their education is nearing completion, the

Final stages of Education.

Princess should be made to do household work to give her a fair idea of domestic duties. The Prince should first be set on to the Patwari's and the Settlement work. Judicial work should come in next, and the first thing to do in this direction is to teach the general principles of law, definitions of crimes and the judicial phraseology,
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8. g , what is meant by plaintiff and defendant, complainant and accused, what court-fee is, when should summons, notices and warrants issue, etc , etc., matters which have been set out in detail in my Judicial Policy. Official routine should be taken up from the lowest rung of the ladder for instruction and taken gradually up to the highest. The practical work of a Court of first instance should then be taught in its proper order pointing out how issues are framed, how evidence is recorded, how the points arising from the arguments at the Bar are noted and how judgments given. The Prince should then be given a seat by the side of the presiding officer of the court who should get him to do the work under his supervision. He should, for instance, be asked to record the evidence, frame issues, write judgment, etc., etc. It shall be the duty of the officer to see that the depositions are recorded according to law; any inaccuracies being pointed out and duly corrected. The officer ought not to feel diffident in teaching the work and he must coax and press the Prince into learning it. The Prince ought to be made to exercise his brains to determine the circumstances and the conditions that give rise to issues, and so forth. In short the object is to give practical lessons as to the method of work, getting him to do it with his own hands.

In this manner two or three months should be given to imparting instructions regarding the work in each of the different grades of courts, taking him finally to work in the High Court. The capacity to work would be engendered only when the work in the various grades of courts of original jurisdiction is gone through. It should similarly be pointed out how to exercise discretion and the Prince's attention should be invited distinctly to occasions for the exercise of discretion when they arise while doing work.

29. As for music it must be impressed upon the Prince that

Music.

merit lies only in such a musician who has mastery over "Tal" and "Sur," the sound of whose notes is good to hear, which gives a feeling of exquisite delight to the audience and is powerful enough to render a chattering audience into involuntary silence and attention.

According to our Indian notions musical performances of well-behaved elderly dancing girls well-versed in social etiquette

should also be made use of to educate the Prince after he has attained a certain age. These dancing girls must be able to lay their finger immediately and in a respectfully clever way on any unbecoming deviation from propriety so as to make the person responsible for the action ashamed of himself and so ensure the observance of proper decorum for the future.

30. The less the number of attendants the better it would be.

Number of attendants.

In my opinion one valet and six other servants to look after and attend upon the Prince should be quite enough. These servants should be well-behaved, experienced and clever and should not be young men. It is not necessary to tell off any servant to sit by the bed-side of the Prince at night, nor should the Prince habituate himself to get his body massaged. Some one should, however, be stationed close by to attend to the Prince's casual requirements at night.

31. the Prince's regular course of education should, in no case, begin before he is seven years of age but arrangements must however be made to give him good society from the very beginning so that he might at least learn how to talk and not get into the habit of using undesirable ways of speech, which should be duly checked. A systematic programme of work should be framed for the Prince to be acted upon from morning till evening. The programme should generally be drawn up on the following lines:—

- (1) He should be roused between the hours of six and seven in the morning during the winter and sent off for an airing by 8 o'clock after taking his bath and breakfast. The breakfast should be composed of such articles as milk, tea, almonds, half-boiled eggs, bread and butter (cow's), jam and fruits. (Almonds should begin with two and the number be raised gradually with improvement in the power of digestion, and they should be given in the following manner:—

The almonds should be put in water at night and the husk being removed in the morning they should be given in a condition reduced to paste or they should be ground very thin and fried with cloves and cardamoms and given as *Harira* with some fresh cow-milk.

- (2) He should be sent off for the airing between the hours of five and half-past five during the summer and brought

back an hour or two after. The rest of the programme should be similar to that pointed out in No. (1) above.

- (3) Riding should generally be practised as the Prince advances in years and special stress should be laid on riding as he grows elder. A small pony (and not a horse) should be used in the beginning.
- (4) If the Prince has exceeded the age of seven years, he should be given his meal after his return from the outing at about 9 or 9-30 a. m. and then allowed to play—in the presence of those appointed to look after him. The guardians should always take care to set his manners right and to teach him appropriate manner of speech. The Prince should be made to sleep for an hour during the noon. On getting from sleep he should, if he is not sufficiently advanced in years to proceed with his lessons, be taught on “ Kinder-garten ” system. When he is more than 7 years of age, he should be set to his regular studies.

32. In the evening according as the weather permits the tutors should take out the Prince and let him play Tennis, Football, Cricket, etc., etc. He should be given his dinner at 7 p.m. and sent to bed. Late hours are not good for children.

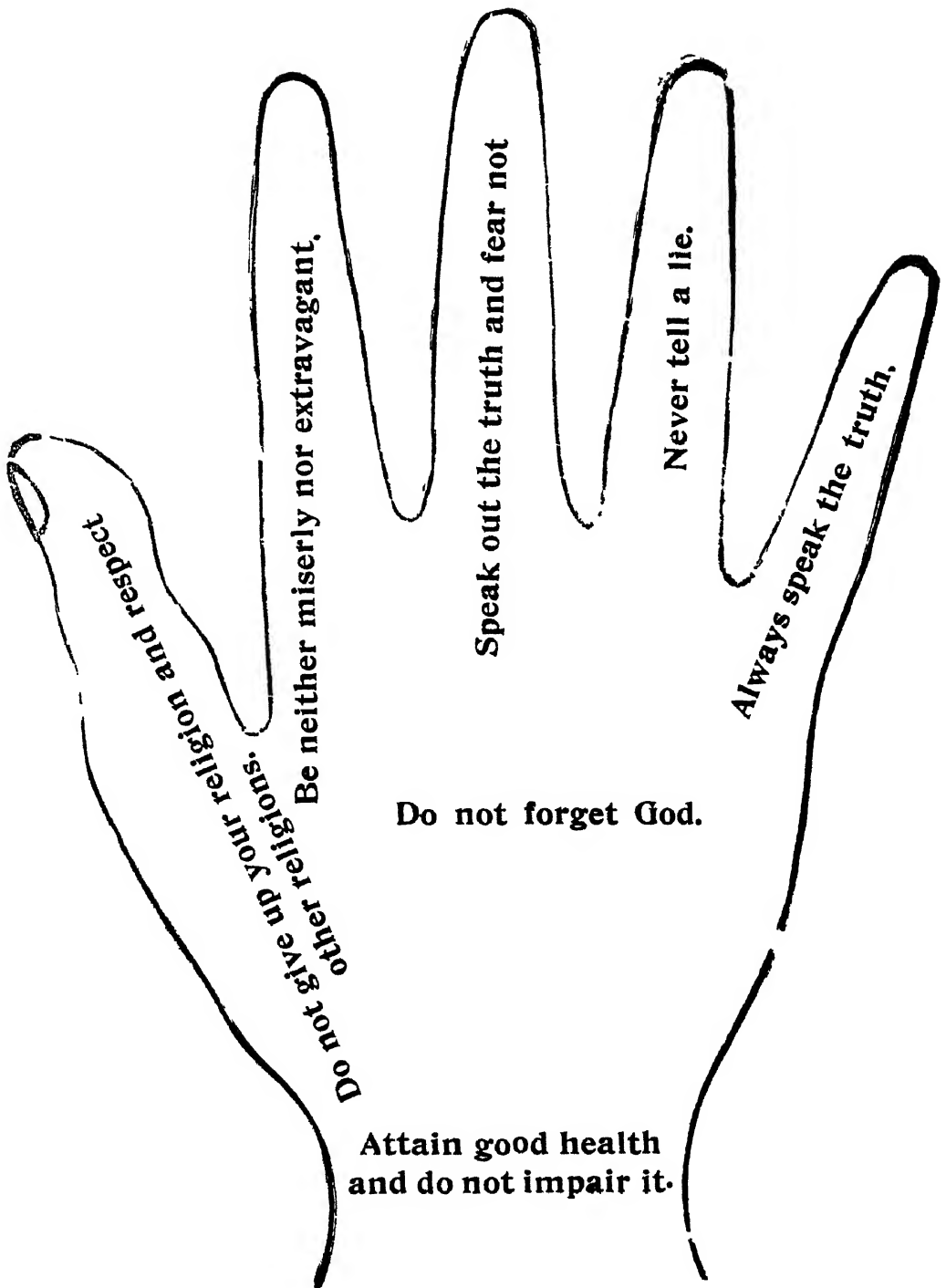
Programme for
the evening.

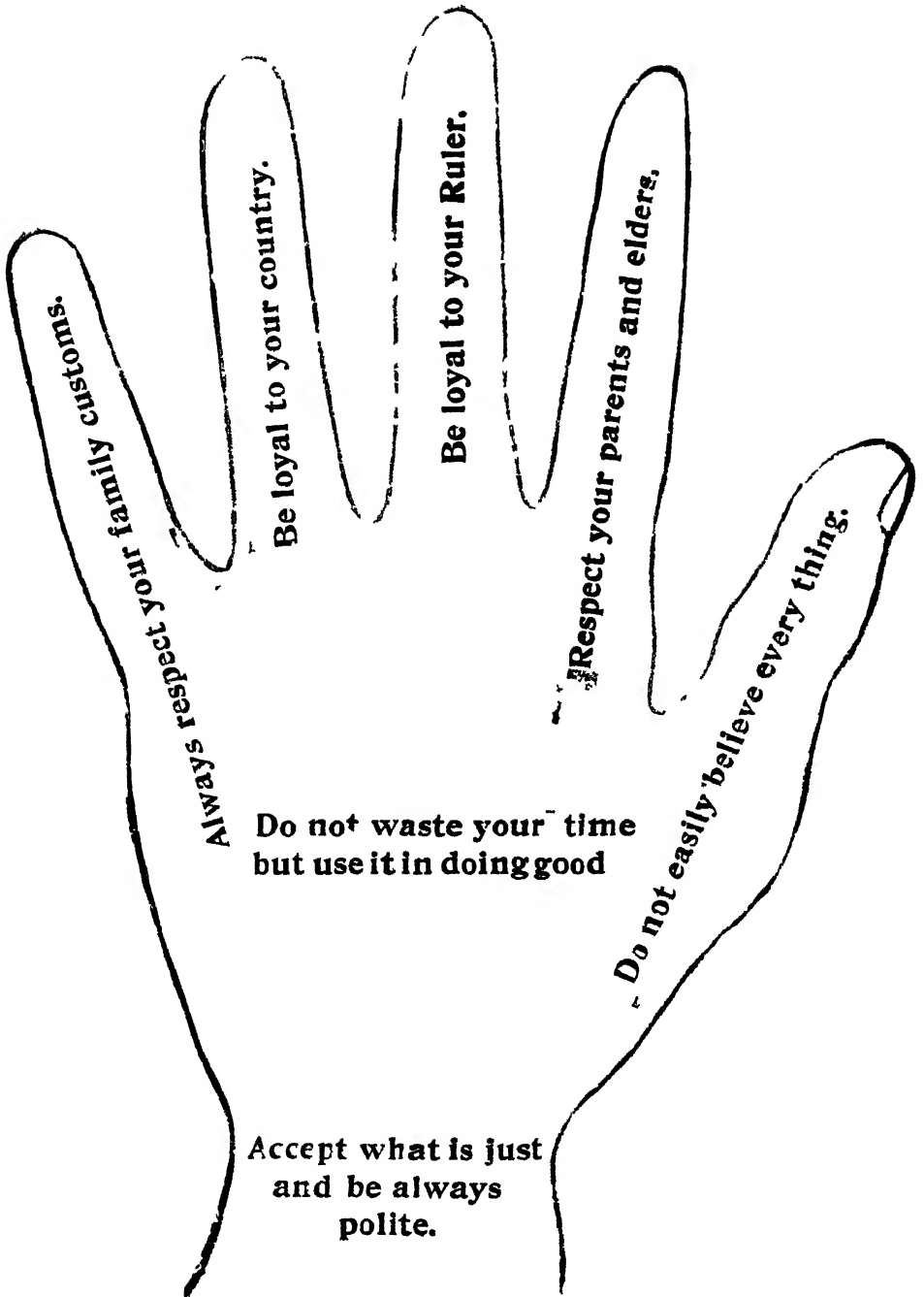
33. It is generally noticed that a child eventually develops bad sight, becomes weak of intellect, loses his health and becomes incapable of doing anything energetically owing to weakness, if much pressure is put upon him in matters educational before he is 9 years of age. It seems to be necessary to point out, therefore, that undue pressure should not be put on him before he is 9 years of age: the pressure being, however, increased in proportion to his advancing years.

Undue educational pressure in
tender years of
age.

34. The principles set out on the sketch overleaf should be thoroughly committed to memory by the Prince in the beginning and their import and significance should be thoroughly impressed on his mind. They should be looked upon as the *Bismillah* of Education, as they teach “*Shri Ganeshaya Namah*” in Hindi. The Readers prepared in Gwalior should also be taught in preference to those compiled elsewhere.

The first ‘Kalma’
of education.





35. Riding should be practised not only on the saddle but the

Riding.

Indian art of horsemanship should also be taught on the *khogir*. A full sized horse should not be used in the beginning but, as pointed out in the programme above, a small pony should be given him for riding at the outset.

36. Members of our house are first trained to ride on *Chheoti* (by Chheoti is meant the "Teru" and the "Gadi" used instead of the saddle and Khogir) without using stirrups. When the instructor finds the pupil maintaining his seat firmly, he permits the use of stirrups. After this the practice of single "Kava" is taught. When this has been learnt then more complicated movements are taught. When the seat becomes firmer it is taught how to change the feet of the horse. The main object of teaching this is to prevent jerks in riding. Along with the double "Kava," "Salqab" is also taught, as well as how to make the horse change his steps. *Pari passu* with these the various Kartabs such as "Bans ka phirana," "Buteti ka phirana," to make an attack with "Buteti" in single and double "Kava," how to defend oneself against an attack or how to evade an attack, "Languri ka girana," cutting of a banaa, picking up a bangle, firing a pistol from horse-back, unfurl a flag, to cut lemon, to make the horse run his fastest, to make the horse jump a ditch, a wall, or hurdle, etc.

37. When this much proficiency has been attained in riding it should be taught how to make the horse go as if he were tame also "Eklangi," "Falakseri," "Mighdari" and "Dhammal;" riding on English saddle in riding school according to the Drill Book; also "Kartab" according to the Drill Book.

At least so much practice in riding should be attained that at least 3 or 4 horses one may be able to tire without tiring oneself, and be able to ride 50 or 60 miles and then be able to attend to one's work without feeling fatigued

38. As the Prince gains in years the morning programme should be divided into two portions—the first being devoted to riding and the second to drill on foot, or, riding and drill should be practised on alternate days: three hours a day being assigned to this work at 13 or 14 years of age. *Drill instructions to the Princess should be sufficient to give her an idea of discipline, of the consequences of disobedience of orders, and enable her to under-*

stand what a smart turn-out means, and so forth. I recommend this sort of training because when so trained she would be in a position to manage her household affairs and instead of being merely a drawing room ornament would prove to be of real help to her husband.

39. In addition to the above, the Prince and the Princess should

Walking.

also be habituated to walking at least 6 or 7 miles at a stretch if not more. The best way to secure this object would be to send them along with a regiment out for route marching or a Company might be specially requisitioned from any Regiment once a week and instead of working in the line the Company might be ordered to do route marching.

40. In the use of firearms care should be taken that the

Firing.

Prince does not start with the habit of using shot in firing. In the beginning practice should be with bullets and shots should only be allowed when efficiency has been attained with the bullet in target practice as well as in Shikar. He should not be allowed the use of a Rest in firing with a rifle. In other words, he should practice firing with bullets without using any support. Instructions as to the position in firing should be imparted in accordance with the Musketry Regulations. The first thing to do is to teach the names of the different parts of a gun followed by instruction as to position with an unloaded gun. Firing in the air should come in next for instruction and the use of bullet should be permitted last.

41. Adherence to a number of habits is looked upon as an index to civilization and good manners. For instance:—

Habits and manners.

- (1) The keeping of nails of hands clean.
- (2) Not allowing the nails to grow too large.
- (3) To shave at appropriate times.
- (4) The use of a tooth-pick in public indicates lack of manners. If necessary, it may be used so as not to catch the sight of people.
- (5) It is very desirable to keep the teeth clean. People do not look to their cleanliness generally as they are not aware that dirty roots and crevices of teeth emit an offensive smell.

- (6) Morning and evening baths taken every day constitute a very good habit and are conducive to health as well as cleanliness.
- (7) The use of softening agents on the hands and face is not bad, but if they spoil the clothing or other things it would, of course, be open to objection. For instance, if we annoint the palms of our hands with the *Itra* of *Khas* and then shake hands with a lady, her gloves would get spoiled. This would, of course, be improper. Scents and *Itra* of any sort should be used in small quantities sufficient to create a refreshing effect and impart freshness to the brain instead of rendering the clothing, bedding, pillows, etc., all greasy and dirty. Some people, for instance, annoint their heads with oil to an excess so as to stimulate the god "Shani." If it is necessary to rub oil into the body, it may certainly be done but the body should be cleaned with *Besan* and soap and a bath taken.
- (8) *Kajal* and *Surma*, if used at all, should be used at night and washed off the next morning.
- (9) If the dictates of one's religion demand it *Chandan* should be used every day.
- (10) The ashes of cigarettes should not be thrown away anyhow but only into the ash-tray.
- (11) Smoking in a drawing room should not be resorted to without the permission of the host or the lady next to us.
- (12) Spitting here, there and everywhere is a bad habit and has, in addition, the undesirable result of rendering the house unclean.
- (13) Spitting into the finger-bowl is bad and to wipe the plate on the table with the napkin is considered objectionable.
- (14) Spitting with guttural noise in anybody's presence is undesirable.
- (15) It is bad manners to look at the cleanings wiped off from the nose with the handkerchief. It is equally unseemly to put one's finger into the nose in public.

- (16) It is indicative of low-breeding to spit audibly into the wash-basin.
- (17) It is necessary to behave well in every detail of life. For instance, when you are getting into a conveyance see that your guest, be it a lady or a gentleman, gets in first.
- (18) Do not appropriate anything belonging to others as was once done by a certain person who took away a match-box-case from a ship.
- (19) When one has occasion to live in another man's house, one must take care that it does not get dirty.
- (20) When talking to others care should be taken to see that the mouth is not stuffed so full with betel leaves and *supari* as shower the spittle around. It is bad manners in fact to talk with your mouth-full. Smoking a cigarette or pipe, etc., while talking is similarly undesirable. There are other breaches of manner of the kind which ignorance renders people responsible for. The hat should be put straight on and not slanting or awry.
- (21) Walk like a soldier and not with a swinging gait which offends the eye.
- (22) Laughing, smiling or chewing betels in a Darbar are indecorous.
- (23) When sneezing or coughing do not do it right in the face of others. Be careful to put your handkerchief at once to the nose or mouth as the case may be.
- (24) See that the pen you use does not besmear your fingers.
- (25) When you happen to be calling on somebody do not walk straight in but wait at the door and send in word, or knock at the drawing room door or push the button of the call-bell where one exists, and go in when you have an invitation from the people inside.
- (26) Visits to places of worship, temples, mosques and graveyards must be made in a devout frame of mind and the rules of conduct obtaining there must be respected. For, they may require you to put off your shoes before going in or may wish you to leave your umbrella, stick, etc., outside, or similar other rules,

- (27) When visiting a garden you must not pluck flowers or take anything else away from there without the owner's permission.
- (28) One who can maintain his house, specially the bath-room, in a State of cleanliness is looked upon as a man of taste. The proper arrangement of things in a house, its decorations, the correct and tasteful use of curtains, pictures, furniture, boquets, silverware, table cloth, bedding, etc., points to the good breeding and taste of the owner.
- (29) People take it ill if their salutations on the occasions of Processions, Darbars and similar other functions are not acknowledged. On such occasions, therefore, we must look all round, make our acknowledgments with hands uplifted to make the fact of acknowledgment clear, and behave generally in all humility and meekness.
- (30) Compliments in Europe are returned with a bow and not by raising the hand as is done here in this country.
- (31) On board a ship the bedding is brought up to the deck after 10 o'clock, but one must go back to one's cabin before 7 o'clock the next morning. The practice of some particular vessel may differ in this respect. In any event the rules must be respected and if one is ignorant of them a friend in the know might be approached for information.
- (32) In a shooting party the guest must be left free to fire first but it would not be wrong if you fire to assist him.
- (33) When riding, driving or motoring, and some one is coming towards us from the opposite direction, we should allow him to pass on our right.
- (34) We must not drive, ride or motor fast on crowded occasions like fairs, etc., as by doing so accidents are liable to occur. A reference to the Motor Vehicles Regulations given as **Appendix No. IV.** will show what care is to be exercised in driving cars and on what occasions we must drive at slow speed.
- (35) If somebody is motoring or driving ahead of us, we must not try to go ahead of him, as this is considered to be

an index of bad manners. We must slow down and in 99 cases out of a hundred the man in front on perceiving that you have slowed down because of him would request you to go fast.

- (36) When walking with ladies do not walk in front of them. It is different, of course, when you have to lead the way but even then you must apologize and explain why you are going in front of her. If there is a lady Ruler who is not formally entitled to be placed higher than you, give her a higher place all the same, but see that the official record is left undisturbed.
- (37) "Manners for Men" and "Manners for Women" by Mrs. Humphry, "Anwar-i-Suheli," "Akhlaq-i-Mohsini" and "Chand Zuroori Nasihatien" are very good books on manners and etiquette and must be studied.
- (38) The King and Members of the Royal Family should be addressed as "Your Majesty" and "Your Royal Highness," respectively, and in corresponding with them we must subscribe ourselves as "Your most obedient servant."
- (39) The Viceroy and Governors should be addressed as "Your Excellency" and subscribed as "Yours sincerely" or "Your sincere friend." As regards persons in other ranks of life we should be guided by the compilation entitled—"Correct Guide to Letter Writing."

I have not yet come across any work in India which would help us in determining how to address while communicating with the Indian Princes and Jagirdars in accordance with our Indian etiquette. I would, therefore, recommend that the old record might be drawn upon to furnish us with material for such a work, a copy of which should, when ready, be furnished to all the offices to avoid mistakes in correspondence

- (40) The secrets or any other particular affairs of some one communicated to us in confidence and trust should not be divulged. The capacity of retaining secrets creates confidence and no one hesitates in imparting his secrets to such a person. On the contrary,

nobody would care to repose confidence in one who is known to let out the secrets of others.

- (41) Do not get thick all at once with a man to whom you have been newly introduced, however good and clever he might be until you have thoroughly acquainted yourself with his habit and temperament. It is usually harmful to become free with acquaintances without putting them to test. It would certainly take time to cultivate an acquaintance in this way but it is the safest course as you are not likely to be deceived by false appearances.
- (42) Before going to sleep thank God for his mercy in having passed a good and happy day and when rising the next morning begin your day's work in the name of that Supreme Being.
- (43) Be cheerful and gay when talking to others or shaking them by the hand. A man with a sullen and clouded brow is considered to be ill-mannered.
- (44) In shaking hands do not press the hand too tightly nor in such a limp and uncomfortable manner that it might appear to be the hand of a dead man.
- (45) When meeting a man of a rank senior to yourself do not offer to shake hands with him unless he extends his hand first.
- (46) In conversation, as a general rule, whatever the rank of the person addressed to, he must be addressed with politeness. To thee and thou a person is an improper way of address. For example, instead of addressing a man as "come here" we must call him politely and say "will you please come here." The observance of such an etiquette in ordinary conversation commands respects.
- (47) The conversation should not be so loud as might be taken ill by others or which might appear more like making a noise than talking seriously.
- (48) To call servants in a loud and peevish voice is considered to be an index of bad manners and bad breeding.

- (49) Some people acquire the habit of grinning at every word. For instance, they would say—"It happened so and so" and make a grin, or—"We had a shooting" and make another grin. This is a bad habit.
- (50) In talking to our elders, due regard must be had of their years and humour. It is sometimes expedient to talk with folded hands, no matter whether the person addressed to is of a higher rank or not, as instead of detracting it adds to one's respect.
- (51) If a telegram or letter comes to hand while talking to a visitor, the communication should be opened after asking the permission of the person we are talking to, otherwise keep it in your pocket to be opened later. When two people are talking together they should be left undisturbed. If you must speak to or enquire anything, do it with an apology.
- (52) If you happen to come across an acquaintance on your way you must take precedence to greet him without waiting for his salutations, as such manners are considered to be an index of good breeding. But if a stranger is in this manner mistaken for an acquaintance and the mistake was discovered after we had greeted, or given him a smiling nod or some other similar compliment we should readily acknowledge (of course, if the stranger takes umbrage at it) the mistake and apologise for it.
- (53) The dress should always be neat and clean and suited to the requirements of the particular hour and occasion. For example, a Tennis suit must be worn when you are going to play Tennis, a riding suit when you are riding and a hunting suit when you are going out for hunting. It is also important to take care that the dress worn for a particular occasion or a particular hour should be changed immediately after the occasion is over. People are generally seen dressed in the same suit in the evening as they wear in the morning. This is a mistake as there is a time and place for everything. No dress should be worn at the occasion or function for which it is not suited.

- (54) The toilet should be made according to the requirements of the occasion. For instance, a full dress should not be worn at a Theatre, nor an evening suit should be worn at a Nautch party. So also it would be ridiculous to occupy a chair or to lie down on a sofa when the other guests are seated on the floor. It is, therefore, advisable to adopt a course which should conform to the well-known adage—when you are in Rome do as the Romans do.
- (55) It is the Master's duty to teach his servants to keep his foot-wear and clothes neat and clean.
- (56) The washerman should be a man who is thorough in his work.

NOTE.—Adherence to the maxims noted above will result in smartness and good turn-out which are generally much esteemed.

- (57) It is very important that the wearing apparel should be folded neatly, without any creases; the collar and cuffs and the foot-wear should also be well polished. Similarly, while travelling, the luggage (boxes, bedding, etc.) should be neat and decent.
- (58) The hat should be taken off before entering a house or a tent.
- (59) The coat should be taken off only when it is necessary to do so, for instance, when we are at play, riding or in the office. On board a vessel the coat should never be taken off unless when we are in our own cabin or in the smoking saloon.
- (60) It is considered out of etiquette to keep the hands always in trouser pockets.
- (61) It is very necessary to keep an eye on the dress and general department of the staff and their retinue as their untidiness is reflected adversely on the Ruler. The boxes, bedding, clothes and other luggage of the staff should be of a quality befitting their position lest it may happen that the Staff Officer should be seen everywhere in Sabri (an imitation chamois leather) shoes soled with motor-tyre-rubber, or that an

A.D.C. on duty be using ammunition boots, though it may be of black leather.

- (62) The rules of etiquette observed at a party consisting of gentlemen alone are different to those where a number of ladies is also present. For instance, in the first case you can pass the whole day in a sleeping suit while in the second you cannot. Similarly, you can dine with gentlemen in a *Pajama* suit but you cannot do so when a lady is present. But there is a difference between a gentleman and a gentleman. For example, if we are in the company of Viceroy or some other personage of high rank we have not the same freedom of action as noted above.
- (63) If a man has dressed himself finely do not stare long at him, as it is considered objectionable. If you cannot resist the desire to look at, do it with an unnoticeable glance.
- (64) The Indian food should not be taken in big morsels as it is considered to be a bad form. Similarly the hands should be soiled as little as possible and in no case above the finger-joints; the whole length of fingers should not be thrust down the mouth while conveying a morsel.
- (65) The various accessories of the dining-table should be used only for the purpose for which they are meant. For instance, a trui. knife should not be used in carving fish, nor should a soup spoon be used for eating pudding; omelete is eaten with a fork, a knife or spoon should not be used for it. The plate should not be over-loaded with too large a quantity of food as it is not good manners.
- (66) Knife and fork should not be thrown on a plate.
- (67) Guttural sounds should not be made while drinking water.
- (68) Simple life, simple food and humility are qualities which redound to one's fame, while rich food, parisian life and fidgetiness bring no distinction. Some of the Princes keep their officers at a distance—but with what result? The Prince is led to think that he keeps the officers under constraint while the officers entertain

a poor opinion of their master's demeanor and are ill-impressed with such a conduct.

- (69) It is a mistake to be at the beck and call of an A. D. C., the Private Secretary or the Master of Ceremonies. It looks unseemly on the face of it that a man of such a lofty position should be handled by these people like a child—for instance, an A.D.C. comes and says "Sir, time to go to bed" or the Master of Ceremonies says "Sir, you ought to give a dinner to-morrow."
- (70) Most of the Princes flatter their officers in the presence of others, or, in other words, they attach undue importance to their position, but this is a mistake: for instance, they call the Diwan saying that they would do such and such a thing after consulting him. Now the Diwan or the Private Secretary comes in and they say "Well, should I do this." This is not becoming the position of a Prince; for it would show that the Diwan or the Private Secretary is the real authority.
- (71) People would think badly of one if one would scold a person in public.
- (72) When using other people's conveyance or riding a horse they should be used with care. A carriage having four seats should not be loaded with 10 or a horse be ridden to death or so fast as to get a sore back. Such actions are also an index of ill-manners.
- (73) While doing *Itra Pan* or distributing something else particular care should be had to politeness and refinement so that the person receiving the *Itra Pan* or any other present should feel that he was treated with all the canons of politeness and consideration. What I mean to say is that the recipients should have no occasion to feel that the distributors were going past dropping the present in their hands.
- (74) The events of a particular occasion and the doings at a particular society should be left where they began; it is undesirable to make a mention of them elsewhere. For instance, it would be attributed to a man's ignorance of the canons of good etiquette if he were to repeat the next morning the events of a *Jalsa* held the night before,

- (75) When there is an occasion of staying at the Viceregal Lodge or with any of the Governors the first thing to be done on reaching the place is to acquaint ourselves with the Regulations in force there. For instance, what is the dinner time, which dress shall be worn on which occasion, what decorations shall have to be worn, where can we sit without strict observance of the rules of formality, where smoking is allowed, etc., etc. After acquainting ourselves on these points the Rules obtaining at the place must be adhered to.
- (76) Whenever you get a chance of going to music, consort, theatre, or a lecture be careful not to make any noise, refrain from speaking in a loud voice, hear attentively and when going out or entering such places move quietly and take a seat without making the least disturbance as it is most unreasonable on such occasions. The people should also be told to dispense with the usual court ceremonies as they have the effect of spoiling the harmony of the moment; and apart from this, the musicians get disheartened.
- (77) It is also a bad form to speak loudly where people are playing billiard or cards, as the players' mind is disturbed by other people talking in a loud or whispering tone. Similarly, no sound of foot-steps should be made while coming in or going out. The proper moment which should be availed of for either of these purposes is the interval between two games.
- (78) Owing principally to the reason that we do not usually happen to know what class a certain individual belongs to, mistakes are generally made in deciding as to what sort of treatment should be meted out to a particular person.

Be it known that every community is divided into three classes, the first, second and the third class, and every one of these three classes is again divided, in consideration of their qualifications, capacity and other qualities, into three sub-classes. For instance a man actually belonging to the third class happens to be endowed with a good sense and understanding will be entitled

to a place in the first of the three classes in which the third class is sub-divided.

I here propose to point out the importance of deciding what sort of treatment should be meted out to a man of a particular class without having any regard to the exclusive position he occupies among the people of his own rank. As people have generally been deceived by appearances in the decision of this point and have suffered for it, specially those who have been men of position, for having associated themselves with the plebeian classes, I desire to direct special attention to this point. And apart from this, if a man in a certain walk of life is treated like one belonging to a class superior to his own, it will more often have the effect of turning his head as will appear from the following example:—

- (1) I once heard a highly respectable person addressing his chauffeur as. "Sir," I was much surprised at this form of address and I told my friend "what a wonderful man you are! If you are going to spoil the fellow by addressing him in such a way he won't care a bit for me the next day. But apart from this, when you are addressing a chauffeur as "Sir," what form would you adopt in addressing the Resident ? When the fellow realises that a man of your position addresses him as "Sir," what respect can he be expected to have for the Resident ?

It is in regard to such matters that our Indian brethren are mistaken. Any European, because he happens to be a European, is not necessarily a gentleman; because, they too have the classes noted above. Now with regard to the question, who is a gentleman and who is not. This can always be easily determined by their conduct and behaviour, the manner of their conversation and the way in which they carry themselves. It is therefore most necessary that every man should be addressed with due regard to his station and class in life and the position and rank he holds. It must be borne in mind

that it will not be free of its disadvantages if a man of a low status is accorded a treatment deserving of a gentleman ; for, in the first place, it would spoil the man and turn his head and, in the second place, the public would think ill of the person responsible for according to a low born person a treatment like that. For instance, a man who, to all outward appearances, seems to be a very nice fellow possesses a character and behaviour best fitted for a desirable associate happens somehow to secure introduction in some high quarter through another gentleman. The person whom he is introduced to would, naturally taking him also for a gentleman, either keep him in his society, make him his guest or entertain him otherwise. Now, if the person to whom introduction is made has no knowledge of the man's antecedents, for he has taken the person introduced on trust due to the introduction having been made by a gentleman, it would follow that the people knowing the man would wonder and say among themselves " How a man of his position has made friends and got united to such a fellow!" It is these considerations that give great importance to the matter of selecting associates.

It is equally necessary to ascertain what class a man actually belongs to as also the circumstances which have helped to lift or reduce him to his present status; for it is possible that a man of good stock may have been obliged to accept an appointment in some inferior grade owing to adverse circumstances. And if such people are not treated with the consideration due to their birth, we would be wanting in showing proper consideration to the high-born.

Let it be known that a knowledge of such things can be acquired in one of the two following ways:—

1. Through the medium of tutors or guardians; or
2. By personal experience.

Looking to his social status a man may generally be found to be unfit to find a place in society but he is allowed to such a concession by virtue of the profession he has

adopted or acquired. But I do not view such methods favourably.

The points mentioned above are generally applicable to every individual whether he may be an Indian or a European. In the case of Europeans, however, if it is desired to push a man to a higher society where, ordinarily he may not be entitled to find a place, it is better to consult the Resident in the first instance and to abide by the course considered expedient.

- (79) So long as we are not thoroughly acquainted with the temper and disposition of a man and the class he belongs to we should refrain from taking him to any institution, introducing him to other people or sending him an invitation on our own behalf.

Invitations might also be ranged in two classes :—

1. To public functions.
2. To dinners.

- (80) Some people can be invited to public functions and others to dinner; but before issuing an invitation it is necessary to make thorough enquiries as otherwise the people would disapprovingly mention the fact to one another and say why the Ruler has associated himself with such a man, or that it might give rise to an objection and be said, "Why a certain individual was invited at such and such a function; the invitation was an insult to us." It is, therefore, necessary to be very particular on this point. A similar incident once happened at a Club. A man was taken to the Club by a certain gentleman in respect of whom the Secretary had to write and request that he (the gentleman) would kindly refrain from bringing such people to the Club in the future. Hence it is urged that if due attention is not paid to such matters it would amount to damaging one's honour by one's own doings.

- (81) While staying somewhere as a guest if you are invited to dinner by a third person you must apprise your host and tell him that you are invited to dinner by such and such people but since you are staying with him you must have his permission to dine out.

(82) Carelessness as to work and as to what is due to relations and others is also most reprehensible: it results in creating undesirable feelings amongst others. When it is found that the Ruler is habitually negligent and inattentive, his subordinates likewise become negligent and it ends in dislocating work and bringing the Ruler into discredit. For instance, a Ruler putting all work aside sets his heart on merry-making and the pleasures of sports, paying no regard even to the illness of a friend or relative, neither himself taking part in any of the ceremonials to which he is invited nor discharging the usual family obligations—in all such cases what would be the result ? Surely the Ruler would injure his own reputation and gain unpopularity, etc., etc.

(83) Selfishness is equally bad. It brings disrepute and the public never think well of such a man. To take an example, suppose we have a staff consisting of 10 persons. If we were to give no thought to the comfort and convenience of these men and were always looking after our own comfort, it would be called selfishness.

There could be hundreds of other examples of this nature. When people have realised that you are selfish and have no thought except for your own comfort and name they would gradually keep themselves aloof and have no sympathy with such a Ruler. Nothing should, therefore, be done with a selfish purpose, on the other hand, all our actions should be guided with a view to the comfort and convenience and the good name of every one of our dependents.

(84) Boasting and blowing one's own trumpet are considered to be an index of bad manners and the public soon becomes aware of these faults. The Ruler given to such freaks of character generally becomes fond of flattery, *i.e.*, he likes people to sing his praises to his face. But whenever the conversation in a society takes such a turn that you might be driven to the temptation of speaking of your accomplishments in glowing terms, restrain your feelings and divert the conversation by telling

them modestly—"I can only try but cannot promise to be successful.' For instance, when you are being praised as an excellent shot you ought to say "Well, I shall try to have an aim but it rests with God whether I shoot or not." Similarly, when talking about riding you ought to say " Yes, I shall try to have a mount but it is just possible that the animal might prove vicious and disobedient to the rein. " In short, you should not say in a bragging manner " Oh! I have a deadly aim: it is impossible for me to miss " or " Oh! I am a matchless rider, I don't mind any horse, and so on.

- (85) In the same way people do not look approvingly at a man who is always pushing himself forward ; they reflect on his actions and say that he always wants to hoist his own flag in the fore-front. Such reflections bring discredit on a Ruler Their next move is to direct their best endeavours in keeping away such a person from coming forward; they keep watching his movements and try to keep him back, which does not redound to his credit. Hence it is a serious mistake to push oneself forward. To take an example, if in a certain assembly where the Viceroy is also present, we were to try to the exclusion of the others present, to find a place near the Viceroy and monopolise him, say, in conversation—such a conduct would be called pushing one-self forward.
- (86) The best course to be adopted is that we should keep to our own place and move forward only when we are asked to go, if anything is referred to us we should give a suitable reply. Such a conduct would, not only in the present age but at all times, receive far greater appreciation than the desire to keep us in the front.
- (87) The habit of self-advertisement is likewise considered to be a bad habit. Advertising means the publication of the slightest occurrences in one's daily life in a newspaper—for instance, a trip to Bombay or the experiences of a shoot, even if the bag consisted of no more than a poor rabbit, finding a place in the daily paper. Such a conduct fails to meet with public approval and people

look at it with a sneer. Such men are generally led to believe that by publishing a paragraph of their doings in a newspaper they are honoured and respected and would be considered clever and wise in the eye of the world, in short, that they would be placed high in the estimation of the public. It is possible that such a conduct may carry weight to a certain extent, but people also make a fun of it; it is therefore unwise to make ourselves a laughing stock of the public. What is really worthy of appearing in the papers should be sent to the press, and nothing should be published which might be looked upon as a desire to self-advertisement and self-importance.

- (88) We must be very cautious in our conversation with women as they are like a telephone. They are generally unmindful of the circumstances and the object with which a certain observation was made by somebody and whether it would be proper to repeat or refer to it on a certain occasion or not and their incautious repetition might cause undesirable results. We must, therefore, be very cautious in their society.
- (89) While interviewing a visitor who is known to have divorced or obtained a separation from his wife, the incident should be avoided in conversation. Similarly, it would be improper to remind a bereaved person of his loss.
- (90) The Rulers and other big personages, whether they may be Sardars, officers or others, make a great mistake in not paying visits of condolence. They affect great friendship to one's face but generally become unmindful of the canons of friendship on such occasions. Such occasions are specially suited to gaining popularity by showing our sympathies with the afflicted family. Such an action creates an effective and valuable impression on the public mind.

The conditions of the present-day world are taking a strange turn. Not to speak of distant relatives, people of one's own blood generally hide their faces when a death happens at one of their own people's. As a

matter of fact, we ought to take part on such occasions immediately we get the news of death occurring among our relations or friends, no matter whether they are rich or poor. The tendency of hiding themselves on such occasion getting current in some of the communities should be checked.

42. The training in social etiquette should be of the highest order, as otherwise the child will hardly find a chance of entering the society; he would neither gain popularity nor find a place in the people's estimation, he would have no admirers nor the makings of a man with a personality. If the Prince is found wanting in this particular branch of training, it would have to be concluded that the guardians have purposely neglected the training to mar his future prospects.

43. *It is also necessary to initiate the Prince in the etiquette of ushering to singing, as also the proper moment for a chit-chat on such occasions. It is seen that at a singing party people usually lean by a holster and not unoften do they lie down resting on a pillow. This is a most unmannerly attitude. Do the Europeans talk or walk about the place when some one is singing? A man conducting himself in this way is considered to be illmannered.*

44. It often happens that a man comes to see the Ruler and after he has shake hands or made his salutations he takes a seat, and then the Ruler and the visitor in question gaze at one another without breaking the silence, which seems strangely awkward. The tutors therefore ought to initiate the Prince in the etiquette of conversation and teach him how to converse with the visitors and on what topics, who should be the first to break the ice, in shaking hands, who should be the first to extend his hand, and so on. Sometimes a visitor is so awe-struck that he finds no words to begin a conversation or sometimes out of respect he expects the Ruler to open the conversation. Let it be remembered that the humour and taste of no two men are alike, in order therefore to make the meeting interesting it is necessary that on receiving a visitor the Ruler or other person interviewed should determine and see in the first instance if the visitor has any hobbies and takes pleasure in something particular. For instance, immediately after shaking hands or salutations the conversation should begin with a remark on the weather, then say a few words on shooting, horses or dogs and then about engineering, architecture and the various

other subjects. In tackling each subject in this manner it should be determined what subject interested the visitor most and then dilate on that particular topic that the visitor might feel at home and talk freely. After keeping alive the conversation in this manner for a short time, open the particular subject for which the meeting specially arranged. At the time of leave-taking a few words suited to the occasion should also be spoken. By holding an interview in this way the Ruler increases his popularity, the sympathy of the public is enlisted in his favour and the person interviewed is afforded no cause for complaint. People unfamiliar with these methods or ignorant of the etiquette of conversation are generally led to commit mistakes which are detrimental to their reputation. It is therefore the principal duty of the tutors to initiate the young Prince in the etiquette of conversation. Although the tutors in their own way leave no subject untaught yet those of a young Prince must bear in mind that the Prince should be familiarised with the customs and traditions obtaining in the various castes and communities. For instance, what etiquette is observed in meeting the Europeans and what in respect of the Indians, and so on.

I happen to remember an incident the recital of which would not be out of place and devoid of interest. A gentleman once came to see me and after an exchange of the usual greetings he took a seat in silence and we remained sitting without exchanging a single word for about 20 minutes, each waiting for and expecting the other to begin. At the end of about 20 minutes he took his leave without practically speaking a single word, although during the interval of our silent meeting I addressed him once or twice asking him once "How do you do." He replied quite dryly "quite well." Again, since it was summer, I remarked on the weather and said, "It is very hot" to which he gave the laconic reply, "yes." When he took his leave I was much struck at the strange incident and repeated it to his brother and said "your brother is a strange man. He did not speak to me a single word." The gentleman had, however, detected my weak point and he laughed at my remark. He then gave me a lengthy lecture on the etiquette of conversation which was almost in accord with what I have said above. What I, then, want to impress is that such mistakes are generally committed owing to ignorance of the proper etiquette.

CHAPTER II.

THE ADVANTAGES OF LEADING A REGULATED LIFE.

45. It is most important to preserve health and the best way of doing so is to keep the daily life regulated. Exercise and a chaste life are very necessary. A man exerting himself in work without subduing his passions would be a fitting example of a candle burning at both ends.

46. To regulate life means the performance of the various details of daily life at an appointed hour. For instance, the time of rising from bed, the time occupied in bathing, religious meditation and breakfast and that allotted to military work or riding or walking or inspection of any other work, or shooting which serves the combined purposes of an airing, and exercise—all should be properly regulated and the time of returning home must be duly observed. In olden times people used to do bodily exercise (*kasrat*) immediately after rising from the bed, as they had fewer chances of going out of door. The present times, however, have rendered that form of exercise impossible and I have, therefore, made no mention of it in particular, but have substituted for it the other forms of exercise where I have mentioned above how the time after bathing and religious meditation should be occupied. But time permitting, the Prince must exercise himself in *dand*, *baithak*, *mugdar*, wrestling, Muller's exercise, Sandow's Gymnastics, etc., with due consideration to his years.

47. After this (on return from an airing) he should take his meal and then after an hour's rest attend to his work. The working time being over, the Prince should go to club, garden or some other place of recreation for taking the air, but in the evening it would be desirable for him to play tennis or some other outdoor game, and after taking his dinner he should go to bed by 10 o'clock. This is called regulated life, *i. e.*, the observance of punctuality in the performance of the daily routine of life. Briefly speaking, the space of 24 hours should be divided in a manner so as to

afford 8 hours for work, 8 for sleep and rest, and the remaining 8 hours for recreation. A man can accomplish much by devoting 8 hours to work, provided he works seriously and with a willing heart.

48. In order to give a clear idea as to what is meant by a "daily regulated life" I refer below to the lives of a few successful people which would make my meaning clear :—

1. **Sir Shapoorji Baroocha.**—This gentleman after rising in the morning and attending to the daily religious observances used to visit and inspect his mills regularly and arrive in office by 10 o'clock. He used to take his morning meal in the office and having finished it he would go out on a round of all the leading Banks on matters of business. Occasionally he had to visit the Banks three or four times a day. After 2 o'clock he used to go and attend the meetings of the various Companies of which he was a Director. After 6 P. M. he would go to his Club for recreation, and having taken his meal at 9 he would go to bed at 10 or 11 o'clock.
2. So is the case with Seth Mathura Dasji and Dinshaw Sahib who have also regulated their lives to a perfection. The usual daily routine of these gentlemen is that they go out riding till about 9 in the morning, after which Mathura Dasji goes to his Mills where he is at work up to 12 noon. His breakfast consists of one *lota* (a small metal pot) of milk. When he arrives at his place at about 12 he takes his bath and performs the *puja*; then he takes his meal and after enjoying a short rest he goes to his office at about 1-30 or 2 P. M.; at 4-30 he goes to the Cotton market and returning home at about 6 or 6-30 in the evening he makes his toilet and goes to his Club at 7. He remains there up to 8, 8-30, or at the utmost up to 9 o'clock and then getting back he takes his meal and retires for sleep. If he goes to a play-house or cinema he chooses an afternoon performance to avoid keeping unduly late hours.

Dinshaw Sahib too has a similar mode of life. After riding he returns home and then arrives in his office at 11. Leaving office at 6 or 7 P. M. he goes to his Club and is back at home at about 8 or 9 and gets in his bed by 10 or 11 o'clock.

49. The diet should not be rich ; it ought to be simple and must be taken in such a quantity as could easily be assimilated ; indigestion

is injurious to health. There is no doubt that occasionally such precautions cannot be observed on considerations of society. It would be necessary to relax the daily regime on the occasions of **Dasehra**, 4 days of **Dewali**, Birthday, **Sankrant**, 5 days of **Holi**, **Guri Parwa**, Christmas week and 4 or 5 days more for other similar occasions. It would appear that these events do not occur in succession, but are interpressed with long intervals and therefore innocent of any harm. It is also a great mistake to be habituated to intoxicants. For instance, look at an opium-eater—if he cannot find the drug at the appointed hour, he would be reduced to an awkward plight.

50. What is meant by a happy life? It means recreating oneself after work; for instance, (1) going to a theatre, either alone or with a select party, (2) going out for an airing either alone or in company, (3) going out for an airing with one's family, (4) playing tennis or any other out-door games, (5) going to club, (6) boating, (7) sailing, etc., etc.; similarly (8) by devoting a holiday wholly to boating or roaming in a house-boat, (9) shooting, (10) cooking personally, (11) having a singing party, (12) inviting friends to come and play cards at the club, or in a house-boat, (13) fishing, (14) taking the horses for a roll, (15) practising at the target, (16) riding with a select party, (17) going out in the woods and having a meal there, you will have reason to say that a holiday was spent in an agreeable manner. A reflection of this question confirms the belief that the Indians generally do not pay any particular attention to this point nor do they know how to lead a happy life. The one prominent feature of their character is that they are possessed with the passions which fill their heart for the time being and are blind to all other considerations. For instance, if they are taken by the pleasures of drink, they would pass whole days and nights in drinking, and, if their attention is rivetted towards **jalsas**, they have no other occupation for days and days together; they are insensible of food and sleep and are destitute of the feeling whether it is day or night! Such a mode of life could hardly be termed a happy life. There is a time and place for everything in the world, and our actions must be regulated accordingly. For instance, setting all work aside on a holiday and devoting it to recreation, devoting whole-hearted attention to work during the working hours (1. e., from 11 A.M. to 5 P.M.), spending the evenings in playing tennis or going out for airing, taking the evening meal and going to bed at their proper hours, rising early in the morning and after attending to the usual calls, going out an-airing, taking the children in company,

and having a meal on return at the appointed hour. This is called a happy life. It does not consist in going to bed early in the evening and rising at 1 in the night to take your meal and then again going to bed till 10 the following morning and taking your food after attending to the daily calls at 3 in the afternoon. A life of this sort is a miserable life. No sensible man would dare call such a life a happy one. Similarly it cannot be called a happy life if a man were to keep himself perpetually yoked to work from 8 in the morning to 8 in the evening, leaving the work only to satisfy his hunger and thirst. Happy life is the name given to a middle course of life such as the one outlined above. But it is a pity that the Indians generally have neither the nicety of judgment in this respect, nor do they know the manner of leading a happy life.

CHAPTER III.

REGARDING THE FORMATION OF CHARACTER.

51. A man who is regular in his habits and firm in principles is called a man of character. People would call one Man of character. a man of good conduct when they recognise that he has a sense of rigorous self-discipline, is true to his word, has a wise word of advice for any one who comes to him for counsel; has an honourable and gentlemanly mode of life and abhorrence for what is not good and virtuous; has a love for moderation; whose actions are guided by an absolute honesty of thought and purpose, who has charity and good will towards all; who does not possess a malevolent nature, has an antipathy to flattery; who has a true estimation of his position and is not full of himself and eaten with conceit.

52. It will only be possible to say that a man is gifted with a Personality when he has the following attributes:—

Personality.

1. Knowledge.
2. Tact.
3. Acquaintance with things in general, their ups and downs.
4. Carrying his point by treating a man according to his humour.
5. Carrying his point by opening the subject at an opportune moment.
6. Refraining from opening the subject when there is no suitable occasion.
7. If a discussion assumes an aspect of obstinacy, it be put off to another occasion.
8. Working with patience.
9. Having the power of judgment and deciding when it is best to be expeditious and when it is not.

10. Having the capability of arguing a subject with fineness.
11. Truthfulness.
12. Avoiding a breach of confidence.
13. Ability to keep a secret.
14. To gain the trust of the public.
15. Having accomplishments and ability.
16. Commanding a wide influence.
17. Possessing educational qualifications.
18. Having pleasant conversational powers.
19. Be affable and of good manners.
20. Being a (*persona*) *grata* generally.

53. A certain gentleman once came to me and said that such and such a person should be dismissed the service and awarded an exemplary punishment. I gave him a patient hearing and when he had finished with what he had to say I engaged him in light conversation that his temperature might become normal, *i. e.*, allowed his anger to subside. When I saw that he had completely cooled down I told him gently that I was certainly willing to do what he wished but that he would do well to scrutinise the matter and consider over it once again; for I said I would not like that by acting up to his request we might both get a bad name.

He, accordingly, left me in a pleasant mood, because, I had in the first instance, taken care to cool him down by engaging him in conversation and had also readily assented to what he had to say. After he had considered over the matter he came to me in the evening and freely owned that he was in the wrong and said that the man complained against by him was really a very good man! I have narrated here this incident to show what is meant by tact and personality. If a man is gifted with these attributes he can, when the exigencies of the moment require it, bring round people to his views and can reduce them to submission. Apart from this when people recognise these qualities in a certain man they run up to him with requests that he might help them in such and such a task; and it is a matter of common experience that a man endowed with such qualities has 99 per cent. chances of success without the least of discord and difference of opinion. The result is that he acquires a name in the world and rises in the estimation of the people who are ready to respect and honour him *It must, however, be remembered*

that no credit for success should be claimed for self but should be given to the particular person who has been instrumental in crowning our efforts with success. The good result of it would be that by doing so we would enlist the sympathies of the man in authority and he would and be ever ready to help us.

54. There are some people who in connection with the proper discharge of their duties are led to think that they have no powers and are; therefore, debarred from the efficient discharge of their duties. But they forget that a man having tact and personality is armed with such effectual weapons, provided he has the ability to use them rightly, as can serve him on all occasions. My personal conviction is that a mere show of power and authority usually fails to attain that measure of success which is assured by tact and personality.

Did the Government of India ever invest Gandhi Sahib with any powers and authority that the whole of the country were enamoured of him and blindly drawn towards him? And looking to an example in our own State, did I exert any authority in the affairs of Karera Pichhore? and yet I was so thoroughly successful that it would not have been possible if I had used my authority. But it may well be asked how a man can cultivate the quality that may endear him to the people who would follow, and be guided by him. The reply is that the quality in question can be acquired by cultivating mutual intimacy, establishing friendly relations and giving entertainments. Such an intercourse leads to an exchange of ideas, and all good ideas have an influencing effect on the minds of other people, provided they are tactfully approached. One of the best methods of drawing people towards oneself is to entertain them. This is not at all to suggest that they should be entertained in any grand and extravagant manner, but the idea is that if any influential members of the public are entertained on a fit occasion it will create a salutary effect on the public mind. But only such of the officers are generally fond of powers and authority as have a tendency to shun labour and are unwilling to tax their brains. This does not mean that the officers should not be given any powers whatever, but what I wish to point out is that the theory that one can do nothing without powers is wrong. Much can be achieved by means of tact and personality even though an officer may have no powers. But it is only the officers with poor intellect who are generally inclined to this view.

55. Whether he may be an officer, a Ruler or a member of the public, it is of immense advantage that he should have the habit of being open to reason. It is necessary to sound this note of warning as it is seen that most people have a tendency of not being open to reason and persist in enforcing their own views. Such an attitude is likely to be risky. For instance, the absence of even handed justice in matters which are punishable departmentally; secondly, there is also the risk of mutual correspondence assuming a controversial tone thus leading to unnecessary correspondence and waste of time; thirdly, the public considering such a man to be an obstinate and unthinking person would avoid him. For, when they know that such and such a man has a peevish nature and is not open to reason they naturally conclude that it is useless to go to him, as he may or may not attend to what they have to say. Sometimes it so happens that in the course of conversation or an interchange of communications matters are carried to such undesirable lengths that the State work is adversely affected. It is therefore recommended that a man should prove himself to be always open to reason.

56. It is the duty of every man to respect his word as it is regarded as an ornament of gentlemanliness. It is not wise to make a promise thoughtlessly and in contravention to the established policy of the Government, but if a man has inadvertently given such a promise he should frankly admit his mistake and never seek to shelter himself by adopting a round about course. One who does not follow this principle should not be looked upon as a satisfactory person; for it is no knowing when he might launch us into trouble. It should, therefore, be frequently impressed on the people concerned that whatever they have to do they should do it in a manner as might meet with public approval and be regarded as well seasoned and tempered with righteousness.

57. The man who gives preference to work over play is sure to command respect in the public estimation. There is a class of people so engrossed in sport and pastime that they forget all work and duty which, needless to say, is a great mistake. It must be remembered that merely affixing their signature to a number of papers cannot be counted as solid work. It would only be possible to call a man a true worker when he does his work in a business-

Keeping of promises.

Manner of work and amusement.

like manner; and it is only then that he will be admired by the people who have respect for work.

58. When the subordinates have realised that their master or superior officer is given to amusement, intoxication and luxury and has no consideration for work, the result is that he has no knowledge as to what is happening in the State and the country. Not only this but the officers in authority taking advantage of these conditions indulge in all sorts of improprieties and he is ultimately destined to suffer some misfortune or other.

59. Notions of prestige and personality should never be allowed to influence the disposal of business. A careful survey would show that an undue observance of these to considerations has always resulted in doing mischief. My observations as to prestige and personality as expressed in the Review of Administration Report, Samvat 1972 (1915-16), are reproduced below :—

<p>Notions of prestige and personal considerations should not be allowed to come in the way of business</p>

“All to note this please:—

Another serious point to which I cannot refrain from calling attention is the entirely false notion of prestige which is very frequently entertained by officers. This unique theory of prestige has reference to the official acts of the officers and requires that their decisions, whether right or wrong, must, in all circumstances, be upheld. To be frank, I believe that the adoption of this novel principle must spell ruin for the State by causing heart-burning and promoting discontent. In order to secure the popularity of Government—one of the conditions precedent to good government—I am strongly of opinion that everything possible should be done to discourage the wrong idea. It must be recognised by all officers that the ultimate authority cannot afford to attach any fictitious importance to official status but what belongs to it by the duty of doing right. For purposes of any higher authority the sole criterion of approval of the act of any subordinate officers can only be the justice of the act and not the personality of the author of the act. Unfortunately, it is not an uncommon experience that the recommendations or decisions of officers are inspired by considerations of what is believed to be public policy—that plausible cloak of unrighteousness—or occasioned by lenity due to pleasant relations. It is, therefore, my duty and it is not the first time that I am called upon to discharge it, to emphasise the fact that in the performance of official functions the sole guiding consideration

should be the defrayal of unmitigated and unflinching justice which affords no room for the reflection of (?) who is what. This is the best advice that I find I can give to my officers and I hope and trust that they will always act up to it"—(Extract from the Review of the Administration Report, Samvat 1972 (1915-16), page 4.)

If we have done a wrong and some one is kind enough to warn us about it we must thank him for the warning and consider over what he has said. If on consideration the course pointed out appears to be the right and correct one, we must immediately adopt it without any such consideration that a change of policy would be destructive to our authority and prestige. Personally I think that the adoption of such an attitude would be creative of the best of results, for in the first place, people would have the gratification of seeing that their counsels and reasonable suggestions are duly appreciated; and, in the second place, they will continue to be loyal and true well-wishers of such a government. A government which ignores these principles and seeks to adopt a policy of bluffing, is destined in the first place to look small in the public eye, and if, in the second place it is ultimately forced to give way by reasons of the people resorting to unconstitutional methods, it would spoil the habits of the people for they would think that in order to gain their object they must resort to agitation. This means that the Government itself teaches its people that until they have resorted to agitation they will not be given a hearing. In other words, it is the same thing as disgracing ourselves in the people's estimation by our own actions or the cutting of our throats with our own hands. In order that the import of the word 'prestige' should be understood more easily I desire to explain my meaning at some length as the policy of upholding the prestige of an officer in the sense I am detailing below is fraught with untoward consequences. For instance, an officer who has really made a mistake should, as a rule, never escape the punishment he has deserved; but if the defaulter is let go with a view to protect him from disgrace or he is shielded by force of authority or if the superior authorities shut their eyes and turn a deaf ear against the faults and shortcomings of such an officer, the result is bound to be a general discontent and shaking the confidence of the public. It will also have the same result if any caste considerations have prevailed upon in protecting a defaulting officer.

In the same manner it is productive of numerous evils if it is sought, even after its irregularity has been pointed out, to maintain an

order not in concord with the facts of the case and also not in keeping with strict justice.

It should, therefore, be borne in mind that whenever an order passed by mistake or under a misunderstanding is brought to notice, we should never hesitate to retrieve from or cancel it forthwith. Such an attitude instead of being detrimental to our prestige will redound to our credit; for it is an accepted truth that to err is human.

60. Personal envy and enmity are also engendered when a Ruler feels that some other Ruler has so improved his own State, due to the latter's sterling qualities as to make the State of the former appear backward in comparison, also when one is overpowered in argument by the other. An attempt is then made to bring discredit on the successful Ruler. This is very bad. On the contrary, we should induce people to tell us what is right and reasonable, and if there is a diversity of opinion the point might be argued, as the object of a Ruler, his government and the public should be the advancement of the prosperity, general good and fame of the State. But apart from this a discussion is beneficial in more than one way—it leads to a disclosure of the true facts and both the parties feel the satisfaction of saying and hearing what was right and reasonable. While arguing on a subject it should be remembered that no irrelevant points are introduced in discussion and that the principal subject is not diverted from. But if it is found that the discussion is prompted by reasons of self-advertisement we should not hesitate to warn the person concerned that such an attitude is not to our liking.

61. The world is full of temptations and in order to keep aloof from them it is desirable that a man should strive to have control over his inclinations. A man can never attain success in his work unless he possesses self-control. Take the instance—a man who makes up his mind to go to shooting while a heap of work lies before him. If he can control his desires he will never think of going to a shoot unless and until he has finished his work. This is only one example out of many.

62. People very often acquire certain habits for instance, drinking of alcohol; use of hemp, opium-eating and so on. These are all vices and are developed quite imperceptibly and habit being second nature, it is

Envy and Hatred.

Self-Control.

Avoidance of
intoxicants.

difficult to shake them off. From an early age as we should, therefore, learn to keep our feelings in check so that we may not be overpowered by force of habit. For example, look at the habit of drinking. When you have taken a peg of alcoholic drink you begin to feel active and smart and whatever work may be taken in hand you accomplish it successfully. After some time when the stimulus has gone you begin to feel languid and depressed and in order to get over this exhaustion you take a second peg. This peg is more invigorating and you feel yourself more active than before; thus the desire to take one peg after another is gradually created and without giving a thought to the evils resulting therefrom you freely indulge in it. In course of time this habit becomes so overpowering that you can hardly get over it. At this stage it is most difficult to shake it off even if you have the inclination to do so. We must, therefore, be careful from the very beginning and keep us aloof not only from alcohol but from all intoxicating drugs, remembering that there is always a time and a place for every thing. It does not, however, matter much if a few pegs are taken on some festive occasion, but it is certainly very harmful to be addicted to it. A man of this habit can never do anything without a drink, and thus his health is impaired; his nervous system is deranged and various diseases, such as consumption, dropsy, pleurisy, etc., etc., are the result, the liver and lungs also become affected and diseased and generally death is hastened. It is, therefore, best to keep aloof from drunkenness and having regard to the evils resulting therefrom to be careful not to allow such habits to have a hold on one.

63. As far as possible the habit of drinking, smoking and tobacco-eating should be eschewed, but if a man is given to any of these habits he must take care to set a limit on the quantity of daily consumption just as Mr. Preston used to do. He used to take three pegs a day—one at sunset when he had finished his game, another during dinner and the third, I think, after it. And when he had taken these three pegs, no amount of persuasion of his friends could make him take a fourth one. The peg should be of the usual standard measure and not one of 25 Tolas. It must be remembered that excess of everything is bad.

Be it also known that alcohol is not harmful so long as it is taken in a moderate quantity, only the excess, as explained above, is injurious.

64. People addicted to alcohol and intoxicating drugs or those given to licentiousness are callous to all other considerations except the improprieties in question. The result is that by degrees they completely lose their appetite and get weaker and weaker day by day; they have no inclination for work, their memory fails them. They then resort to the use of drugs which only tends to create new troubles for having lost their vitality; the strength derived by artificial means being only short-lived. In short they are overpowered by all sorts of ailments and are unable to do any work. This gives them a bad name and they lose all respect in the eye of the world.

65. It is to be noted that Rulers and officers come daily in contact with hundreds of people of different shades of opinion who repeat to them a thousand things which they have heard. Rulers and officers who do not lend their ears to all; who are men of principles and are ready workers and do not believe easily what they are told, would never take action on the authority of such information. But they would pick up and thoroughly examine only such of the matters as are *prima facie* of an important nature or savour of truth, and only after they have satisfied themselves about their truth that they would be inclined to take any action. Only that action is justifiable which has the public approval at its back.

66. An officer who is ready to believe what he is told either brings discredit on the Darbar or soon brings about his own dismissal. It has been frequently seen that a wicked and unprincipled person when he finds that a Ruler or an officer can be easily let to believe and act up to what he is told, is ever ready to make the best of opportunities. It must be known that these people have a peculiar knack of making the wrong appear the right. They are generally so clever that they never introduce a subject unless they have found a fitting opportunity which is usually found when the Ruler or the officer is under the influence of liquor or when they find that the particular person whom they desire to bring in trouble is in disfavour.

67. Apart from this these people adopt some such course that

Back-biters.

by a mutual understanding one or two of them open a subject by way of attracting the attention of the Ruler or an officer. When they have succeeded in doing this one of them introduces the subject in such a way as to lead to success; the other supports him occasionally by some such apt remarks—"what a cunning fellow he is!" or "he is a very honest man

deserves promotion." A third one similarly lends further support to their point by remarking "really, Sir, this is a fact" or he pats his own companion for having told a wonderful thing and so on.

People who devise this plan in this manner have usually one ultimate goal either to do harm to an opponent or to benefit one of their own party. For instance, a man in attendance on a Ruler or having access to a certain officer entertains a feeling of animosity towards another. This man when he realises that his word carries weight with the Ruler or the officer, puts in quietly on a favourable occasion a malignant word against his opponent which is calculated to do him harm ; despite the fact that the man may be entirely innocent. The Ruler or the officer reposing confidence in such people is easily led to believe in what is maliciously told to him and thus an innocent man is brought to trouble. What would be the result ? Surely it would bring the Ruler or the officer in disrepute. People would hate their society and would never go to them willingly unless they are obliged to go on business.

68. The Ruler and officers should avoid the company of flatterers,

Avoidance of flatterers.

for it tends to bring them into disrepute. In the beginning they look so nice and good that none can stand comparison with them but in time it becomes quite difficult to eradicate the evils imbibed from their society or to remove the resulting bad reputation. They are so clever that they manage to ruin one man after another in rapid succession, and all in their own interest. There is no harm either to associate with such people or to give a hearing to what they have to say, but it is most important that no action should be taken on their information without a thorough examination. It is a common mistake with most of the Governments that in such instances they do not mete out proper punishment to such miscreants, and the poor Ruler, Jagirdars, or an officer is made to suffer on this account. Therefore the best course is that, on such occasions, before taking any action their associates and favourites *i. e.* the people who have their ear, must be found out. After this discovery these people should be suitably punished without delay.

69. It is absolutely necessary that a Ruler and his officers should not be easily led away by what they are told.

Result of association with flatterers and back-biters.

This is emphasised since there have been instances in which flatterers and back-biters have so flagrantly deceived the Ruler of a State or his officers as to

bring the most respected and honourable persons in trouble. The society of these persons either brought disrepute or indebtedness on the Ruler's head or deprived him of his ruling powers.

It has happened at some places that officers have given their master a bad name; for instance,—the master orders one of his officers or servants to make secret enquiries about a certain matter. This officer or servant knowing that the person concerned is in disfavour attempts to make a report which might please the master, no matter what the facts of the case may be. It is, therefore, expedient to sound a note of warning that such reports should not be dealt with blindly but special care should be exercised in dealing with them.

70. There is also a class of people called back-biters. It is bad

Dealings backbiters	with
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in itself to mix with them, but should a man of this class happen to enjoy the honour of a big man's society and not refrain from his meanness he must be punished at once. For instance, a man with a

view to gain access to the Ruler or some other high officer and to impress a sense of his own loyalty and respectability, writes a letter and says that there was a huge gambling this year on the occasion of the Dewali festival at the Magistrate's house. Looking at the nature of the information there is nothing loyal about it and no Ruler or officer, if he is a sensible and intelligent man, would be influenced by it. He would on the contrary, question the informer as to what importance or significance he attached to such an information and what loyalty there was in bringing it to notice. Gambling being permissible by law during Dewali, where was the harm if it was played at the Magistrate's house. On such an occasion a similar instance was once experienced by me and the man felt ashamed when I pressed him in the light of the aforesaid argument. It is therefore pointed out that such people should be treated in a manner which might silence them and render repetition of such improprieties impossible. If, however, gambling were prohibited by Law he would have been perfectly justified in giving this information. Some of the Government have stopped gambling for all time, while there are others who have not. For instance, in Gwalior the Law permits a 36-hours, gambling during the Dewali.

71. Bad association always produces bad results. For instance,

Association.

a flatterer with a view to his own gain enthusiastically supports all that you say or do. They never deter a Ruler or an officer from doing an unreasonable

thing and thus their society produces evil effects. Similarly is formed the habit of allowing wealth to run away like water. When a Ruler or an officer is thus influenced by their society the result is that the good name of the State ceases to exist; injustice becomes the order of the day. People do not repose confidence, discredit and indebtedness are brought on the State, diseases attack him, his health fails and ultimately he is divested of his ruling powers. Similarly if an officer has developed these habits a scandal is created against him and he loses the means of his subsistence. And when in consequence of these the Government is obliged to visit the Ruler, the Jagirdar or the officer with severity, the Government gets unpopular but no one cares to see why the measures had to be taken. The safest policy, therefore, should be that before taking the matter in hand the situation should be fully explained to the general public with a view to saving the Ruler and the Jagirdar concerned from the impending trouble, distress and disrepute and guiding them on to the right path.

72. The result of the weakness of the Ruler and his moving in a

Weakness and moving in a limited circle.

limited circle is that those officers and servants who know the weak points of their master take undue advantage and do either good or harm to others as suits them best. This results in great discredit. By doing good to others, is meant recommending a person to an appointment on receipt of a bribe from him, as a Seth unacquainted with work and procedure was appointed Tehsildar in a certain Pargana or a person ignorant of work being made a Sar-Suba is a case in point.

73. 'By doing injury' is meant that if a man does not win their

A "Farrash" who gained advantage through the weakness of a Ruler.

favour they go and report against him in terms fair or foul and thus do him an injury. For instance a certain gentleman had given his daughter in marriage to a high personage. The parents being naturally anxious about the welfare of their daughter, this gentleman, with the object of keeping happy relations with his son-in-law, secretly, without the knowledge of the son-in-law's paid an annuity of Rs. 500 to one of son-in-law's favourite servants. And who was this servant? A mere Farrash. It so happened that at the end of a certain year the allowance in question somehow failed to reach this Farrash. He reminded for the payment and having got no reply, was much annoyed. To avenge himself he

suggested to his master, when on one occasion conviviality was at its height, that it would add to the liveliness of the party if a certain person (who was at that time in the employ of the gentleman in point) was called up. The person according to his suggestion was immediately sent for. The father-in-law was much upset at this summons and he at once concluded that it was due to the fact that the Farrash had not till then received his fixed allowance, so he secretly sent him word that he would get his allowance the next morning without fail. The fellow was satisfied at this, but it is worthy of note how cleverly he had raised the point and how beautifully he brought it to a close. He used to address his master as "Boa Sahib." He said, "What a pity, Boa Sahib, the particular person who was sent for is indisposed." A similar other incident is that this same Farrash had some cause of disagreement with the Boa Sahib's Kamdar, accordingly he and one other servant drank themselves to the full and when the *mahfil* was at its height, they took their seats behind the Kamdar and began to brawling and kicking each other and the Kamdar as well. The result was that the poor Kamdar was given so many kicks but no one ever cared to reprimand or admonish the menials. It is, therefore, urged that the people of such a status should be kept in check and never allowed to exceed the limits of their position as otherwise it has been witnessed that even the highest personages have, for fear of the Ruler, seated such lowly people on their *gashia* and holding the *dabba* in their own hands offered them betel leaves.

Generally when the Ruler or the officer does not mix except with a chosen set the people near him, whether an officer or a menial servant drag the Ruler or the officer into disrepute.

74. It must therefore be understood that whether he be a Ruler or an officer he cannot be too careful of the people near him. He should warn them continually that he is not in their hands or at their beck and call, that he has conceded them the honour of being

<p>Beware of those near ones.</p>

near him, not for making intrigues and telling tales but simply for the sake of good society. It should even be ruled that these people should not talk to him about business, but if they dare to break this rule they must plainly be told "you have nothing to do with such matter nor is it our desire that you should discuss business. You must remember that you are allowed to be here because we desire

that after having finished our work we should have a pleasant time and that your company may benefit us." The object of recording the above is that not a few of the Rulers and officers have suffered from the deceits practised by such people and I, therefore, repeat the warning that the Ruler and the officers should never overlook this point

75. In order to give an idea of the evil practised by this class of people the following incident is recorded here below :—

<p>A Khidmatgar makes a Sardar feel small.</p>
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A certain Ruler had the company of a pious Brahman, whose business was to earn money by carrying tales. Once he complained to the Ruler that the coachman of a certain Sardar held his whip over him (as a matter of fact, he had held the whip for the horse) and drove past his Tonga. The Ruler was so enraged that he severely reprimanded the Sardar who was obliged to make his apologies to the Brahman and make an offering to him to gain his favour. The fact was that when the Sardar's carriage came along, the coachman called out to the Tonga driver to go aside and let the carriage pass. But as the Brahman took no heed of this nor did he give way for the carriage, the coachman swiftly drove forward his carriage. The Brahman however went and complained to the Ruler as related above.

When these people are emboldened in their evil practices and have realised that here is no one to check and deter them, they are so emboldened that they openly press their demands on pain of injury and abasement.

A careful consideration of the points set forth in paragraphs 60 to 75 would show that they are on all hands recognised as evils and, if called upon, people are ready to deliver the most learned lectures thereon, but the question is why knowing and seeing all this the world is so full of them. This passes all comprehension.

76. There are two ways of spending money :—

<p>Care in spending money.</p>

1. For State purposes.
2. For household requirements.

This is a very difficult matter as it causes to give a good as well as a bad name. It must be remembered that it is easy to spend but difficult to save. Any man can squander away his money like water in a single day, but it needs a long time to amass. Therefore the best way to guard against extravagance is to set a limit to one's expenditure by setting apart a certain portion of one's earnings towards expenditure and laying by the rest. But in doing so one should be careful to see that the limitations in question do not affect one's position or personal comfort and convenience. In addition to this, some such arrangement as the one outlined in the Financial Policy, authorising the Finance Member and the Secretary, Finance Department, to warn the Darbar when they are exceeding the budgetted amount, should be observed in respect of the expenditure chargeable to the Privy Purse, so that all danger of exceeding the appointed limits be avoided. No one can discharge this duty in as efficient a manner as the lady of the house, provided she is well versed in house-keeping and is not of the type of fashionable ladies of the present-day type, otherwise she is liable to make one a bankrupt.

77. The pocket money—the spending of which is dependent upon

Care in spending
Pocket-money
other than Budget
amount.

one's own will should be so expended as to last for a whole year. Care should be taken that money allotted for a year for this purpose is not spent within two months only.

Whatever is ordered for should invariably be got noted giving the amount of the order and the period after which the payment will have to be made, so that the man in question should be responsible to warn us continually of our position in that particular head of expenses and it should not happen that we be unable to make payment for that order on account of other expenses.

78. Whether an expenditure is official or relates to the Privy

The fixing of State
expenditure as well
as of the Civil list
of the Ruler.

Purse, it should, in either case, before placing an order, be carefully considered as to what amount we have in hand, and how many months remained to the close of the year to see whether the order could be conveniently given or not. If the payment cannot be made out of the year's allotment the order in point should be withheld. If, however, it is necessary to place the order even when there is no money in hand it should be so arranged that the liability could be met from the next

year's allotment and after having done this the amount standing to our credit should be utilised for the next 12 months. For, if the payment is not made in time we shall either have to look small or be obliged to borrow money. In such circumstances the firm with which an order is placed should be clearly be given to understand that the payment shall be made after such and such a period. It must be remembered that it is easy to borrow but difficult to repay, and we all know how bad it is if debt is not repaid in time. For instance, civil suits are brought against the debtor—cases are referred to Panchayats and above all where a man had borrowed Rs. 100 he has to pay thousands of rupees by way of interest.

79. The Ruler who, without regard to the good of his people and the State, spends large amounts for his personal comforts and luxuries is liable to get bad repute and generally people think that he thinks more of himself than of his people.

Evils of spending
on self.

80. It is also a mistake to spend on our person regardless of all considerations, which leads to indebtedness. It happens that when one cannot make the two ends meet resort is had to taxation even to the extent of taxing the fuel used in cremating dead bodies. This would create discontent among the people. It is, therefore, urged that, as far as possible, great consideration should be given to the ease and comfort of the public and the general prosperity of the State and after that a reasonable amount appointed for one's own personal expenses.

To introduce
Taxes for personal
expenses

81. It should be remembered that there is a limit to every thing and the excess of all is bad. For instance, if we go on pouring money over the construction of railways and give no thought to education it will bring us a bad name. Similarly, it will be to our disrepute if in the case of private affairs we go on spending over dinners and entertainments and give no attention towards our household. It is, therefore, recommended that foremost claim should be accorded to productive works that the revenues of the State be enhanced; secondly, on administration; thirdly, on protection; and, fourthly, in such other matters which might tend towards the reputation of the State and provide for the comfort and amusement of the public.

Productive works.

- (1) The whole of the following works should be regarded as investments :—Irrigation, Railways, Roads, Forests, Development of Trade, Education, Investment of money, etc., etc.
- (2) Administration includes :—Organisation of Departments, framing of rules and regulations for their guidance, defining the duties and powers of the officers in a clear and unmistakable manner, preparation of schemes, etc.
- (3) Protection includes the Military and the Police.
- (4) Under “Other methods” may be counted—Entertainment and hospitality, Public parks, Museums, Town Hall, Donations, etc. In the case of private expenses the arrangement should be :—
 - (1) Provision of household requirements
 - (2) Supporting of relations.
 - (3) Helping of friends.
 - (4) Discharging the customary family obligations.
 - (5) Personal hobbies
 - (6) Providing for amusement and personal conveniences.

NOTE.—By helping friends is meant that whenever a friend for reasons beyond his control, is launched in trouble, for instance, a sudden loss of income or some other similar loss occasioned in a similar manner he should be given a helping hand but in no case for an indefinite period, it being optional whether or not, such assistance be rendered after sufficient guarantee.

82. In order that the import of the word extravagance might be fully understood the following two examples are recorded :—

Examples of extravagance.

- (1) Making big purchases when there is no use for them, just as purchasing 4 dozen of boots or 500 dozen of socks or that you go to Bombay with a retinue of 5,000 followers, requiring four special trains and each one of the retinue having the liberty of using a taxi.
- (2) Incurring unnecessary expenditure in the entertainment of guests or on some such other excuse. For instance, if a guest is served with 8 dishes of *pulao*, 16 of meat and 64

other delicacies. This would be called extravagance and it does not mean hospitality. Hospitality requires that a guest should be entertained in a befitting manner.

83. Under the head of prive expenses the safest course is that an amount equalling from $\frac{1}{4}$ th to $\frac{1}{6}$ th of personal allowance should be saved from year to year and invested. The amount left over should be spent so carefully that we might not exceed our limit, that is, there may be no necessity to borrow.

Scale of saving household expenditure.

If, however, a heavy expenditure is unavoidable and we are obliged to incur a debt, the best course, in that case, would be the one followed by me. That course is that the Finance Department should be requested to advance a loan free of interest. It should be repaid at the end of the year.

84. There are two ways of making purchases :—

Advantages and disadvantage of direct dealings.

- (1) Direct purchasing, or
(2) Through a middle man.

The advantages of a direct purchase is that you get things cheap, because it being unnecessary for the trader to give a commission to the middle man, the prices are so much the less I have a personal experience of this nature. A Bombay merchant came to me with some goods out of which I liked a watch for which he asked Rs. 450 I do not know why, but I questioned him what his quotation would be if he were selling that watch at such and such a place. He replied Rs. 2,000. I asked him why, whereupon he said that they don't make cash payments; in the second place, because he has to pay several people commission. Thirdly, there is also the possibility of the purchaser asking for reduction in the price quoted. It is therefore recommended that making a direct purchase is more advantageous than the one made through a middle man.

85. Another example of direct dealing witnessed by me was that my maternal grandfather wanted to purchase

Direct purchase of a watch.

for me a watch from a Bombay merchant. This merchant having an experience of dealings in Native States had, on his arrival in Gwalior, acquainted himself with the manner of my grandfather's dealings,

and when my grandfather asked for the price of the watch he said it was Rs. 18,000. My grandfather according to his usual way asked for a reduction of that price.

The merchant after great lamentations came down from Rs. 18,000 to Rs. 17,500, then to Rs. 17,000, then to Rs. 16,500 and finally to Rs. 16,000. The haggling was protracted over 2 or 3 days during which period my grandfather had offered Rs. 9,000 for the watch and when the offer was repeatedly pressed on him the merchant with a seemingly offended appearance said: "Well, Sir, you may have it at your own price. I have resolved to give it as a bargain." My grandfather was much pleased and the watch was purchased for Rs. 9,000.

After some time when the said merchant re-visited Gwalior I asked him quite in fun to tell me frankly what was the real value including reasonable profit of that watch. He laughed and said he would have sold it to me for six thousand. This instance would bear out how cautious and careful we should be when making a purchase.

Such an experience can only be gained when we are used to direct dealings, otherwise there is no chance of acquiring it. It is possible that in direct dealings you may be cheated several times but as the saying goes, that a man learns wisdom by his losses and one has to pay for one's, experience.

86. All dealings should, as a rule, be with firms who are straight-forward in their business and have the reputation of being recognised firms. For in dealing with small un-recognised firms there is always a risk of disagreement, dissensions, and disputes.

Dealings with recognised firms.

87. The easiest way to acquire a knowledge of the cost price of goods is to keep in direct touch with the manufacturers for the sellers are not always the same as manufacturers. Another advantage is that we are thus enabled to know the percentage of profit, establishment and depreciation, etc., charged on certain goods. The traders are always deferential to such people and knowing that a certain person has such an information they refrain from giving exorbitant quotations. They feel even no hesitation in laying their original invoices before them, showing cost price, the establishments charges and the profit.

Advantages of being in direct touch.

In order that these points may be more easily understood a reference may be made to the case, a gist of which is given as **Appendix No. 4**. And it is in view of such advantages that the desirability of keeping in direct touch with the manufacturing people has been urged.

88. When there is a possibility of the prices rising on account of one's position it is best to have indirect dealings.

When indirect dealing is advantageous

In such cases the middle man should be a satisfactory business man and be either member of some recognised firm or least likely to deceive us. For, there is no end of brokers who, on the one hand, are too ready to profit by impressing a sense of their honesty on the purchaser and, on the other, by arrangement with the trade, get a handsome commission. When it is discovered that they have deceived us we have only to regret and be sorry for it and the incident brings us into disrepute and ends in disturbing mutual relations and the broker in addition loses his repute. Therefore the middle man proposed to be employed should be an honest man and one who would not let a single pie of our money go to waste.

89. While making a purchase it is sometimes advantageous not

Advantages of delays in purchases.

to be hasty, for instance, if the seller knows that you are badly in need of a certain article and that a similar article is not available in the market he will ask an exorbitant price. On such an occasion we should proceed with patience and not act rashly, that is, the proposed purchase should be delayed so that the merchant may have no occasion to think that we are bent on having the article in question. He should, on the contrary, be led to believe that we don't require it. If in spite of the delay the merchant does not listen to reason and keeps to his high prices we should keep aloof and tell one of our friends "I desire to purchase such and such article from such and such a shop. You may kindly go and settle the price on your own account and if the shopkeeper is willing to give it for so much you might effect the purchase and send the article to me so to enable me to pay you off at once.

90. The reason of suggesting this course is that during my

An incident relating to a Venice merchant.

visit to Venice I experienced an incident. I wanted to purchase an article from a shop and when I asked for its price the salesman told me, that it would cost me £ 32. On hearing this amount I

said : "No, I don't want it at this price" and left the shop. The shop-keeper however proved so obstinately persevering that he followed me up to my rooms and was content to give it to me for (£ 5)! Had I acted hastily, it is just possible that he might have sold the article for 25 instead of £ 32. It is therefore sometimes advantageous to delay a transaction more specially in the case of traders with whom we have had no dealings or with the manner of whose dealings we are not acquainted.

91. Another incident of a similar nature happened to me at

An incident relating to a Simla merchant.

Simla. I went to a shop-keeper and selected a few articles for which the man asked Rs 35,000. The prices were so exorbitant that I left the shop without making any offer. On my way back I again went to him and asked if he was prepared to consider my offer for the articles in question. When he said yes, I made him an offer of Rs. 5,000. After a great deal of haggling I increased my offer by another thousand making it Rs. 6,000 and I got the whole of the goods for that amount but the man passed a receipt for Rs. 35,000 apparently with a view to deceive the other princes that he had sold such and such articles to me for Rs. 35,000 *vide Appendix No. V.*

92. I might relate one more instance of a Bombay merchant.

An incident relating to a Bombay merchant.

I purchased of him one complete set of Bed-room and Dining-room furniture for which his original quotation was Rs. 40,000. I offered him Rs. 16,000, but after the usual haggling he offered to sell the furniture, never inquiring as to who I was, for Rs. 18,000. I consented to this price and immediately went to the Bank and drawing the required amount paid it to him. After I had obtained his receipt I gave him the address where the furniture was to be despatched. When he came to know who I was he was truly sorry for the bargain and said : "I am totally beaten down. If I had known whom I was dealing with I would never have sold the articles for this amount." I strongly hope that a careful perusal of the several incidents I have related will give the reader a clear conception of the method in making purchases.

93. I wish to repeat the warning, as it is the proper occasion and will more easily be understood that it is likely to weaken our credit if payments are not made in time. But the officers and Rulers generally forget this.

Making of payments in time.

94. It must be remembered that in business circles people who are careful to make cash payments will always command greater respect than those who make their purchases on credit and either take too long in making payments, or make no payment in spite of repeated promises.

Cash payments.

Not un-often the traders also are to blame. They don't present their bills in time and say, "Oh it does not matter you will get it later". We should not, however, be led away by this smooth talk but insist on having the bill and pay it as soon as it comes to hand.

95. We should make cash payments for what we purchase.

Advantages of
cash payments.

One of the advantages of this system is that we will get things cheaper. In the second place, it gives us credit. The third, and a most valuable advantage is that in time of our need this class of businessmen with whom we have dealings are generally ready to help us in every way. It is therefore strongly recommended that the credit system should never be resorted to. Similarly if any payment is promised to be made at a stipulated time we cannot be too mindful of keeping that promise, for, it is bad to have no regard for one's promises. The heads of departments are also, frequently, led to commit a mistake. They order certain goods by wire but make no payment for months together. ***As a matter of fact, the correct procedure is that no orders should be given unless the allotment is provided in the budget*** or the necessary amount has been secured by obtaining a special sanction so that the bills could be paid off without any loss of time. Although the Ruler has personally no hand in such matters, yet the frequent occurrence of similar instances tells on the good name of the State and yet the officers are totally unmindful of it. A reference to the affairs of the Stationery Department, the General Stores, the Workshops and the Civil and Military Stores and payments to other contractors would show that their claims are not satisfied even with the lapse of years. And what is Mujmi ? It is only the result of such unsatisfactory dealings. It should therefore be impressed on each and every department that in order to be able to meet their liabilities they should not go beyond the provisions of their budget. The second point to be borne in mind is that all payments should be made in time and as far as possible the system of cash payment should be preferred to the one of incurring a debt. A reference to Fils No. 40 of 1914 of the Political Department would show that the question of dealing with the Princes who fail to satisfy

their debts in time was once taken up in England and the Government of India had also referred it to this Darbar for opinion, *vide Appendix No. VI.*

The attitude of the officers in this respect was noticed by me in the past, as will be seen from the following extract from my Review on the Annual Administration Report of the State, but the only remedy to cure this defect is the course suggested above, which should be enforced with a strong hand:—

“This is another example of what I call child’s play, a trifling matter, but no one has got the ability or courage to put it right. This shows how competent the authorities are? It is said in the report that “many of the Departments did not pay in bills in time and the result was that Mujmis for former years amounting to Rs. 2,27,989 have gone up to Rs. 2,76,988 during the year. With a view to put a stop to this, as far as I recollect, a Committee was formed but it seems to me that their recommendations sanctioned by the Darbar have produced no good results.”—(Extract from the Darbar’s Review on the Administration Report for the year 1915-16, Samvat 1972, page 15.)

96. Any expenditure incurred by the Ruler whether on official or private account should in all cases be only intimated to the authority concerned, *i. e.*, in the case of official expenditure to the Finance Member and in that of private to the person in charge of the Privy Purse and it should be clearly pointed out that such and such an expenditure

Every item of expenditure should be reported to the Finance Department.

has already been incurred or that an order has been given by him and that the payment has to be arranged in such and such manner. This will enable the authority concerned to meet the demand immediately.

97. The man who has an intimate knowledge of his work and does it personally is always in a position to arrange, conveniently, for an expenditure by drawing upon a certain allotment for his purposes. But such of them as are not interested in their work

Disadvantages due to loss of credit.

and are unmindful of the precautions noted above, or as may be pointed hereafter, can easily be deceived. They become immersed in debt and lose their credit in business. *It has been* seen that people who have thus lost their credit can get nothing unless they have paid for it, which is really a great shame,

98. When going on a visit to Europe, Bombay or Calcutta we should form in advance an idea of the purchases

The manner of meeting expenses while travelling in Europe. Bombay, etc.

we are going to make there both on official or private account and of the amount proposed to be spent. Having done this the approximated cost of such articles should be deposited with some bank and all cheques drawn upon should be marked "State" or "Private" according as the amount thereof is intended to be utilised. The counterfoils should also be similarly marked. While making our purchases all payments should be made by means of cheques and under a receipt. In this manner, while ensuring a timely payment, we will have a clear account of the different purchases made for State or private purposes. Besides we will get things cheaper on account of ready cash payments.

99. It brings us a lot of indirect advantages to have a wide circle of acquaintances and to mix with them. By

Advantages of having friends everywhere.

such a treatment even the people who have nothing to do with us are only too ready to help and oblige us by offering their services in matters which ordinarily they cannot be expected to do. Even where there is no acquaintance, though it is in itself a great thing, but if we have the charms of a polite and graceful manner the people generally become enamoured of us. The common phrases "will you kindly help me," "I shall be much obliged to you" and similar other courteous speech have such a magnetic power in them that the public in general are only too glad to offer their good offices to the person employing such words.

100. If a Ruler's name is associated with a gentlemanly behaviour and agreeable manners people come forward as

People are ever ready to work for a Ruler of good name.

if by a spell with an offer of their willing services, not with an idea of obliging the Ruler but as one who prides himself for having served the Ruler. I have said over and over again how good actions become known in the world; treat all those who may come in contact with you in a straightforward, upright and honest manner, be civil to all and speak to them in a sweet and gentle way, never forget to do a kindly action and thank the man who has acted courteously towards you, etc., etc.

Money when compared to these few qualities, has no value and what I have written here is based on my personal experience. Wherever I have travelled whether in China, Europe or India I have been fortunate in acquiring the good will of all and I have never had any quarrel with anybody. And I did not say that this was due to the treatment which I always held out to the people whom I met. It is on the foundation of this experience that the above suggestions have been recorded here.

101. Looked at from any point of view it is advantageous to extend our friendly relations with the Princes and the gentry of the country. I have created and am on terms of great intimacy with almost all the Princes and the notables of India and it is very necessary that these relations should be maintained. It will,

Customs and usages subsisting between Princes and the gentry.
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in the first instance, make us famous in the world and, in the second, no one can deny the advantages of unity resulting from mutual co-operation and helpfulness whether the other party be a Ruler or a commoner. When people are treated with humility and not with pride and when they have known our worth, it may be taken as a foregone conclusion that a general favourable opinion will be formed of our worth resulting in esteem. This is an important matter and the Ruler and his officers must be guided by this consideration. When people are aware of our ability, truthfulness, honesty, earnest desire, and a strict regard for our word and when they have realised that a certain Ruler says nothing but what is reasonable, has a knowledge of every thing, is perfectly satisfactory, can perfectly understand the *pros and cons* of every thing and has obliging manners then the public whether it be the outside public or his own, the gentry whether it be the outside gentry or his own and the officers whether they be his own or not, all would give him the respect due to him. They would esteem him with a willing heart and would always be eager to make him their leader. This is really something worth having.

The officers generally cannot bear to see feelings of intimacy and friendship growing between two Rulers or that two families should be connected with matrimonial ties. The Ruler should, therefore, be very particular about these matters and whenever there is such a tendency on the part of an officer he should be told frankly and firmly that he should kindly cure himself of such ideas. The Officers have a similar other tendency. They want that the Ruler

should keep himself confined within the four walls of his palace, *i. e.*, he should have no intercourse with the public and all this for the simple reason that if the Ruler gains popularity with the public the officers will be thrown in the back ground and thus their dignity will suffer a sort of degradation. Therefore such of the officers as have a leaning towards these practices should be kept in check and be warned that if they are seen persisting in this behaviour it would be impossible to regard them as well-wishers of the State.

It must be remembered that this state of affairs is likely to arise when the Ruler is not familiar with his work and has a weak personality. But the Ruler who knows his work and has the honesty of purpose, no officer even if he dares to behave in the manner referred to above will ever attain any success and his designs will soon be disclosed. The man who prides himself in such practices is far from deserving any credit. For, the Ruler who is interested in his work has thousands of matters to keep in mind and so much to think of, while the officers have nothing to do except the performance of their limited duties. Such of the officers, however, as have to exert themselves like a Ruler, for instance, the Members of Government, will stop to such practice only when they are used to neglecting their proper work, or they are imbued with a nature which guides their actions, one and all, to the one ulterior object in view. But they will never attain any success provided the Ruler is gifted, in addition to the qualities referred to above, with a strong personality and independence of action—in other words, if he is not of a nature liable to be subdued.

102. You should always make it a point to receive at the station and personally send off a person, be he rich or poor, whom you consider to be your sincere friend, or your private relations with him are thick or you expect to gain some end through him or wish to acquire intimacy with him, or desire to

Reception friends.	o f
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make friend with him. But it must be remembered that on official occasions all your actions should be in strict accordance with your record and old customs.

103. There is no cure for suspicion. Even Aesop was unable to find a cure for this disease. The man who has developed a suspicious nature can never accomplish any work, so much so that he can not fill his belly with an easy mind. It is therefore our duty not to let this evil habit take root in us. There have been so many cases in

which people of a suspicious nature have made their lives miserable and have finally rendered themselves unfit for all wordly activities.

Suspicion is generally developed in a weak natured man who has no honesty of purpose and has no mastery over his work and who cannot have the courage to face the world. In short, a cowardly and mean spirited fellow generally becomes a slave to this evil. The Ruler should, therefore, be careful not to develop this undesirable habit.

104. The present-day tendency is that most of the Rulers have a liking for spending the hot months of the year in foreign countries. This can only mean that out of 12 months of the year they are out of State for not less than 5 or 6 months; while the remaining period is spent at home and yet this small period is interrupted by frequent journeys through different parts

<p>Ruler should not stay away long out of his own territory.</p>
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of India; for instance, a visit to Calcutta during the Xmas, another to Lucknow during the Racing Season and so on. In this manner it is only for a small part of the year that they are at home. When the loyal people, relatives, Sardars and officers of the State have repeatedly witnessed this attitude of their Ruler they are naturally troubled by some such thought "who cares for us, poor people" and "whom should we go to."

How far it is right to be so long away from our work? Although it is possible to reply by saying "when we have provided for an efficient administration and the work is going on, where is the necessity of confining ourselves to it." Yet I wish respectfully and strongly to point out that it is one thing to look to one's business personally and quite another to place a subordinate in charge of it. If the subordinates could be trusted with an efficient and satisfactory discharge of business, why is such a course not adopted by all the great men of business and why do they trouble themselves over it and are seen at work from daybreak to sunset. We all know that in spite of electric fans and *tattis* how unbearable are Calcutta and Bombay offices in the hot season. This proves that they have realised the value of attending to their work in person and it is why they do not absent themselves from their work and are always at it. If it were not so, they should not have been slow to arrange for their work and enjoy their time in a foreign country. I therefore strongly urge that the fashion of absenting oneself for lengthy periods from the State for the sake of

travelling in foreign countries is absolutely wrong. Besides such an attitude cannot make the ryot happy. And how could they be happy when they know that their Ruler if he had any love for them, would have so long kept himself away from them. There is a principle for every thing and a man should not deviate from that principle.

105. During the regime of His Excellency Lord Curzon, lately Governor-General in India, the following letter bearing on this point, had appeared in the *Pioneer* :—

Letter from the Secretary of the Foreign Department to the Governments and Administrations, dated Simla, 24th August 1900.

A letter from Lord Curzon.

“I am desired to address you upon the subject of the grant of permission to Native Princes and Chiefs in India to visit Europe. Under existing orders an early and detailed reference respecting the desire of any Chief to travel outside India is required to be made to the Government of India, whose assistance must be invoked if honours or convenience as commonly rendered to distinguished persons are to be secured for the traveller while abroad. It does not appear to have been definitely laid down that the sanction of the Government of India is in every instance necessary for the grant of such permission, although in the case of the majority of Local Governments this practice has invariably been followed, while in the case of Madras and Bombay the practice has been for the Local Government to grant permission unless any of the proposed arrangements in connection with the journey required the concurrence of the higher authority, and then to report the matter to the Government of India under the above-mentioned orders. There is not, in the opinion of the Governor-General-in-Council, any reason why a different procedure should be adopted in different parts of India while there are very strong reasons why the reference, made to the Government of India should not be a mere formal or perfunctory reference, sometimes submitted at a period too late to admit either of examination upon its merits or of refusal, except at the cost of much inconvenience to the applicant, but should, on the contrary, present the Supreme Government with an opportunity of forcing and pronouncing an independent opinion upon each individual request prior to making the requisite communication to the Secretary of State. Only by means of such a procedure can an uniformity of principle be observed in the method of dealing with these applications, and only so can a situation be avoided in which a difference of opinion may occur between the Supreme and Local Governments with results that may be compromising either to the authority of the one should the Supreme Government be urged to acquiesce in a permission already granted which they would themselves have declined, or to the dignity of the other, should the sanction given by Local Governments be subsequently over-ruled.

"I am therefore instructed to inform you that upon all future occasions from the present date the application of any Native Prince or Chief to leave India for purposes of travel abroad, whatever be the objects or motives of such travel, should be transmitted at a reasonable distance of time in advance to the Government of India, with a detailed account of the circumstances, in which, and the object for which, the request is made, and of the reasons which induce the Local Governments either to recommend or to dissuade compliance therewith. Sanction should not in any case be given in advance either conditionally or absolutely by the Local Government, and the Government of India should be left with an unfettered discretion to comply or to refuse according as the circumstances in their discretion require.

"There is a further point upon which I am instructed to address you. The recent cases occurring in different parts of India have revealed not only the divergence of method which has already been described, but a similar disparity of principle as regulating the attitude or advice of the Local Government. Foreign tours on the part of Native Chiefs have been recommended on grounds so diverse and sometimes mutually inconsistent as the benefit, the desire or the convenience of the Ruler and the advantages, the interests, or the financial position of the State. Some time the sanction has been given or recommended because there were good reasons for it, more frequently because there were no very strong reasons against it. In a number of cases little or no regard appears to have been paid to the effect likely to be produced upon the character of Ruler or to the bearing of the taste for travel, upon the interest of his people and his own duty towards his State. It is in order to obviate the inconsistencies of attitude that have been grown into being and to check the anomalies that have sometimes resulted therefrom that I am desired to lay down for the assistance of the Local Government the principles by which the Government of India will themselves be guided in dealing with such applications, and to which it is therefore desirable that Local Governments should pay due attention in forwarding their views. The Government of India hold very strongly to the opinion that the first and paramount duty of a Native Prince or Chief lies towards his own State and people. By the protection and authority of the Supreme Government he is guaranteed a security of tenure in his exalted station superior to that enjoyed by Rulers in any other country in the world, and one which is only sacrificed or impaired by gross misconduct on his part, or by some other offence of exceptional gravity. In return for these advantages Government are entitled to claim that the Ruler shall devote his best energies, not to the pursuit or pleasure nor to the cultivation of absentee interests or amusement, but to the welfare of his own subjects and the administration.

"Such a standard of duty is incompatible with frequent absences from the State, even though these may be represented as inspired by the pursuit of knowledge

or by a thirst for cultivation. In proportion as a Chief becomes infected with these tastes and inclinations, so in many cases is he apt to be drawn further away from, instead of nearer to, his people. It is not to be denied that advantages may result to both parties from a widening of the range of knowledge of an intelligent Ruler, and from the application to his local administration of the lessons acquired in the school of Western experience. Cases have occurred of such felicitous consequences, and the Government of India have no desire by any revulsion of policy to preclude or to retard their recurrence, but it cannot be denied that such cases are on the whole in a minority, that habits of restlessness and extravagance are even more likely to be inculcated in the oriental mind by a sudden change of environment and by the temptations of European Society than are incentives to duty or aspirations for reform and the result of European tours, particularly if too frequently repeated, is more often a collection of expensive furniture in the palace and of questionable proclivities in the mind of the returned traveller than an increase in his capacity for public or political service.

"It is not any defence of repeated journeys to urge that their cost is borne by the private income of the individual and not by the treasury of the State. The line of division between those two sources of revenue is in many Native States so thin that a private outlay is often synonymous with a public encumbrance, nor even were this not the case, can the Government of India admit that the personal revenues of a Chief are of so sacrosanct a character as to be expended without protest in a matter where their own sanction is required, in a fashion or upon subjects which may be inconsistent with the public responsibilities of their own. The Government of India desire therefore to lay down the initial proposition that the repeated absence from India of Native Chiefs should be regarded as a dereliction and not as a discharge, of public duty. Secondly, that the visits of such Princes and Chiefs to Europe should only meet with encouragement in cases where the Local Government is convinced that benefit will result from the trip, both to the Chief and his people. In other words, the criterion of compliance should not be private convenience but personal and public advantage. Thirdly, in cases where such permission is recommended by Local Governments and is granted by the Government of India, it should be understood, that so far from constituting a ground for the early renewal of the request, it is a reason against it, and that a suitable interval of time, should elapse between the return and travel and the submission of a fresh application for leave. Lastly, it should be the business of Local Governments, as it is of the Government of India, in the case of the Princes and Chiefs under their direct charge carefully to watch the effects of foreign travel upon their character and habits, so as to be able to base their future recommendations not only upon general principles but upon the careful study of the individual case."

When this letter appeared in the Press I was interviewed by a press-reporter in Calcutta who asked me "How will it affect you?" I told him plainly that it would not affect me in the least. When we are firm in our principles the Viceroy can not interfere with the liberty of our action. And the principle is that we should be governed by the same rule and regulations as obtain in this behalf for the benefit of our service. The observance by the Ruler, of such principles is not devoid of its advantages. The advantages are that the subordinates following the example of their Ruler, are inspired with a regard for their duties; discipline is maintained and the subordinates are in awe of such a Ruler.

106. There is a limit for everything, the excess of all is injurious.

Excess of every
thing is bad.

It is therefore pointed out that too much restraint also very detrimental. Similarly too much relaxations would damage all discipline and people would lose their sense of duty. It is therefore pointed out that leniency and strictness should be used at their proper sense. We should be strict or lenient according as the exigencies of the moment require, but both should be well-balanced.

The officers generally appear not to like the actions of the Ruler; for instance, if he is ever so little strict with them the officers resent it and characterise the action as harshness. In order therefore, to seal their lips all orders passed by the Ruler should be supported by reasons and if ever the matter goes before the public they should be convinced of the justice of the order.

I recollect that once while I was formulating the State bud, gets people were busy in spreading malicious and unfounded news about my doings and seemed bent on bringing me into disrepute, the Club was made a Council room for the discussion of budgets. These things were not confined to Gwalior, strange stories were even made current as far as Jhansi. Well I kept hearing these but never faltered in my work, because I did not mean ill to anybody. Ultimately when the budgets were out the people were ashamed of their stories and thus the fire kindled by them died of itself.

107. There are also people who like copying others and glory in

Copying others.

that. While I was considering these budgets, I desired that gradually the Siladari system of Cavalry should be abolished. An officer was much irritated at this idea, so I kept quiet. Now that the system

was abolished by the Government of India he was struck dumb and would probably have agreed to it if he were still in active service.

Once while I was in England this said officer had removed sword and *kabul* from the Cavalry. When on my return I asked him why he had done this, he said that the Government of India had issued a Circular to that effect and that it was alright. I told him that he was wrong because there is a time and place for every thing—sometimes a lance may be useful and at another a sword. So the old practice should be restored. It is therefore necessary to keep an eye on the workings of such persons. It is, however, not a bad policy readily to adopt what is good and beneficial in the interests of our State and ourselves but it is all the same necessary to use our discretion and not content ourselves to copying others just as the officer spoken of was used to do.

108. Some of the Rulers labour under a misapprehension that

<p>To give designations to subordinate officers as regards one's status.</p>
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by giving high sounding designations to their subordinate officers they would add to their own dignity, but my opinion is that it will augment their dignity only when such a measure is permissible

by the revenues, and in keeping with the status of their States. Supposing that the military force comprises of a single company the senior officer of which is in receipt of Rs.150 a month, and this officer is styled as Field Marshal people will only laugh at it. For, in this manner the said officer will not be able to maintain his position of a Field Marshal and what is more, if the man does not possess the capability of a Field Marshal, there is the greater chance of our action becoming the laughing stock for others, though they may not do so to our face. Again, suppose a Jagir enjoying an income of two lacs a year appoints a Judicial Officer on Rs. 100 a month and gives him the designation of Chief Justice; or that a certain department is placed in charge of a man who has not the least idea of its working; or that where the income of a Tehsil is Rs. 30,000 Officer in charge is paid Rs. 1,000 a month or that an A. D. C. drawing Rs. 100 a month is given the rank of a Colonel although he has not the least idea of the duties of a Colonel. In all such cases, therefore, if the officers are designated irrespective of the nature and importance of their work and without regard to their salaries, we will look small in the eyes of others and will render ourselves a laughing stock for them.

When the income of the Jagir does not permit of keeping such high officials then merely for the sake of name to increase one's staff

and give them designations that would excite laughter is not only wasteful but may cause one to incur debt. It is therefore particularly pointed out that these mistakes should be carefully avoided as people have committed them in the past and examples are not wanting even to-day.

If we are eager to introduce in our State and follow a certain measure in force at another place, we must carefully gauge the situation and satisfy ourselves that by imitating others we are not making a fun of ourselves and that we are justified by our position to adopt such a measure.

It has frequently been observed that a certain person introduces an officer to a high personage and says "A. D. C., Col., so and so." Although the person introducing the officer is in right earnest yet the man whom such an officer is introduced is not somehow favourably impressed, he laughs to himself and says, "What an A. D. C. and what a Colonel. How did the Ruler appoint such an incapable man his A. D. C. or Senapati."

There are Jagirs and Jagirs. How is it possible that a fourth class Jagir could compete in such matters with one standing in the first class.

109 It is dangerous to stand surety for others. The wealthiest of people who have stood surety for their friends have often ruined themselves because, ultimately they had to bear the consequences of their action so much so that they were reduced to bankruptcy and ruin. It is, therefore, most desirable that we should not stand as surety for others.

110. The world is full of strange ways. A man may act with the greatest of liberality yet he commands respect only, so long as he has wealth. People are ready to follow him and are always at his beck and call, but when this man has ruined himself for the sake of his friends he is not cared for, and the people on whom he had spent his money, do not hesitate to speak ill of him.

111. Generally there is a great confusion about the treatment of a patient. For instance, owing to their anxiety the relatives and friends suggest a few doctors who, according to their opinion, should be consulted. The patient himself develops a strange disposition. The result is

that doctors are changed and re-changed after every three or four days which instead of doing any good to the patient, only tends to increase his sufferings. It must be remembered that no treatment will avail if the patient has not the fullest trust in the physician in attendance on him. It is, therefore, necessary that the patient should be placed under the treatment of such a doctor but if after a sufficient time, the treatment does him no good then another doctor might be consulted. The doctor in attendance should be a man of wide renown. In the case of a particular disease none but a specialist should be employed. But with all this the patient must also assist his doctor, *i. e.*, he must abide by what the doctor orders him to do, otherwise the doctor will have a chance of escaping responsibility by saying that since the patient does not mind his instructions, he is unable to do any good. Most of the doctors, having their own ends in view, take to flattery. For instance, when 'A' is known to be a habitual drunkard a selfish doctor would not hesitate to give him a doze of wine in his medicine. Such a doctor should never be considered as our well-wisher. There are also some doctors who are not accustomed to hard work, desire that an industrious Ruler, on whom they happen to be in attendance should become idle and slothful like themselves; and it is why they are always lecturing their patient to keep to his bed. A doctor should be considered capable only when he can bring round his patient in the shortest of time. We all know that a disease comes with a rapid pace but is slow to leave. Therefore, a patient should not try that he should be cured hastily, because it is sometimes injurious to make haste. Although there is no fighting God's will yet a man of regulated life, as explained above, has less chances of developing any illness. It is necessary that we should be careful in whatever we do; for example, it is bound to bring cold if after staying the whole day under the sun you immediately go to have a rest behind Khas Khas Tattis.

112. The religions that sanction polygamy do not do so that

<p>Ruler should have recourse to second marriage only when pressed by circumstances.</p>
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these marriages be contracted for the sake of pleasure, the satisfaction of their personal lust or with a view to monetary gain. There are some people who make such ties merely for the sake of paying off their debts from the amount of

Hunda which they receive from the parents of the bride. The marriages formed with such ulterior ends in view prove to be very unhappy and the bridegrooms are generally seen in trouble,

specially those who are devoted to their work. Of course, people who have no interest in work or those who are used to passing nights by gathering their wives round them like the ornaments in a drawing room are generally unaffected by such marriages. But apart from the considerations of work such a life, looking from a domestic point of view, cannot be regarded as an ideal life. A Ruler should not, therefore, think of having more than one wife unless he is obliged by reasons of State, *i. e.*, when an heir is required for the State.

113. It is also a tendency of certain Rulers that, in addition to the one or two wedded Ranis, they enter 30 or 40 women, according to their fancy, in the Harem. This is also injudicious. For, in the first place, such an action will be injurious to their health, with the consequent loss of energy to cope with the burdens of the State, and, in the second place, how can a man with so many wives can reasonably be expected to find time for work, as he would have to spend the whole of his time in the Harem.

114. The question of going on a pilgrimage to the holy places is, on account of other engagements, considered to be an unnecessary act, which is a great mistake. These should, however, be performed periodically, with a view to attaining the good both of this and the next world. But it is most important that this should be done with a righteous intention and without any consideration of wordly show.

CHAPTER IV.

Selection of Bride and Bridegroom together with certain observations regarding the care to be bestowed in marriage making and subsequent questions.

115. The selection of a bride or bridegroom for their children

Selection of a
bride or bridegroom

or for the Ruler of a State is, as a rule, made by their parents or guardians. Even though a boy may have attained his majority the selection of a bride for him, according to the usage of our country, generally rests with the parents. In the case of grown-up boys however it would be advisable to consult them before nominating a bride for them.

116. When looking about for a bride or a bridegroom the fact as to the person for whom the selection is being

Care in the selec-
tion of a bride or a
bridegroom.

made should strictly be kept a secret. If it is desired to obtain the horoscope or a photograph it should be done through a third party; for, great deceptions are practised when it is known that the selection is being made for the Ruler of a State or for a boy or a girl belonging to some high and noble family. Not unoften horoscopes are and a photograph is sometimes so artfully drawn that it is not a true representation of the original. In order, therefore, to guard against such untoward consequences it is generally expedient to keep it a secret as to for whom the selection is being made.

117. When the Prince is still a minor and not expected to be married for the next 8 or 10 years, the question of

Selection of girl
for a Ruler and
her education.

the selection of a suitable bride for him should, in no case, be lost sight of. My own opinion is that as soon as the minor Prince enters the 7th or the 8th year of his age a suitable match should be selected for him. In the case of a girl the would-be husband should be selected when she attains the age of 4 or 5 years and suitable arrangements made for their education so that by the time they

are married the wife shall have been sufficiently educated; for, it generally happens that half the age of a husband is spent in educating his wife.

118. It is quite possible that people of the present age may find difficult to agree with this antiquarian view but I

Importance of
horoscope.

would recommend strongly that no marriage should be arranged unless and until the horoscopes of the boy and the girl have been compared and thoroughly examined by a few reliable astronomers; and as horoscopes are generally found not to correspond satisfactorily they should be examined 5 or 6 years as regards the future as well as the past and, in order further to ensure the genuineness of the horoscope it would be better if a good palmister were consulted.

119. In comparing horoscopes it is necessary to see that progeny, good fortune, happiness, wealth and virtue are ensured. Besides, it should also be ascertained whether they are not of one and the same *Nadi* and of the same *Gotra*. It should also be examined that the stars are not unpropitious to the parents and the State.

120. Where by chance the *Kundlis* have coincided well but there may still be difficulties on the score of *Sapind*,

Change of *Gotra*
for marriage.

the best way to solve this difficulty would be that the girl should be given in adoption and then the marriage be performed. But care should be taken that the girl is not given in adoption in a family different from her own. For instance, a girl of the Jadhav family should be given in adoption in some Jadhav family and not to a member of the Bhonsle's.

121. Before a marriage is finally settled, searching enquiries should be made into genealogy of the family for owing to a general inattention to such questions there is at present a great intermixture between the Kharchi and Khasa families.

Similarly sifting enquiries should also be made to ascertain whether the family is free from some inherited diseases such as consumption, leprosy, asthma, etc., and whether in point of progeny it is a prosperous one or not, *i. e.*, there is an abundance of children in the family or otherwise.

122. It is customary to depute some women to see and satisfy themselves that the girl is free from such defects as a snake mark on

the back or other similar mark, which are considered unpropitious. It is therefore necessary that a few ladies should be sent for this purpose to ensure that the girl is free from such unpropitious marks.

123. In addition to the several religious points pointed out above it is also necessary to see that the girl is of a tall stature, strong and healthy. A tall statured girl is recommended that the future generation should be tall, strong and healthy.

Physique of the girl.

Side by side with health the girl should also have good looks and in point of age it should be ensured that the girl is not older than the boy.

NOTE.—Precautions, similar to those explained in paragraphs 121, 122 and 123 should also be taken in the case of a boy selected as a match for a girl.

124. The selection of a suitable match for a girl should also be made as pointed out above in para. 117 in advance, so that by the time he enters the world he may by his education and other capabilities prove himself to be useful and be able to manage the affairs of his estate in an efficient manner.

Selection of a boy for a girl.

125. When selecting a match for a girl it is necessary to see that the *Janma Kundlis* of both should correspond with one another, and when they are in correspondence the next things to be considered are whether or not the family from which the boy is selected is a prosperous and well-to-do family; further the character of the parents of the boy, the manners and customs of the family and their religious convictions. When having considered these points the conclusion is come to that the happiness of the girl would be ensured, then the marriage should be finally spoken.

Marriage of a girl.

126. My views about the defects of early marriage of girls and the precautions which I desire should be adopted to put a stop to this practice were explained, at length, in the Speech delivered by me on the 23rd of May, 1913, on the occasion of the annual gathering of the Maharashtra Kshatriya Hitchintak Sabha

Harmful effect of marrying a girl early.

at the Town Hall and an extract from which is given below. Similarly, the views I hold on the importance of female education and the extent to which such education should be imparted were expressed

in the Speech delivered on the 12th of November, 1912, on the occasion of the annual meeting of the Kanya Dharma Vardhini Sabha. Extracts from both of these Speeches are given below:—

(1) I remember to have expressed before you, Gentlemen on some Previous occasion my views on the defects of early marriage. There was a time when the marathas were known for their broad chests and fine statures ; they had imposing faces and the whole bearing was that of perfect manhood. Look at their faces to-day It will not be improper to say that they look more like those of women than men. The time is fast approaching when they would require a ladder to climb over a plant of gram. and the present shameful condition is all due to early marriage. it is a common experience that an unripe fruit is not good to taste : the children born of an early marriage are physically weak (degenerated) because the physical development of the parents is not completed when they begot children who are weak and of a low stature. But the time is not yet past. If we seriously strive to undo the harm it is possible that the Marathas might regain their old physical strength for which they were once famous In this matter we may well follow the example of other countries and other nations. Look at the English people, how well built and healthy the men and women are. So is also the case with other nations. The secret of their physique is that they marry at a mature and proper age.

The children of present generation are becoming weaker and weaker they are less and less industrious and have no vitality and all these defects are due to the early marriage of their parents. When a mere girl of 12 or 13 years begets a child, how can you expect such children to be strong and healthy. I can quote several instances in support of my statement. I, therefore, request you very earnestly that for the good of the future generations you will, Gentlemen, try your utmost and proceed to put a stop to the system of early marriage.

People of an advanced age are generally led to regard it as a great satisfaction if they could marry their children during their life-time, but this is not a wise desire. We must have a wider outlook. Sooner or

later the children will marry, but an early marriage is full of evil consequences. I, therefore, request you, Gentlemen, most respectfully that you would do all you can to put a stop to this system.

As far as I have had occasion to come in contact and see the younger generation I am much disheartened to find that the system of early marriage has reduced them to a pitiable state. These young men have lost all power of endurance. If they are asked to go and work under the sun they would avoid it as they cannot bear the heat. Let alone a walk they would prefer to drive comfortably in a carriage instead of riding on horse-back. They have very weak physique and feeble brains and all this is due to the evils of an early marriage. Gentlemen, you must remember that an early marriage is bound to degenerate the future generations. The best way is to marry at a mature age, but a marriage at a mature age would be productive of its good results only when these young people have not spoiled themselves during their earlier years (Speech, dated the 23rd May, 1913).

- (2) Specially because at present an educated boy does not generally desire to marry an uneducated girl, even though she may belong to a high and noble family, the parents should be very particular about the education of their daughters, lest the educated classes may ignore the uneducated girls of ~~their own~~ community and marry the educated girls of a different community. Looking from the above point of view it would be a great pity if the educated young men cannot find educated girls of their own community. But with all this I hold that female education should have its bounds and the young generation should never be given such a freedom that they might upset the legitimate authority or their parents..

Gentlemen, I now beg to address you on other topics. You must know that I was, from the very beginning, against having two wives and had frequently pointed to the evils thereof, but now that I have a second wife that should not lead you to follow me. We must always keep the circumstances in view. I was obliged by force of circumstances to have a second wife and I shall have no objection to any one having a second wife in similar circumstances. I would have

never, married a second wife if I were not obliged to do so. You know, Gentlemen, that the people of my State had unanimously entreated me to have a second wife and it was under this legitimate pressure and a sense of duty towards my people that I was obliged into a second marriage.—(Extract from the Speech, dated 12th November 1912).

127. A certain school of educated people have adopted the

<p>Bad results of marrying in outside one's caste or community.</p>

fashion that instead of marrying in their community and their own kith and kin they are inclined to marry in other castes or communities. They are unmindful of the consequences of their action, which are reflected on the construction of the

Society and the nation. The Ruler must, therefore, know why such a tendency is taking root. It is possible that there may be reasons other than what I have in view but the principal reasons are that they desire:—

- (1) to have an educated and fashionable wife;
- (2) that she should be a counsellor to her husband;
- (3) that she may be the key of wisdom to her husband;
- (4) that she be capable of conducting the household affairs on the lines of Western civilization.
- (5) In short, a wife who may prove herself to be a useful companion in life.

In any case it is the duty of a Ruler to remove this evil and the first step towards this is that he should advise the public and the privileged classes to educate their daughters in such a way that the inclination of the young men to marry in other castes should be prevented; for it is only by means of good education that the girls of our country can adorn themselves with the attributes spoken of above. Thus, the young men of the country when they would find that the women of their own caste and creed are adorned with the same qualities they would naturally be inclined towards their own kith and kin.

Be it known that young men, under the intoxication of their youth, generally become insensible both to the after-effects of their action and to the wide difference between an artificial and a natural life.

Another evil of marrying in a different caste is that the lady so married is never given that hearty reception by the relatives and co-religionists of her husband which they would freely give to a lady of their own caste, nor do the relatives and co-religionists of that lady give her and her husband the affectionate and kindly treatment which they would have given her had she married in her own caste. But apart from this, the most deplorable feature of forming such ties is that it creates dispersion of families and societies. For, while, on the one hand, tension of feeling is exhibited by the relatives of the girl towards her husband and herself, a similar feeling on the other hand is exhibited towards the married couple by the relatives and caste fellows of the husband. And lastly the newly married lady is totally unaware of the various customs and obligations which bind together the different members of a family. She does not know what she is required to do on a certain festival, what treatment is accorded to a certain relative. Similarly, she does not know what alms (**Dan Dharma**) and offerings are made on such an occasion and in what manner.

People who are enamoured of the outward form and fashions of the girls of other nationalities are insensible to their own nationality and how to maintain it, and consequently they are soon forgotten by their own family and society. Besides they have no consideration for the feelings of the people of different castes on whom they are called upon to rule. It is possible that by pressure of authority or some other reasons the people may as regards such happenings hold their peace, nay they may even show their appreciation, but if you were to ask their real opinion you will find that in heart they are far from appreciating such a conduct.

I have nothing to say in regard to people who have no respect for religion except that, in order to justify their actions, they seek to put strained interpretations on the ordinances of their religion as they regard themselves as all-knowing (अंतर्यामी). Similarly I do not advocate the methods of Prarthana Samaj and the Civil marriages, though these have found favour with a special set of people, because even taking a liberal view of these methods they are at best matter of convenience, but to regard such marriages as legitimate, one may be pardoned for having one's doubts about.

But the most important and urgent consideration which should govern all matrimonial connections is too often lost sight of, *i. e.*, no consideration is given to the social results of

marriage in a family below one's position or by marrying a woman of a low decent. The results would be unavoidable. If people refrain from denouncing publicly the children born of that woman, in secret they are sure to say that they (children) were born of such and such a wife, even if the marriage was solemnised according to religious rites; but the mother being low-born the children born of such a woman become marked, irrespective of the children being capable and worthy. Avarice apart, those who value respectability are loth to give their children in marriage to such offsprings. Prompted by these considerations I recommend that no attempt should be made to spoil the family, society and nationality by marrying in other castes.

128. The rules and regulations of a society, such as those formulated by the Maharashtra Hitchintak Sabha, must be considered as binding and should be strictly observed on all ceremonial occasions including marriage, etc. The desirability of urging this point is that if the Ruler himself fails to give due regard to the regulations of the said Sabha, it would be futile to expect that the others will follow it. It is, therefore, necessary that the Ruler should bind himself and those concerned to follow the regulations of such a Sabha.

129. The Ruler ought to give his wife, as far as possible, such a training that she might be able to carry on, in his absence, the administration of the State and be able to exact work from the officers according to the policy laid down by her husband. If this ideal is not realised the Policy of Minority Administration for which I have obtained the Government of India's approval, or the one which I have adopted for the performance of work as an officiating measure could not be maintained in a satisfactory manner. This Policy is exhibited as **Appendix No. IX** of the Policy of Political Department.

130. It is a custom with most of the families that they do not allow the baby to be fed at his mother's breast and the reasons which are understood to have prevailed are that the ladies are influenced by considerations of their beauty and health. If this is a fact, the system, as far as considered, is not right, because if the

infant is deprived of its mother's milk, the result would be that it would fail to inherit the characteristic traits of its mother. Besides this the affection between the mother and the child would not be as strong as it ought to be. There is, of course, no harm to the employment of a wet nurse if it is quite unavoidable, for instance, when the mother has no milk or during an illness when the mother's milk is likely to injure the child's health. But in the selection of a midwife the choice should rest on a woman of good health, whose milk is nourishing and who comes of a respectable family

131. If it so happens that none of the wives has given birth to a son and adoption has been rendered unavoidable, the adoption should be made strictly according to the *Dharma Shastra*. The first thing to be done is to see that the *Grahas* of the boy intended to be adopted ensure happiness, wealth, progeny and a long reign and, secondly, due enquiries should be made about his descent as explained in para 121 above.

CHAPTER V.

RELIGION.

132. The views which I hold on matters of religion have been expounded by me from time to time and the essence of them is that:—

It is the duty of a Ruler to prove by his actions that he likes people to follow the dictates of their religion. And it is also a duty of the Ruler always to strive to make them stick to their religions.

133. In pursuance of this principle it is possible that people might object and say that when a certain action is not permissible by their religion, how can they be expected to partake in it. Does Islam preach that its followers should shut their ears to the ringing of temple bells or that they should not play *gulal* (during the Holi) ? If the reply is in the affirmative, then the Muslims should not live in the same bazars as the Hindus do and where their temples are situated, nor should they enter the service of a Hindu. I invite a reference to my speeches delivered on the occasion of the *Maulud Sharif* held in Kampu Kothi and at the opening of the Ahmad Shafi Mosque as also Memorandum No. 13, Part I, page 2. When God created us in the world He wishes us to mix with one another and live like friends. And how can we mix and be friends ? This is only possible when the people of one sect associate themselves with the customs and usages of another sect. It has, therefore, been explained in para 141 as to what policy should be adopted in respect to the spiritual heads of the different sects so that the people while following their individual religions should at the same time associate themselves with the customs and usages of one another. In this way alone mutual intimacy could be maintained and the business of the world carried on smoothly. If, however, it is held that partaking in the customs of other religions is synonymous with forsaking one's own religion then they are utterly mistaken. People of such opinions should be considered as mischievous fellows and it is only through them that religious dissensions crop up. It must also be remembered that the Hindus if they are influenced by such notions

as described in paragraph 135 must be considered to have shelved the precepts of their true religion and have no veneration for it or that they have created a religion of their own fancy. They have formed erroneous views on the basis of what little they have read in the newspapers or the English literature and with these foundations of their knowledge they indulge in unnecessary arguments and controversy, forgetting that the religious observances which do not conform to their ideas were once preached by their own spiritual guides and were rigidly followed by their forefathers and yet the children set their face against them. People of such ideas should be particularly kept in view and should, as far as possible, be set on the right path. If they do not correct themselves they should be sent right away, because it is this class of people who create disturbances by agitating public opinion, as be it known that it is easier to create disturbances than to maintain peace and happiness.

134. If a man is participating in the customs and usages of any other sect it cannot be said of him that he has abandoned his own religion. It will be a great mistake if any one were to think so; on the contrary, the person who thinks so, should be considered to be ignorant both of the precepts of his own religion and of the worldly matters. Granted that a follower of a certain religion joined the religious observances of a certain other religion, but can it be said of such a person that he has forsaken his own religion. If this is so, it follows that no Hindu should enter the services of a Muslim and no Muslim should ever serve a Hindu. Similarly what can be expected of such of the Hindus and Muslims as are against the religious observances of their own respective religions.

135. Some of the educated people think that they should abstain from joining some ceremonials that they regard as improper, though it may have the sanction of the religion they profess. To such people, I do not, at any rate, give credit for prudence but I consider them short-sighted and of a limited understanding.

If in the opinion of an educated Hindu the playing of *gula* is an uncivilised action it follows that the ceremony of *Haldi* performed in marriages should also be stopped and so also, what is the good of *Punyah Vaohan*.

In short, it becomes unnecessary to observe any religious customs on the occasion of a marriage; because marriage, as a

matter of fact, is only a sort of contract made between man and woman for the purpose of maintaining affectionate relations. In the same manner it would be unnecessary to use **Gandha** on the occasion of **Brahman Bhojan**, for in that case it can be argued that the application of **Gandha** is nothing but painting one's forehead unnecessarily.

136. The festival of **Rang Panchami**, which has been mentioned on page 66 of **Varshik Kritya Pradeep** (वार्षिक कृत्य प्रदीप) has, according to this book, originated from the **Granth** known as **Brakat Jyotisharnava** (बृहत्ज्योतिषार्णव). But in these days people of the new light regard it a social custom and refrain from participating in the festival on the ground that it is improper. Are they right in this view?

137. Does any ordinance permit that on **Sharad** instead of the cocoanut juice the milk of a cow should be given for drinking? If not, why do they give in drink the milk of a cow? Another tendency of the present times is that in order to suit religious ordinances to their will and convenience people put straitened interpretations on them. This should never be the case, otherwise it is feared that in time to come religion will be put on one side and other things will take its place. For instance, suppose a man without thinking over the consequences of his action married a woman who is not suited to his position or belongs to a low class, as to whether the society would receive the children born of this marriage and whether they could be married in his own family or not. As far as I am aware the Muslims also have an ordinance in the **Quran** to the effect—"Deposit your seeds in holy wombs so that you may keep your race pure." In the same manner it is not intended by any other religion that they may spoil their race.

Now the question arises who, after all, are responsible for violating religion. Whether they be Hindus or Muslims, in religious matters, they have to rely on the guidance of their spiritual heads. If these guides are fearless and are not awed by authority and give the correct and unbiased opinion on any point referred to them they would be honoured and respected. If, however, a certain man is not pleased with such plain opinions the spiritual guide to safeguard his position, tells him that he has not given expression to his personal opinions but has only indicated the true dictates of religion and that it rests with him to follow those dictates or not.

The result of such an attitude would be, that, people would have some regard, at any rate, for their religion.

The present position is that people regard religion according to their individual proclivities. Besides this, by trusting the spiritual guides in matters of religion, people will learn to have trust in them which, in these days, is becoming less and less day by day.

It is, therefore, the duty of a Ruler that he should continually impress on the spiritual preceptors that they should give their correct and unprejudiced reading of the religious precepts on all points referred to them and that they should indicate what to do in such and such a matter and what not. For instance, if a man were to enquire—“Would it be propitious to proceed on a journey at such and such a time?” On such occasions, if the hour is unpropitious they should clearly say so instead of adopting a round about way and saying—“Yes, you may go, but you will have to do such and such charity.”

138. In a certain case of adoption a Shastri told me that I was quite correct in holding that adoption

A Shastri on adoption.

could only be made from the **Dashak** of the adoptive father. In order to clear the point I asked whether failing the **Dashak** an adoption could be made from the adoptive mother's family. To this he also replied in the affirmative. The fact was that in a certain case the adopting party was inclined to adopt from the maternal family. The question was, therefore, referred to the said Shastri who, having guessed their inclination, declared in favour of the adoption, whereas he ought plainly to have said that an adoption from the family of the adoptive mother was rightful only when a boy was not available in the **Dashak**. But the Shastri by cleverly avoiding a direct reply tried to get into the good books of both the parties. When on several occasions I witnessed such machinations I was obliged, in order to guard against the recurrence of similar instances, to give, in Samvat 1959, a ruling an extract from which is reproduced below :—

“I was considering over the question for some time past, that something should be done in order that the Ashrit Mandali should have a correct appreciation of their duties.

“Be it known that the Mandali in question consists of several people who are either Jagirdars and Muafidars or are paid servants. These posts were conferred on their forefathers because they were men of great learning, but the present position is that while some

of these are capable men others are not.

“The duties of this body are as follows :—

“1. To be thoroughly versed in the knowledge for which their family is famous, that is to say, an astronomer should be well versed in the Science of Astronomy, a Shastri in the **Shastras**, a Vaidik in the **Vedas** and a Puranik in the **Puranas**.

“2. That they should interpret their injunctions strictly according to their **Granth**s without making any additions of their own. Nor should they, for fear of incurring the displeasure of a certain person, give incorrect interpretations. For instance, if they are asked to quote the **Shashtra** in reference to a certain point, thinking that a correct interpretation would be likely to expose them to the displeasure of such and such an officer or that a certain influential person would adversely be affected by their dictum, they are afraid of giving the correct interpretation and say something to suit the exigencies of the moment. Besides this the opinions and decisions passed by them in matters of religion should be absolutely impartial and strictly according to the dictates of their religion. They should not adopt a subterfuge policy in the performance of their duty as was evidenced in the case of a Joshi.”

The above points should continually be impressed on this Mandali.

139. In short, the policy in regard to this class should be conti-

Directions to Shas-
tri to tell the truth.

nually to insist that in giving their interpretations they should make no additions of their own but should communicate the actual dictates of the **Granth**. And if they fail to follow the principles mentioned above they should be dismissed forthwith and the vacancy thus created should be filled by appointing a competent man who is capable of discharging the duties as detailed above. In the same manner on occasions of Dakhil Kharij of the members of this body it should be seen that the applicant, if he is not a minor, is fully qualified in the Science which his family is renowned for. If he has not qualified himself the Dakhil Kharij should not be sanctioned and a qualified man should be appointed to that post. If, however, the applicant is a minor the State should try to have him fully trained in the Science of his family and if the State fails to do this the blame lies not with the applicant but with the State, and consequently he should not be

deprived of his hereditary post. But if, during the period of his training, he turns out to be a bad character or fails to pay due attention to his studies he should be dismissed the service and the reasons for dismissal be made known to him.

140. It must be understood that this is not a department of **Parwarish** but it is a department which can keep alive the religious convictions of the people. It is therefore recommended that whoever is not qualified in this body should be replaced by a competent man and thus the reputation of the State ensured.

Ashrit Department not of "Parwarish."

Looking, however, to the present-day conditions it appears that the Ruler and the people concerned pay less attention to these matters and where there is inattention its natural results are sure to follow.

141. It is said that in a certain State a controversy which was

A dispute between Brahmans and Marathas.

raging between the Brahmans and the Marathas originated from the agent of the **Upadhya**. The fact was that the Ruler of the said State accompanied by his suite was performing his religious ablutions on a certain occasion, when the said agent proceeded to have the **Sankalpa** (the giving of alms with a religious vow) made without making his ablutions; the people were enraged at his conduct and the fact was brought to the notice of the Ruler. When the agent was questioned about this conduct he defiantly replied that there was nothing improper about it so far as the Sudras were concerned. Now, obviously there was no necessity for this Holy Brahman to raise the question of Sudras or non-Sudras. He should have acknowledged his mistake. The result was that it caused a great squabble between the Brahman and the Maratha communities. What should be considered of a Brahman who does not follow his religion.

142. The policy that should be adopted in dealing with matters of a religious and communal nature should be to appoint a Committee consisting of representatives of the same religion or community and the final decision should be based on the deliberations

Settlement of religious or communal disputes.

of this Committee. The meeting convened for the selection of such members should not be given more than 24 hours' previous notice and the object of calling the meeting being disclosed only at the nick of the moment. If the Committee is found to be evading

justice the Ruler ought to correct and put them right but if there is no alternative the case should be committed to the proper court. In cases where opposition reigns supreme people go so far as to set their face even against the decision of the Jagat Guru. What I mean by this will be apparent by a perusal of the following cases given as **Appendix No. VII** :—

- (1) The case of Abu Joshi.
- (2) The case of the Sajjadanashins of the Dargah of Khwaja Khanon Sahib Chisti.
- (3) The case of Sardar Phalke in which the fact of his being a Maratha was in question.

On such occasions the policy to be adopted is that all religious matters should be decided with due regard to the dictates of that religion; and in communal matters the decision be given by balancing the rules and the customs obtaining in that community. The Vakils should never be allowed to meddle with such cases.

143. People are very sentimental in some of their religious matters and the least amount of controversy is calculated to agitate their feelings. The Darbar have accordingly, in order to guard against this danger, issued Circular No. 1, Samvat 1978, from the Legislative and Judicial Department and it is hoped that a careful observance of the provisions thereof will not hurt anyone's feelings. It is therefore recommended that it will be profitable from every point of view to follow this policy in all cases that might arise in the future.

144. To set the people of two different religions or communities against each other and to become a side spectator is a dangerous attitude, a bad habit and a destructive policy. The result of such a policy is dangerous to the security of the country and the public peace. Let alone happiness, on the contrary, it even leads to bloodshed. Besides this, when once it is known that a certain Ruler or officer is possessed of such a habit, sensible and good natured people are anxious to avoid them and thus the Ruler or the officer in question gets into disrepute and finally the advantages which are considered to be the outcome of dispensing equal treatment are nowhere to be seen. In short, the outward and inward consequences of such an attitude are fraught with harm. It is, therefore, recommended that a policy which looked at from whatever point of

Settling of religious disputes.

view is calculated to do harm to the people and bring the Ruler into disgrace should never be adopted. And what is most worthy of consideration is that in matters of administration this attitude is productive of the most untoward consequences.

145. It is not an uncommon experience of the present times

Following hereditary religions and customs.

that people are found to pay less and less attention to the proper duties and practices of their race and community. For example, the religious rites which one should perform personally in a *shraddh*, *pooja* and other religious ceremonies are left to the *Upadhya* or to some of the relatives. This method when viewed critically, would be found to be undesirable, nay while the world remains unaffected, instead of getting any respect, the man conducting himself in this manner is looked down upon with contempt. Therefore the proper thing to do the duties and practices of one's race and community should be performed personally, that is, unless there is some unavoidable reason to keep one back, for instance, an illness or some important engagement in which case the services of the *Upadhya* or a relative may be utilised.

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CHAPTER VI.

METHOD OF WORK AND GENERAL INFORMATION REGARDING THE ADMINISTRATION OF STATE.

1. Method of Work.

146. All the Departments whether they are situate in the district or at the headquarters should, as a general rule, be located in one building. The advantages of this system are :—

- (1) Unnecessary correspondence will be avoided; because when needed, the officers instead of resorting to official correspondence will be able to obtain one another's opinion by sending their files in original to them as provided by Section 32, Sub-Section 3, of the Secretariat Manual.
- (2) The disposal of cases will not be delayed.
- (3) Postage will be saved and the peons will have less trouble.
- (4) The officers will easily be able to dispose of cases by personal discussion.

147. The method of disposing of work ought to be that the Ruler should attend and work in his office and not at home. This method is full of advantages, for example :—

Good results of the Ruler working in his office.
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- (1) All concerned will come to office punctually and attend to their work.
- (2) Because of all the offices being located in one building it will be easier to see each other on business.
- (3) There will be good discipline.
- (4) It is bound to create a good impression, on the subordinates.

148. It is very important that every now and again the notes sent up by the different offices should be checked from the files as in a certain case. I have experienced, on comparing the notes, with the papers on the file that the note and the opinion recorded by the officer were at variance with the original correspondence. It is, therefore, recommended that every now and again the notes should be compared, either personally or by some one else, with the original correspondence and it should be impressed on the subordinates that their work does not remain unchecked so that they might be compelled to represent the case in its true light.

Treating of notes
by reference to file

149. Whatever work you intend to do the first thing that should be done is to lay down a well defined policy for its conduct, and bind one self in carrying it out.

Laying down of
principles of work.

150. While drafting the Correspondence Manual I had not made sufficiently clear the particular import and object of the under-mentioned portion of Section :—

Precedence of ur-
gent matter on or-
dinary matter.

“Red strips should be affixed to the *most urgent*, blue to the *more urgent* and green to the urgent office notes. No strips should be affixed to the ordinary office notes. But when any paper is lying in the office for a long time, and no order is passed on it, and when some work cannot proceed on that account and the officer does not find time to attend to that paper on account of pressure of work, a green strip should be affixed to the paper, though it may not be urgent by itself. This will catch the first notice of the officer as soon he comes to the office and he will at once pass order upon it.”

A green slip should be attached to the cases of the nature exemplified here below:—

- (1) The Electric light case in which no agreement was concluded for a long time owing to which the Municipality did not pay a single pice to the Company.
- (2) Cases dealing with productive works.
- (3) Cases regarding the increase of cultivation.

- (4) Cases of neglect on the part of officers
- (5) Cases containing urgent orders of the Darbar or which are connected with matters relating to the Residency.
- (6) Cases regarding increasing the population of the State.
- (7) Matters dangerous to the public peace.
- (8) Matters dealing with the rights and privileges of the State, those in which a delayed reply would be prejudicial to the interests of this State.

In short cases of this nature referred to above should be handled first and then the others. But the present position is that they are considered to be of an ordinary nature, which, in my opinion, is a mistake.

It is also a common mistake of the officers in general that they call upon the office daily to put up papers to them and daily before the office is closed they get them (papers) removed from their table. Why they do this passes comprehension. One of the defects of this tendency is that due compliance with the system noted above will be rendered difficult; for, in the daily transaction the papers will get mixed and will have to be arranged from day to day. If any mistake is made in re-arranging it may not be possible to lay hand on a paper quickly.

151. It must be known that matters of the nature exemplified

Putting forth effort in doing work.

above will not be settled in a single day, it takes time to put them through. It should, therefore, be made a point to pursue them persistently until they are satisfactorily brought to a finish. As an example of persistent pursuing, take the case of a productive work. When the case is put up and has been fully gone through but before forming final conclusion it is considered necessary to call for certain information or refer to a certain document. In such cases the information or documents when received should not be allowed to remain pending in office for a single day, but as soon as they are received the necessary action should be taken and as far as possible they should be given precedence over other office work. Otherwise it happens that such important cases, if treated as a matter of routine, are not decided for years together and thus cause loss to the Darbar, that is, the benefit which should have accrued to-day is not derived for years. I recommend therefore that cases of the nature

mentioned above should take precedence over other work But this important point is generally lost sight of.

152. There can be three possible ways of dealing with a new proposition—

Three modes of dealing with a new proposition

- (1) That the Darbar give orders in the matter directly; or that
- (2) The matter be decided after a discussion in the Majlis; or
- (3) That the matter be settled by a discussion between the Darbar and the Member concerned.

In any case the result of Nos. 2 and 3, would be that the Member had either agreed to the proposition or that he had to submit to the decision of the majority, and in case of No. 1, the Member is bound to carry out the order of the Darbar. In either of these circumstances if the Member is, in a certain case, found wanting in zeal and interest or that he gives expression to opposite views, then, in all such cases the Darbar will be obliged to hold, with regret, that the Member concerned is not loyal to the Darbar. In these circumstances the Ruler's duty is that he should either try to set him right or make some *other satisfactory arrangement to replace him.*

153. The best way of disposing of extra work is to try and finish as much of it as possible during the office hours and if there is any work still left over which must be attended to must be taken to some such place as a garden, a boat or some other pleasant spot and there to finish it.

How to dispose of heavy work.

Haste.

154. There are some people who, either during the course of a conversation, in the discussion of a matter or in connection with the discharge of their work lose their temper and are hasty and rash. This is a very dangerous and detrimental attitude, as it generally leads to some such mischief as the passing of an unreasonable order that puts justice on one side or the adopting, in a discussion, of a line of argument which goes against them, or leads to the passing of an order contrary to the policy and the rules and regulations obtaining in that behalf, or, the conversation assumes an aspect not consistent with their position. The result is that a man of such a dis-

position soon gets a bad name, people laugh at him, but when his temper is cooled down he is full of remorse for what he had done. Besides, in the case of such an officer, however, good and honest he may be, the master is always afraid of entrusting him with any work or sending him out on a deputation fearing least he might expose him to ridicule or bring him (master) into disrepute, or that he should spoil the work or that his conduct might lead to the loss of some State right or to some strong friction and so on. It is, therefore, urged that an attentive and patient ear should be given to each and every question and nothing should be done without fully considering over the *pros* and *cons* of a matter and above all it is most important to be patient on all occasions as it produces a very good effect on the subordinate service. For example, instead of taking a stringent action, all at once, of the conduct of an officer who has been guilty of any act of omission or commission the best course is that the Ruler should, by calling the officer to his presence explain to him the import of the order, the manner in which it should have been carried out, the evil effect of the mistake committed by him and should wind up by an expression of his disapproval and the hope that he (officer) would be more careful in the future. If the officer is still guilty of a similar mistake, he should again be called to his (Ruler's) presence and questioned in a cool and calm manner. "You have been guilty of such and such a mistake even after having been once warned against it. Now tell me what treatment should be meted out to you." This attitude would be more effectual than a rash one, but it is to be adopted in reference to cases of an ordinary routine nature. Serious cases should be visited with appropriate punishment. For example, in cases in which the State is put to a heavy monetary loss or is deprived of any valuable right the mistake should not go unpunished.

155. The writing of a report, a note, a charge-sheet or a review is not an easy matter, but the officers generally

Report, Charge-sheet and Review.	notes, and
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with a view to save their own labour and being unmindful of the importance of the work, get it done by clerks. They forget that a clerk however qualified and clever he may be, is still wanting in the

outlook of an officer, for there is a wide difference between the experience, outlook and the way of thinking of a clerk and an officer. A clerk can also rise gradually to the grade of an officer but not until he is sufficiently cultured and matured to fit him for the

superior work, for generally they are men of limited ideas. However, my object is to show that the officers, as a class, are led into this mistake owing either to their indolence or to the want of a wider conception of their duties. It is also a test of an officer's ability to see how he prepares charge sheets, notes, reports, reviews, schemes and works up a case. A description of the mistakes generally made by an officer in putting up notes as also the importance of preparing correct and reliable ones will be seen by a reference to my observations contained in Memorandum No. 2, an extract from which is given as **Appendix No. VIII.**

156. The act of writing a review on the Administration Report should not be undertaken by the Ruler until such

Review of Admin-
istration Report.

time as he has acquired sufficient power of appropriate criticism as also the ability of pointing out confidently not only the right method of work but to prove it by actually working at it himself. It will doubtless take some time before a young Ruler has acquired sufficient experience to fit himself for the work, therefore he should adhere to the procedure established by his predecessor and should see whether the line of policy advocated by him in his reviews is being followed or not; if not, he should express a regret about such omissions in his own review and insist on the compliance thereof. The other course is that no attempt should be made to reviewing a report until he is qualified for the work. I myself had followed this latter course, for several years in the beginning. I did not venture upon a review, then I imitated the Central India Agency reports and as I gradually ripened in experience I made my own reviews, a careful comparison of which would show how gradually I have improved and made myself conversant with work.

With the intention of giving an idea of the various considerations which the writer of a review should keep in view, I give here a few extracts from my Reviews on the Annual Administration Reports of the State. They will show how a warning should be given to the subordinates, how their attention should be drawn, what is meant by foresightedness, how to make a criticism, how carefully the reviews of the subordinates should be read and what points should be noted and how observations offered on them in order that the policy of the Darbar might be ventilated, how to appreciate the services of officers and finally how to notice and reply,

if necessary, any public criticism on the previous year's review :—

“A special report should be submitted annually hereafter (as brief as possible) on the people who have specialised in subjects and what they have done in their line since entering service. The reason why I am asking for this report is that it has been found in many cases that once such qualified people are put to work, they pay absolutely no attention to the subjects in which they have specialised and only do general work that comes in their way. My expectations of such qualified people are that apart from general work, which, of course, they must do, their expert knowledge should prove of practical utility which is only possible when they can get people to follow their advice based upon advanced scientific knowledge of the subjects concerned. But it must be remembered that this is only possible when they prove by their method that benefit could be derived by it; secondly, the most important point is that such specialists can only be successful when they win the confidence of the people. Purely lecturing and writing out elaborate reports or essays will be no satisfaction to me. As I have said elsewhere I go by results.”—(Extract from the Darbar's Review on the Administration Report for the year 1913-14, page 16.)

“I may also suggest (all concerned please note) that it will be better if direct instructions are given instead of light and mild hints in these reports. At the same time it will also be highly desirable to show the way of improvement instead of pure criticism as I think that in the interest of administration it is necessary to criticise as well as to suggest remedy so as to keep the balance in the right place.”—(Extract from the Darbar's Review on the Administration Report for the year 1914-15, page 32.)

“I wish all the paras were numbered in this report as the absence of numbers makes it so difficult to give reference. I have said about this in my previous reviews also. It is a pity that this, a very minor point, is overlooked.”—(Extract from the Darbar's Review on the Administration Report for the year 1915-16 Samvat 1972, page 18.)

“It is not for me to go to the extent of dictating how the review should be written, as that would not be in keeping with his position. I merely draw his attention here to apparent defects in the hope that he will be so kind as to see his way to alter the present practice and make use of his experience and intelligent brain.

“Not in particular review but in several I have found such remarks:—

“आयन्दा नकदी माफ्या काबिल तकसीम व काबिल इंतकाल समजल्या जाणार नाहीत.”

“Now I want to know how an outsider is to follow this. It may lead to misunderstanding or to making a laughing stock of us. This shows how carefully

the work is done. If he had taken the trouble to think carefully, he would himself come to the conclusion that such brief statements may imply a reflection on himself. The art of writing such observations to my mind consists in being brief but also intelligible. In many places I have found quotations from my previous Reviews (I am glad to see that they are not lost sight of), but then it has been merely pointed out that in spite of such and such observations by the Darbar this or that has not been done. This, at any rate, is how I read the report. I am happy that defects have been pointed out, but it is "buss" (बस). It is heartily desired that when a person has the gift of pointing out defects he might also apply himself to suggesting the means towards their rectification without which it cannot be said that his review is complete. If one has the courage to find fault, one must also have the courage to suggest means for remedying them. I think this is the sound principle to go upon and adopting this method will also help to a great extent, I am sure, in winning esteem in the public eye.

"The same observations apply to the following para :—

ऑफिसरानी हेन्डबुक व पॉकिटबुक ठेविण्याबद्दल.

"However, I hope all concerned will take note of this and act in the right spirit of the order referred to."—(Extract from the Darbar's Review on the Administration Report for the year 1915-16, Samvat 1972, page 25.)

"It is very easy to say this that "It is difficult to believe the correctness of these figures," but I should have liked to see first an explanation of the difficulty experienced and secondly some suggestion for future improvement. (All to note this please.)

"Hereafter I shall not allow any one only to relate difficulties and troubles. My expectation is that when difficulties are met with, proposals for overcoming them should also accompany their recital. This will, I am sure, make a good impression upon the public at large. They will see that we lose no time in rectifying our mistakes or meeting the difficulties experienced."—(Extract from the Darbar's Review on the Administration Report for the year 1917-18, page 33.)

"It concerns not only the member but all others and it is that the writing of a report or review is not a simple matter as it requires brains, logic and forethought. It is therefore essential that this work should under no circumstances be left to the assistants or clerks. It must be realised that a report is an important document and a public record open to criticism. If a slight mistake is made it means getting into hot water as one may have to give explanations or it may mean creating a bad feeling between the subordinate and the Head Office and last but not least putting me in an awkward position, as I entirely rely upon the Member's observations and recommendation in making my comments."—(Extract from the Darbar's Review on the Administration Report for the year 1918-19, page 14.)

“As usual, before I give my observations on the year's Report I should like to deal with a few matters. Would any one be so kind as to explain to me, for my personal enlightenment, as to what is meant by “Out-spoken,” a description which was actually employed, in a certain quarter, in reference to my last year's Review.

“I can offer my honest assurance, at once, that I am not sensitive of criticism, but I may be permitted to ask most humbly whether the person responsible for the observation has personal knowledge of this place?

“It is believed that the idea of this record, which contains twelve months' working, is to show the public the progress made as well as the defects found and how the latter are to be rectified; also how the officers are being put right; and finally it is meant to enlist public support and sympathy in performing the onerous task of governing the State and overcoming the difficulties that are experienced.

“I may repeat here, with all respect and in order to bring the fact to even a closer notice of the authorities concerned, that we are closely following our policy and that we shall always follow it and improve upon it from time to time in the interests of the people and the State as our living, honour, power and “izzat” depend on them. In proof of this, take the case of the Istamrardar of Bawal (para. 2 of the Political Member's report). I am sure the example will convince all reasonable people that I do appreciate rightly the services of those who work loyally for the Darbar. I am afraid I could not give a better proof than this.

“To avoid any further misconception I again make here a bold effort to explain and prove the justice of our policy of “Jadid Usul.” Owing to my misfortune, it has been considered in some quarters, that this policy may be a failure in years to come, in other words, the suspicion is that after me, those people who come under this policy may be deprived of their rights, &c., and altogether wiped out of existence.

“I must frankly say that I am surprised to know that such an idea exists and I feel that it is due entirely to want of confidence and trust. I have said before that there is no cure for suspicion. The business of the world is conducted on trust, confidence and fulfilment of contract.”—(Extract from the Darbar's Review on the Administration Report for the year 1917-18, Samvat 1974, page 1.)

157. The great secret of it is that no one should give or take

Transfer of charge.

over a charge unless and until the parties concerned have obtained and imparted to each other complete information about the object and the policy underlying the conduct of each and every case.

It should be remembered that if the man giving over charge has any pride in his work he is bound to give the man taking over charge such information, verbal as well as written, on each and every point as will be helpful in the efficient discharge of his duties and thus while helping on the one hand to improving the prospects of his successor and thereby earning his gratitude he would, on the other, be ensuring the successful termination of a scheme or measure once introduced by him. For he will think that when, in time to come, people will find the seeds once sown by him grown up into a flourishing garden, they will say that the work was started by such and such a man and was finished by such and such. The same considerations of good must also weigh with the man taking over the charge and he should, on his part, try to secure all necessary information. I invite a reference to the following observations made by me from time to time :—

- (1) It has frequently been experienced that officers are content to take over a charge without preparing a complete charge-sheet as required by the Guide Book. This is not right. The attention of the officers of the various departments is, therefore, invited to the provisions of Section 29 to 33 of the Guide Book as well as to Note No. 14 attached to Section 17 of the Civil Service Rules of Samvat 1960 and they are hereby directed to see that in the future until a complete charge-sheet as required by the aforesaid rules has been prepared no charge should be given or taken over by any officer. This instruction is to be strictly followed (Abstract of Circular No. 14, Samvat, 1969, issued from the Home Department).
- (2) It has been frequently observed that in the matter of giving and taking over a charge, the provisions of the Guide Book are not strictly followed, with the result that the officer relieved leaves the Station without obtaining a formal receipt of having made over a charge. This leads to the subsequent writing off of State dues. Therefore, in continuation of the aforesaid orders the following instructions are hereby issued :—
 - (a) It shall be the duty of every officer that he should, when making over his charge, obtain a receipt, as provided by the Guide Book, of any State dues which

may be found recoverable; and should in no case leave the station where he is required to give over his charge until he has acquired a complete receipt.

- (b) It shall be the duty of the relieving officer that he shall take over the complete charge within three days, and shall arrange to his satisfaction, for the recovery, within one week, of any State dues which may be found to be recoverable from the officer whom he has relieved. After having done this he shall immediately pass a receipt of having taken over the charge. If by the end of this period the dues remain unrecovered he shall proceed on the following day after, the expiry of the one week, accompanied by the officer relieved to his immediately superior officer in order to arrange for the recovery of the dues.
- (c) The superior officer having heard the officer relieving and that relieved shall arrange for the recovery of the dues found reasonable and shall also arrange to have a receipt passed immediately. If this is not possible he shall obtain a bail-bond from the officer relieved and shall report the matter to the authority concerned. The whole of this procedure shall be completed within two weeks.
- (d) In case the officer relieved fails to comply with the provisions of these orders he shall be guilty of the offence of disobedience of orders (No. 66. Criminal Law), Besides, if on an examination of the office record the officer in question is found guilty of misappropriation or any other offence he shall be liable to be prosecuted in a Court of Law.
- (e) If during the period specified above the officer to be relieved has absconded without making over the charge of his office and without obtaining a receipt, the relieving officer shall at once proceed to enquire and ascertain whether the officer in question is present within the Darbar limits or has taken himself to a foreign territory. In case he is found to be within the Darbar limits the relieving officer shall immediately by telegram or by sending a special messenger arrange for his apprehension

and after making a report to the head office shall take steps to have the officer in question placed before a proper court for trial.

(f) If the relieving officer finds that the officer to be relieved has taken himself to a foreign territory, the relieving officer shall at once proceed to ascertain from the official records, the extent of his liabilities and to see whether the offence he has committed is or is not an extraditable offence. If, as a result of this enquiry the man is found guilty, the relieving officer shall proceed to have the necessary evidence recorded in the nearest Court and shall at once forward through his head office, his office file and the *prima facie* evidence to the Political Department for the extradition of the offender.

(g) If the relieving officer is in any way found to be negligent either in the compliance or observance of the provisions of the aforesaid orders, he shall, under the provisions of this Circular, be liable to be punished with a fine not exceeding the amount of his one month's pay. The relieving officer shall, however, not be held liable to be punishable with this fine only in case of his having been called away by his superior officer while he is taking over charge but in that case it shall be his principal duty that he shall particularly apprise the officer, whom he is making over his charge for the time being, with the provisions of this Circular and the care he has to take in the future. (Circular No. 2, Samvat 1970, issued from the Home Department.)

(3) In Samvat 1970 when I was out on tour I had issued, as a result of the conditions witnessed by me, the following instructions for the guidance of the relieving officers and those relieved :—

(1) The relieving officer should obtain information on the following points from the officer whom he is relieving:—

(a) The orders requiring compliance.

(b) The line of policy on which important cases are being conducted, so that there may be no inconsistency of policy.

- (c) The number of cases under enquiry.
 - (d) Information about the progress of special institutions, and so on.
- (2) While on tour the Sar Suba should examine the Charge-Sheets with a view to satisfying himself whether the relieving officers have obtained according to the above order the necessary information from the officer relieved and have taken any action thereon.
- (4) The first thing to do after taking over a charge should be that :—
- (a) The officer should set his office right by instructing his assistant to remove the defects pointed out in previous inspections and report thereon within two months.
 - (b) As regards the investigation of crimes reference be made to Police files and the Police pressed to expedite the work.
 - (c) He should inspect and acquaint himself with the working of the other local offices as well as the officers.
 - (d) He should look through the accounts of the Bank (Agricultural) and set himself for the realisation of the amounts found recoverable.
 - (e) He should acquaint himself with the condition of the public institutions such as the Municipality, Schools, Hospital, Kanya Dharma Vardhini Sabha and other public bodies.

After having done this, he should tour in the Ilaqa to see the working of the various State offices, how the people are treated by the officers and the latter's general behaviour and whether or not they are progressing in point of wealth

It has generally been observed that when an officer is put in charge of a department, he takes no pains to acquaint himself, immediately after taking over charge, with the various rules and regulations, and other orders, although a reference to **Appendix No. IX** would show that there are standing orders in this respect. But the officers are negligent in complying with these orders, which is a

very serious mistake. For example, it is my conviction that if the Private Secretary were questioned whether he had, on taking over charge of the duties of Muntazim Karkhanejat, taken care to study and acquaint himself with the Qalambandi and other regulations in force in the Karkhanejat, the reply 99 per cent. would be in the negative. In should, therefore, be insisted upon that the officers acquaint themselves fully with the rules and regulations which govern the working of a department or any other concern entrusted to their charge.

Some of the officers, if they ever read such literature, read it when they are overtaken by some trouble and then it is only to see whether they could find any loophole in the rules which would be likely to exonerate them. This point was touched upon by me in the Speech delivered to the Engineers of the P. W. D. on the 2nd of January, 1907 (*vide* Tour Report of Samvat 1963, page 194). But officers can easily realise how is it possible for them to follow a policy the provisions of which are totally unknown to them. While I admit that the principles of administration are nowhere different I would call it a great mistake if any officer were to think that having worked in one department he can, backed by that experience, also work in another, for, each one of the departments has a policy of its own differing from the others. It is, therefore, absolutely necessary that an officer when placed in charge of a department should acquaint himself, with the particular rules and regulations which govern the working of that department. The orders included in **Appendix No. X**, provide that all such information should be kept in one place so that a new officer may have no difficulty to get at it. The idea that the officers are generally ignorant of the policy of the Darbar and that they refer to the rules and regulations only when they come to grief was once expressed by me while I was reviewing the Administration Reports. It runs as follows :—

“It pleases me to note that some indication of interest towards the successful management of this department is found in the Member’s Review. Still the Inspector-General of Jails has failed to carry out the wishes of the Darbar, *vide* Review of Samvat 1968, page 8. If he found it difficult to meet my wishes, why did he not come up to me for help or advice ? This is worthy of his consideration. Merely stating what has been repeated in the Review is not satisfactory at all. Has he really made an effort to gain the end ? I am afraid not. ***I believe what really***

happened was that he had forgotten all about it till the time came to write the report. Having found himself in an awkward position it was natural for him to find some excuse to escape the blame.”—(Extract from the Darbar’s Review on the Administration Report for the year 1915-16, Samvat 1972, page 28).

158. An officer deputed to work as an officiating measure should consider that his duty lies in disposing of the daily work of a routine nature only, but he can make an arrangement as a temporary measure only when a certain omission is affecting the interests of the Darbar adversely. In cases, however, where he is required to officiate for a period longer than 3 months he must be particularly careful to see that he does nothing which is calculated either to creating an inconsistency in the policy of the Darbar or to upsetting a well established system. Orders issued in this respect in the past are reproduced in **Appendix No. XI**.

159. Although I have recorded detailed instructions in respect of the taking and giving over of a charge yet it is most important that on taking over the charge of an office as a permanent measure the officer concerned should make an appeal to the public. He should tell them that his success depends on their support and that being perfectly confident of such support he is content to trust them and the public with his honour. An appeal made in some such words is productive of the great effect on the public mind and the point should, therefore, always be kept in mind.

160. The principles mentioned above are equally applicable to the Ruler, *i e.*, whenever he desires to rest himself for a time he must also, conforming to the aforesaid principles, make over the charge of his duties by drawing up a regular charge sheet. Personally, I have always taken care to make over charge under a regular charge sheet drawn up in my own hand. A reference to **Appendix No. XII** would give an idea of how a charge-sheet should be drawn up.

161. The Ruler should make it a point to make over his charge either to his mother, wife, or a grown up son, failing them the charge should be given to a man who is thoroughly conversant with the ideas of the Ruler. In case the charge is entrusted to the mother, wife or son it would be well to appoint a few advisers to help her or him in the work. If any outside visitors come to see the Darbar they should be interviewed

by these advisers on behalf of the Darbar and the subject matter of interview laid before the Darbar. Similarly in cases where it is necessary to have a personal inspection of the situation on the spot, the advisers should go and ascertain the facts of the case and report them to the Darbar for orders. Similarly the Resident should be interviewed by one of these advisers in connection with cases not relating to any particular department. In the cases belonging properly to the Political Department, the Political Member is the proper person to be deputed to the Resident if he be not one of the advisers. This arrangement is applicable only when a Pardanashin Lady (a Maharani) is in charge of the administration, but a man in charge should personally attend to these details. If he is wanting in experience he should, on all occasions, be guided by the opinions of his advisers.

162. The Ruler and the various heads of departments should insist on their subordinates attending to their legitimate duties, and should not do the work of subordinates themselves for otherwise it is feared that they will neither be able to discharge their proper duties nor will they be able, owing to their engaging themselves in matters which do not properly appertain to them, to carry into effect the policy of the Darbar. Besides the subordinates will not get into the habit of doing their work or of taxing their brains.

The heads of departments should be made to see to the compliance of the orders passed either by the higher authorities or by themselves, otherwise the object of passing a certain order will have failed. In case an official who fails even after repeated warnings in the efficient discharge of his duties should, as the last resource, be dismissed the service.

163. One of the tendencies of the present times is that cases which could be disposed of by a single communication are dragged into unnecessary and voluminous correspondence, knowing all the time that the matter brought to notice or the demand put forward is reasonable and that in the long run it would have to be conceded. Notwithstanding this, the case is prolonged and it never occurs to them that they have assumed an unreasonable attitude. But this attitude is the more astounding when it emanates from an officer of good sense and prudence; nay, it is

Each one to do his own work.

Bad results of unduly increased correspondence.

more than astounding—I consider it shameful. For, in the first place, such a conduct results in the waste of time; secondly, in the waste of stationery; thirdly, the people concerned soon realise that there is unnecessary prevarication in the matter, and lastly, what is most important is, that the party putting forward the demand in question becomes disheartened and discontented and thinks that their master has no concern whatever with justice, and in addition the master has to face the danger of alienating the sympathies of the people who become loathe to follow him, and thus it becomes difficult for him to maintain his own position.

It is therefore the duty of the Ruler that he should, keeping the disadvantages of such an attitude in mind, put a stop to it and should himself adhere to a system and make the subordinates adhere to it which while ensuring the prompt dispensation of justice should put a stop to a prolonged and unnecessary correspondence.

The policy of accomplishing an object by means of bluffing, threats, flattery, etc., is a dangerous policy as the person using such means is always weighed down by the shameful consequences which a disclosure of the secret of his success may lead him to.

As a matter of fact, it is really astonishing that the officers are always seen at work so much so that they are occupied by their work on holidays (although they should do none) and take no rest even when they take ill; it would therefore be unreasonable to say that they are slack, but when you look at the result of this hard labour it is very insignificant. The problem therefore requires deep thought and seems difficult of solution. As far as I have thought over this defect I am led to the conclusion that the officers have increased the work of correspondence to such an extent and are so engrossed in it that all ideas of substantial work and supervision are lost so much so that they have no time to give even to the consideration of an important scheme or proposition. And it is all due to the system of their work.

164. Sooner or later and by whatever sources the general working of the Department and the attention paid by the Head Clerks and the Office Assistants towards the maintenance of discipline is bound to come to light; but it must be remembered that such a state of affairs can only be discerned by one who is mindful

Office work.

of and conversant with his work and is capable of doing it. If the head of a department, his assistant and the head clerk are wanting in the maintenance of discipline, the following defects are soon revealed :—

1. Incomplete postings of the register of cases pending and disposed of.
2. The presence of a large number of cases pending disposal.
3. Incomplete indexing of files.
4. Absence of the revision of cases.
5. Cases found missing and untraceable.
6. Absence of a Circular File.
7. Number of letters pending disposal rising too high.
8. Absence of such registers as should have been maintained in compliance with the provision of an order long in force; let alone the actual compliance with the order.
9. Non-compliance with the orders to the extent of not maintaining an ordinary register provided by a certain order.
10. Incomplete and inaccurate *Halqabandi* of the Patwaris.
11. Disorder of the office records.
12. Keeping over a certain work unfinished; for example, the assessment of water-cess.
13. Incomplete postings of registers which in certain cases are most important; for example, the register of decisions in cases of boundary disputes.

One of the most serious defects, which has come to my notice is that when once an order is given by the Darbar they are naturally led to assume that it will be carried out. But when the same case is reported to them they, in view of those orders, readily affirm that they have already given an order in that case or draw the attention of the Department concerned, according as the case may be. But when the reporter urges upon an enquiry of the actual state of affairs the Darbar are dismayed to find that the order had really remained uncomplied with, and thus on account of their faithful officers the Darbar are made to feel small. How shameful this is. I invite a reference to my observations given in **Appendix No. XIII.**

In my Review on the Administration Report for Samvat 1969, I had sounded the following note of warning in respect of the overhauling of the rolling stock of the Gwalior Light Railway:—

“It is hoped that the programme for systematic overhauling of the Rolling Stock will be strictly adhered to and carried out. It is absolutely necessary that vehicles or engines should be sent to the shops as soon as they have done so many miles without considering whether they are in need of repairs or not.”

Some time after a gentleman arrived in Shivpuri by a passenger train and complained to me about the rolling stock. I immediately showed to him the portion of my Review extracted above. The gentleman replied that it was all very well but I ought to have seen whether the authorities had duly complied with the order or not. Thereupon, I respectfully told him that if he had any experience of work he should certainly have refrained from making that remark. It is one thing to write an article for a newspaper but it is quite a different thing to prove one's capability for actual work and for the work appertaining to a Ruler's lot. As a matter of fact, I cannot be expected to pass such remarks in my Review; my business ends with drawing the attention of the officer concerned and leaving him to do the rest as best he can.

A perusal of my observations contained in Memorandum No. 2 will give an idea of the working of the offices in general,

165. The higher officers should not be allowed to meddle themselves unnecessarily with matters falling within the powers of the officials subordinate to them. On the other hand, they should be given full opportunity of work. If, in spite of this, they are not successful they must be removed from their office.

Higher officers
not to meddle un-
duly in their sub-
ordinates' work.

166. It is strongly recommended that in dealing with his subordinates the Ruler would be well advised to adopt the following method as no one will thereby have a chance to say against him that he unnecessarily bothers his subordinates, or is given to harassing the people or that he uses official pressure without sufficient cause. The method in question is

Ruler should
contrive directing
officers to do their
work properly.

that he should continually impress upon his subordinates and the

others concerned. "If you are mindful and prompt in the discharge of your duties I would be the last man to utter a single word of reproach or find fault with you. Serve your interests as well as mine; do your work honestly and with due regard to the rules and regulations in force otherwise I shall have reason to think that you have driven me against my will to create unpleasantness. For the sake of God spare me from annoyance."

If, however, the Ruler is obliged to use force his action must be justified by the circumstances of the case, so that the sympathies of the public might not be alienated and they may with the facts before them have reason to say—"What was the poor Ruler to do. He was obliged to use force as there was no other way. He is in fact never hard on any body unless the people have annoyed him by neglecting their work." It must be remembered that in cases where there is little justification for using force he will lose the good will of the people who will speak ill and bring him into disrepute.

After warning the people in the manner explained above, the Ruler should finally tell them—"If you will commit a mistake I shall be sorry to punish you. You should never expect that I shall be conniving at your faults even after repeated warnings. No. While I am always willing to reward a good work, I am also firm in the principle that the guilty should not be allowed to go scotfree."

It is my belief that if the various officers were to follow the above methods in respect of their own subordinates they are sure to have 99 chances of success out of a hundred.

I have been attaching great importance to this point for ever so long and I reproduce here below, just by way of example, an extract from one of my Reviews on the Annual Administration Report of the State :—

"If the Member carefully read my instructions, of which a book has been compiled now, I feel sure that he will find that I introduced my policy a long time ago in this respect. But there it is again the same old story that I cannot be everywhere to drive the people to carry out my instructions. If I do too much, then I know people get disgusted with me. If I do not, then I see that instructions are not carried out. No one has realised the position of an Administrator, nor are people prepared now-a-days to see to reason. This is what is the case here also. Still I do not mind what people think. I feel that I must do my duty."—(Extract from the Darbar's Review on the Administration Report for the year 1919-20, page 18.)

Reason of calling
weekly confidential
reports from Subas.

167. I have adopted that the Subas should be called upon to submit, confidentially, a weekly report of the affairs of their district, whether good or bad, direct to the Darbar so that the Ruler may be in possession of all up-to-date information of the whole State and thus be able to make suitable arrangements required by the exigencies of the moment. The Subas should, therefore, be directed to draw up a report containing all such events of the last week as are worthy of being brought to the Darbar's notice and mailed every Monday.

168. In order that it may easily be understood as to what sort of matters should find a place in this report, a few examples are given below :—

1. Condition of crops and their outturn, produce and rainfall.
2. Occurrence of heinous offences such as dacoity, etc.
3. Information about any indication of a public disturbance together with a detail of the circumstances.
4. Matters relating to sedition.
5. How the Suba was occupied during the week.
6. Mention of any scheme prepared by him, for example, a scheme for the increase of cultivation, a scheme regarding the suppression of crime. Proposals for the development of trade and establishing of new Mandis or industries; or pointing to the want of some new industry, for purposes of a particular trade ; or proposals for the construction of a road, a railway line or an irrigation work.
7. A brief mention of the proceedings of the District Board.
8. Mention of any probability of dispute on the occasion of two religious festivals of the different communities coming off at one and the same time.
9. Epidemics.
10. Whether the revenue realisations have been satisfactory or not.
11. What amount is expected to remain over unrealised.
12. The condition of the Agricultural Banks and Co-operative Societies.
13. A brief account of *Nau Abadi* giving the number of new settlers, the number of Chucks and Blocks leased out,

mention of the facilities afforded to the settlers and the difficulties they still have.

14. A short account about the working of any new business.

169 I have repeatedly mentioned in my Reviews that the Annual Administration Report is not an ordinary record and the importance of it was particularly pointed out in the Review of Samvat 1971. I hold that it is the only record through which we can prove our capability to the public and show them how defects were removed and what improvements have been made, how the officers are being put right and how they are guided in the discharge of their duties, what were the speeches made during the year, how we hold the people in esteem and what are the Darbar's aims and objects in the interest of service, for the prosperity of their subjects and in respect of loyalty towards the British Government, what are the defects and how to remove them, what is the financial condition of the State and what is our justification for making a criticism. It is through the medium of this record that all these points are brought to the notice of the public and a careful consideration of the above position would show the utility of this all important record both to the officers and subjects of the State and to the Ruler.

The object of Annual Report.

170. Now the question may well be asked—what should be done if the people concerned fail to study this important record and are found wanting in complying with the various orders contained in it.

171. The only reply that can be given is that the people concerned should be seriously asked to read this important record, attend to the orders, requiring compliance: and be guided by the observations made by way of instruction. But this is only possible when the officers concerned are careful enough to note separately such of the points as require compliance.

172. Next, they should include in the coming year's report all orders contained in the previous year's Review and should show which of them have been carried out and which are under consideration.

The system of showing, from year to year, in the annual report the extent to which the previous instructions have been complied would force the officers on reading this valuable record and to comply with the instructions contained therein.

173. When, however, these means have proved to be ineffectual, recourse may be had to pressure, *i. e.*, the people concerned should

be forced to read this record and carry out the orders contained in it.

174. The following observations which I have made from time to time with regard to the idea of getting up the Annual Report and the object of writing Reviews thereon have been extracted from my Reviews and are reproduced here for information :—

“Although a digression from my main purpose, I feel tempted to venture here, upon an observation of a general nature. I put it forward with great diffidence and in all consciousness that it is only an humble individual’s impression; but it does occur to me to remark that now-a-days the success of one’s work, which is the same thing as public appreciation of it, depends more upon literary skill and the ability to impart a semblance of logical congruency to an account of what has been done or attempted rather than upon actual achievement or the efforts to effect something substantial. The public at large and people individually are seldom inclined to look beneath the surface and the horizon seems to me to be peculiarly restricted. I should be sorry to be so far misunderstood as to be read as meaning that I suspect the report with which I am dealing. I have recorded my impression only to draw attention to a tendency of the present times which generates a typical habit of judgment and determines the average mode of thought. Appearance is more important than substance and ready deference more important than honesty. Eye-wash is the order of the day and the resulting standard of work an extraordinary one.”—(Extract from the Darbar’s Review on the Administration Report for the year 1915-16, Samvat 1972, page 1)

“My main object in writing the Review is to bring together all the leading principles of the management of State affairs and to focuss the attention of my officials of all grades on them”—(Extract from the Darbar’s Review on the Administration Report for the year 1910-11, Samvat 1967, page 12.)

“It must be remembered that merely undertaking the trouble and labour of writing such observations for the sake of show is no good and they should not be considered as a mere matter of form. They must be looked upon as sacred orders and should be attended to with promptitude. These are my expectations and, properly speaking, the same should be the expectations of the Heads of Departments from those concerned, as these observations are not *numaishi* but they are made with a serious purpose.

“There is one more point which I am very anxious to bring to the notice of my officers, which is, what is an Annual Report and what is meant by its publication ? My understanding is that it is a document which shows the twelve months’ working and the results of our labour and is the only best means to bring before the public what has been achieved and welcome their criticism.

“ If any improvement is suggested by them, we should welcome it and show our gratitude. Therefore it is highly desirable that when reviewing or writing a report it should be skilfully done, criticised and direct instructions given, recommendations made and means and methods suggested. This, I think, will make our work effective, bring credit to all, and will further add great dignity to the Administration Report.

“ At the same time, if suggestions are made in the Reports also by the Departments for introducing improvements in various directions it will be still better. Common-sense means general knowledge and intelligence, therefore I consider that it will be a great thing to suggest ideas on any subject or point even if it does not fall within one's province, and this can be done from the common-sense point of view.”—(Extract from the Darbar's Review on the Administration Report for the year 1914-15, Samvat 1971, page 33.)

“I also wish to let my officers know, through the medium of this Review, that I have no desire to claim for myself the credit for this or that good measure. On the contrary, I want to be in the happy position to show that such and such officer was the prime-mover in a particular measure of public utility.”—(Extract from the Darbar's Review on the Administration Report for the year 1915-16, Samvat 1972, page 7.)

“For ready reference I am appending a statement to enable my officers to see at a glance, what instructions have been given, from year to year, through the medium of these reviews by me, and what I have come to know through the medium of the succeeding reports as regards the action taken, or wishes carried out and results obtained. It will be a great satisfaction to me that the public will thus have before them what has been done.”—(Extract from the Darbar's Review on the Administration Report for the year 1914-15, Samvat 1971, page 33.)

“It is believed that the idea of this record, which contains twelve months' working, is to show the public the progress made as well as the defects found and how the latter are to be rectified; also how the officers are being put right; and finally it is meant to enlist public support and sympathy in performing the onerous task of governing the State and overcoming the difficulties that are experienced.”—(Extract from the Darbar's Review on the Administration Report for the year 1917-18, Samvat 1974, page 1.)

“Work of the various Departments.”—This also shows how carefully the reports are read and reviewed. Hereafter it is highly desired that when such irregularities come to their (Members of Majlis') notice they will criticise them and also will be kind enough to give orders on the review if the matters fall within their powers directing what is to be done in such matters in the future, but if any matters are beyond their powers, they will lay their suggestions or recommendations

before me for approval or order.”—(Extract from the Darbar’s Review on the Administration Report for the year 1913-14, Samvat 1970, page 18.)

“General Observation”—The impression seems to prevail that the Review of Administration published by the Darbar is merely a record of the year’s work and all its interests and importance are confined to that character. But this is a mistake in view of the fact that the Review on the reports of the various departments often contains orders. These, as well as those contained in the tour reports are orders in the same sense as orders issued through the usual channel of the Government Secretariat and must be carried out with promptness.”—(Extract from the Darbar’s Review on the Administration Report for the year 1908-09, Samvat 1965, page 8.)

“It seems to me that the observations I offer and the views I express in this Annual Report go generally unheeded. This is probably due to the wrong impression, that it is just an ordinary publication. For different is the case ; it must be remembered by all officers that this is a most important record, and therefore one from which all of them must take general guidance, whether their special attention is invited to any particular point or not.

“Doubtless, this Review contains both general observations as well as remarks applying specially to individual departments with which apparently the officers are not concerned but then it can do no harm, on the contrary, it should be useful for the officers who after all belong to the one body politic, to know and bear in mind even things which do not concern them directly. In fact, it is on this principle, and hoping that each individual officer will take special notice of what I say here that I deal in this Review with every possible variety of subjects, those that directly concern Departmental Reports and even those that do not.”—(Extract from the Darbar’s Review on the Administration Report for the year 1916-17, Samvat 1973, page 5.)

“I want it to be understood that whenever I have used in the past or may use in the future such phrases as” I beg to draw attention, or special attention should be paid to this” they should be interpreted as directions and taken seriously as orders, and the desired attention paid and action taken. Failure to do this will be considered as gross neglect of duty.”—(Extract from the Darbar’s Review on the Administration Report for the year 1915-16, Samvat 1972, page 20.)

“It will be just as well to include in the second part of the report all orders of the Darbar passed on the tour report. They should be shown thus :—(1) Orders received, (2) orders carried out, (3) orders under consideration, and (4) orders the execution of which is in progress. (All officers to please make a note of this).”—(Extract from the Darbar’s Review on the Administration Report for the year 1913-14, Samvat 1970, page 2.)

175. The secret of winning over the people of different communities to our side is to mix with them in their religious ceremonies. For example, the Ruler should hold *Maulud Sharif, Katha, Sapta Bhajan* and join these ceremonies personally. My personal experience is that people of great religious fame have become as soft as wax towards such a Ruler and have rendered valuable assistance in his task. It is therefore urged that the Ruler should have true veneration for all religions and must evince his personal interest in them all and treat them equally.

Religious toleration.

2. General Information.

176. The Ruler cannot confine himself to one thing alone but he must be equipped with a knowledge of the things in general so that the subordinates may always have the impression that he is a man well acquainted with most things. This will improve the quality of their work, because when they realise that the Ruler is a well-informed and competent man, they will be more cautious in their work lest by giving him a chance to find fault with their work and general behaviour they might expose themselves to his well-reasoned harshness.

Information necessary for a Ruler

177. No attempt should be made to discuss a case which has not been previously studied. But if a certain case which has long been out of sight happens to be brought up for discussion it must be freely acknowledged by saying, "it is long since I had this case before me and I have only a vague recollection of it but I shall be ready to discuss it if you will give me a chance of refreshing my memory." If, however, he can trust to his memory the opportunity should not be allowed to slip and the case might well be discussed and carried to a successful issue. It is therefore pointed out that those who would study the cases will have fewer chances of losing such opportunities. My own experience is a witness to this principle; those who are used to studying the cases can keep them in memory for sufficiently long periods, while those who are not used to this system are obliged to make excuses on such occasion. Such things fail to create a favourable impression of a man however capable and competent otherwise he may be. In short, no attempt should be made to discuss a case which has not been previously studied and fully considered.

No attempt at discussion without previous study.

178. Whenever an idea occurs to the Ruler or any of his officers, the first thing to do is to ascertain by a reference to the old records whether the point in question was ever brought up and decided in the past or not. When we have fully satisfied ourselves in this manner that nothing was done in the past, the matter should be proceeded with further. The necessity of urging this point is that a certain officer once came to me and said that he had introduced such and such a thing which was not known in the State. I told him that he would be justified in claiming the credit if he is satisfied, by referring to the previous records, that the idea was a new one. The observation was, however, lost on him and the same mistake was repeated over again and he was again put to shame; for, on both the occasions it was shown that the points brought forward by him had already been considered and decided.

Hints as to speech making.

179. The power of making a speech, whether it is written or oral, depends on the extent of information, experience and frankness of the speaker. The more he has these qualities the more would his speech be effective and the audience would be led in following his advice, if not wholly, at least in part. It must be remembered that information can be acquired only by freely mixing and talking with the people on different points. Capacity can only be acquired by a wide knowledge and experience, a sound memory and power of grasp. The more he has the power of grasp the more would his speech be interesting and full of useful information. For example, I was a very attentive listener to the lecture delivered by Ganesh Datt Shastri during the *Ganpati Utsava*, and had fully grasped the points which I thought were useful to my purpose. And when I called at Shivpuri in Samvat 1975, a meeting of the staff of the Education Department and addressed them, I drew largely upon that lecture. It is therefore recommended that on occasions such as the attending of a lecture, joining in a literary party, hearing of an address and its reply or reading a useful article in a book or newspaper, the Ruler should have the power of discriminating the right from wrong and be able to follow and imbibe, from the conversation of those with whom he mixes or from what he has read, all that is good and useful for his purpose.

This is called the power of grasp and the power of analysis. If he has not developed these powers he will be deficient in information and deficient in conversation. He will not carry conviction and be not able to prove his contention because he cannot support it by examples.

In addition, the cultivation of memory is equally important as the people of the present age are used to keeping notes of everything, which points to the weakness of their brains. In a lecture, speech, address, debate or an ordinary conversation the occasion and the manner of expressing a certain observation should be carefully marked and seen whether a certain idea was expressed openly or in a veiled language; what was the manner of the speaker, when he wanted to emphasise an idea or a point, the manner of arguing, the manner of quoting previous references, the attitude while speaking, and in order to break the monotony how did he make his speech interesting and amusing, whether he raised or lowered his voice and finally whether the public was impressed favourably or otherwise. It must be remembered that the man gifted with the powers mentioned above will soon be able to copy such manners and will gradually be in a position to improve his own speeches by picking up and employing the good expressions he has learned and, if favoured by fortune he might expect one day to become famous for his eloquence. There is time and place for every thing. It will soon defame a person if he has done anything inopportune. It is therefore necessary that whatever is said should be said in its proper time and it was with these reasons that I have urged in connection with the Education of the minor Prince that the tutors should try to develop in him the power of grasp while he is still young. But the art of speaking greatly rest on habit and there can be no better way of acquiring this habit than by lecturing before the army recruits; for in lecturing the recruits it is of utmost importance that the language and the mode of expression should be so simple and unaffected that it might easily be grasped and understood by these uneducated people. The practice acquired by me is principally due to the fact that I used to go to the Military lines and lecture the recruits with the sole object of acquiring the power of expressing my ideas in a simple and intelligible language and in order to test whether I had expressed myself correctly or not, I also used to question the men as to what they had understood. If they failed to explain a point correctly, I concluded that it was due to my faulty expressions and then I tried to correct myself.

Another point which must be borne in mind is that a speech or lecture should never be so lengthy as to tire the audience. It should be to the point and so interesting that the more they hear the more eager they might become.

The objects of delivering a speech have been explained above but the world has taken a strange turn and honest word of advice falls short of people's appreciation and they show the least inclination to follow it. After hearing a speaker people are content to give him the credit of having spoken well, but the question is how it affected them. If proved, it would be found to be nil. The speaker should therefore try to keep himself informed of the results of the suggestions made by him in reference to a certain point. If such an examination shows the absence of any results he should take advantage of another public occasion and call upon the people to show why in spite of all the trouble and kindly intentions in deed and word they are so ungrateful and averse to their own interests as not to benefit themselves by adopting the suggestions made to them. In short he should convince them by arguments and guide them to the right course. But it must clearly be understood that this attitude should never be considered as a violent and oppressive measure otherwise it would be creative of undesirable results. If, however, a certain public occasion does not admit of such a discussion, a few selected persons should be invited for a discussion on some other occasion in order that the true position might be ascertained.

A speech can be delivered either by writing it previously or orally. The second is the better mode as by having a complete view of his audience the speaker has the advantage of studying their feelings and of judging the effect produced by a particular word, a sentence or a topic and according as the exigencies of the moment require he can change the topic of his speech. In the second place, compared to a written speech which the speaker rises and reads to his audience like a story, from some book the advantage is that the audience also have the advantage of catching every word uttered by the speaker. A written speech does not admit of a change of topic with the corresponding change of the situation. But it must be remembered that the second mode requires that the speaker should be quick of apprehension, acute, sharp-sighted and very intelligent. He must also have a true appreciation of his responsibilities, otherwise it is possible that he might create a muddle.

In making a public utterance the first thing to be borne in mind is that the language should be simple and unadorned and which could easily be understood by a man of ordinary education ; further the language should not abound in technicalities the proper compre-

hension of which may require a technical knowledge. The speaker should always consider that he is addressing, not any one particular class of people, but people of all grades and classes with different shades of capacity; therefore the language employed in addressing such an audience should be so simple as might easily be understood by even a man of ordinary capacity.

As compared with the language of the present times a reference to the speeches and books of a previous age would show how simple and easy is their style. The young educated classes of the present day are led to think that their literary skill consists in employing high sounding words and lengthy and complicated sentences. But the fact is that whatever language it may be, the one that is clear, simple, and sweet is considered to be praiseworthy and a speaker can never be too careful of it.

Now, as regards the object and the success of a speech, that is, the impression which the speaker desires to create in the minds of his audience, the point which he wants them to understand, the line of conduct which he wishes them to adopt, the line of conduct which he wishes them to desist from, and how these points are to be pressed home, all these depend on the ability, accomplishments and the knowledge of the speaker. According as he is possessed of knowledge, experience and education, so will he be able to create the desired impression and set them on the right path.

Whether it is desired to give a speech orally or whether one is required to speak on the spur of the moment, in either case, the following points should be considered according as the time permits. The points are, the occasion of the speech, particularly the sort of assembly to be addressed, for instance, whether the assembly consists of young boys and girls; school masters or lawyers; Government officials or the public of the State. Besides this, it must also be considered as to what we desire to convey; what we want the people to do; what would be the best way of praising certain persons; similarly if we want to provoke and pinch a certain person what would be the proper way and suited to the occasion. In short, all these points should be thought over and noted down on a piece of paper previously and when one rises up to speak these notes might be consulted from time to time and dilated upon. For instance, if boys are to be addressed they ought to be told the good that arises from dutifulness, obedience and respect to their elders, good results of following the advice of their teachers and masters;

pointing out the effects of bad literature on society they have to be told likewise what is the effect of adopting good ways and habits and mixing in good society. Livelihood alone should not be considered by students to be the end of education: its first object, on the other hand, is to improve habits and manners and morals, the inculcation of human sympathy, devotion to religion, observations of customs and traditions and the making of them God-fearing; education shows the way to knowledge, imparts culture and having made them civilised beings teaches them to live and earn their livelihood like men.

These should be the objects of education and not anything which may be unbecoming of the student and disappointing to the Ruler; for education is given with the object that it might be helpful and beneficial to the State and its Ruler and not that it might be a source of evils and corruption. I think there can be no two opinions on the subject. By the benefit to the State is meant that qualified men may be available for service, private enterprizes may be encouraged and business concerns such as banks and mills, may be started everywhere; that there may be improvement in agriculture, advancement in technical and industrial lines leading to the establishment of factories and mills; In short that they may be enabled to advance the prosperity and trade in the State in every way, by keeping up health may live neat and clean lives, may bring up and educate their children on sound lines, live in healthy surroundings, eat wholesome food so that they might present such a look that wherever you may turn your eyes you may see signs of life, prosperity, progress and peace. That people may be devoted to their faiths and traditional customs, be firm in their attitude, truthful and not ready to listen to any rumour or back-biting.

Similarly while addressing girls they should be impressed with the importance of household duties and keeping of accounts, as well as the adherence to their family traditions and customs, specially in the occasion of marriages and social exchange of presents, the importance of performing traditional ceremonials. Also proper hospitality, the looking after one's husband and care of his comfort and convenience and proper appreciation of his temperament, etc., are the real ornaments of a good girl.

Should the audience consist mainly of School Masters and officers of the Education Department they should be told the proper method of imparting education, how the teachers should behave

towards their pupils, the advantages of cleanliness, and developing in the pupils a proper sense of discrimination by which they could differentiate between good and bad, and grow up to be men of independent thought. The best test of a teacher's success would be that his pupils are loyal to the State, followers of their religion and are full of sympathy with their fellow-citizens and their tendencies be constructive and not destructive. In short they should grow up to be men who may be entitled to be called "good citizens."

In addressing pleaders and barristers their attention should be drawn to matters prejudicial to the status of this honourable profession. For example, they should not, in order to gain their own ends try to prolong unnecessarily the proceedings of a case nor should they coach their clients and fabricate evidence, and so on. In short they should try to save the innocent and have the guilty punished. In other words, the members of this honourable calling should never try to save a man who has committed murder and have an innocent man hanged for him.

Similarly, if they find that the Police have been guilty of calumniating and harassing the innocent, they should not hesitate to have them punished, and as far as possible their tendency should be to help the courts in the dispensation of true justice. In short, by their uprightness and love of truth the pleaders and barristers can help towards the stoppage of crime to a large extent; that is, as long as bad characters, professional criminals and habitual litigants are confident of their assistance and as long as they think that whatever offence they may commit they will be saved by the Vakil Sahib crime and litigation will never stop.

It must, however, be remembered that on occasions when we have to discuss a policy or a certain administrative measure a written speech is indispensable and it should be prepared in advance and printed. Although it is not quite as pleasurable as speaking orally yet it is advisable that on such special occasions the speech should be prepared in advance.

I trust that the points noted above will provide sufficient hints to a young Ruler to train him in the art of speaking.

180. It is trusted that the extracts given below will give an idea as to the occasions on which it is necessary to thank the Government, officially; but the general policy in this behalf should be that any Government officer who treats one properly and has acceded to a

Thanks to Government and its officers.
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reasonable request of the Darbar, the Darbar should lose no time in writing him a letter of thanks and subsequently, if the matter is of a public nature, should give it a place in the Annual Administration Report.

Any officer of the Darbar who has been zealous in the discharge of his duties or has in any way been helpful to the Darbar should also be similarly mentioned in the Annual Report.

"My thanks are due to His Honour the Lieutenant-Governor of the United Provinces, the Resident and the Inspector-General of Police, Central India, for all their courtesy and support to our Police."—(Extract from the Darbar's Review on the Administration Report for the year 1907-08, Samvat 1964, page 5.)

"Forest Department:—My thanks are due to His Honor the Lieutenant-Governor for his kindly lending me the services of an officer of the Forest Department of the United Provinces Government to act as Conservator of Forests in the State."—(Extract from the Darbar's Review on the Administration Report for the year 1907-08, Samvat 1964, page 3.)

"In the same manner I invariably received valuable help in all complicated matters from the Rao Raja and I must frankly admit that on many occasions he was the man who soothed me down when I was inclined to be hasty and managed to keep me on the right path. I shall never forget his many acts of kindness to me and I repeat that his loss is irreparable."—(Extract from the Darbar's Review on the Administration Report for the year 1919-20, Samvat 1976, page 1.)

Obituary:—It is my melancholy duty to record an expression of my deepest regret at the death, during the year, of Lieutenant-General Sardar Bahadur Kashi Rao Surve, C. S. I., late Commander-in-Chief of my Forces. In him I have lost a most devoted, faithful, loyal, an eminently popular and capable officer. His advice in matters, not only concerning the Military profession, but on all others of importance to the Darbar was always sincere, earnest and sound, and I am bound to always think of him with feelings of gratefulness and great respect. As a mark of the Darbar's appreciation of his honourable career and invaluable services his funeral was escorted by one Regiment of Cavalry, one Battalion of Infantry and one Battery."—(Extract from the Darbar's Review on the Administration Report for the year 1906-07, Samvat 1963, page 20.)

181. Who should be consulted is a very important and delicate

Consultation

problem; for a slight oversight would be detrimental to the interests and the good name of the Darbar. There are some matters in which it is advisable

to consult with only one person, while there are others which require to be referred to a larger body. It is therefore necessary that the people selected for advice should be men of approved worth and even if they have committed a mistake in their deliberations the public, considering that the Ruler had conferred with a body of responsible, well-informed, experienced and foresighted persons, might exonerate him of all blame.

Every administration is composed of a number of classes but looking from a superficial view the principal classes are the Military, the Civil, the aristocracy and the public. The last named body is again divided into two classes, the liberals and the conservatives. It is of utmost importance that they should all receive equal treatment and the Ruler should neither be influenced by, nor inclined to favour, any one party. In order therefore to be on the safe side the best and the most advisable policy which can be recommended for the States is that no measure suggested by either of the four classes mentioned above and connected whether directly or indirectly with either of the following aspects should be brought in force. For example, a measure

1. Which might tend to create public discontent, or
2. Which might create a commotion of public feeling;
3. Which might create some trouble, or
4. Which might be spoken of as an intrigue;
5. Which might lead to a revolt ;
6. Which might alienate the public sympathy;
7. Which might affect the Treaties and Engagements;
8. Which might show that the proposer is used to illegal gratification, and
9. Which might affect the policy of the Government of India.

In short a suggestion which might have the tendency to affect the honour, dignity and the fair name of the State or one which might lead to the loss of the State (as was the case with Germany and Russia) should first be subjected to a serious consideration as to its results and after-effects, and after forming an opinion as to its merits or otherwise, it should be referred for opinion and should not be adopted unless it has withstood all the above tests,

If a certain measure is calculated either to affect in the slightest degree possible the Treaties and Engagements subsisting between the Darbar and the Government of India or is even susceptible of the least of doubt in that direction, or is connected with matters which might clash with the policy of the Government—in all such alone the Resident should be consulted. It is possible that in a certain matter in which a prior consultation with the Resident has been recommended the considerations detailed above might be overlooked. It is therefore particularly urged that in cases of the above nature the line of policy should be such as might never expose us to a confession of our oversight.

182. In order generally to create an idea of their own importance and worth the public and the officers put forward proposals which, though seemingly quite workable, graceful and charitable, are yet secretly calculated to gain popularity and public opinion in their favour. A man of this type may well be considered clever and far-sighted, because while keeping an eye to his personal gain he has so cleverly drawn up a scheme which none can find fault with and yet he secures his object, whatever the consequences. For he was prompted by purely selfish motives to gain his object in a systematic and discreet manner. No one looks to the question of expenditure nor attention is paid to future developments and contingencies which may render the question of finances still more uncertain. From the point of view of a Republican government it is not a vice to be in debt and wherever need arises they either secure a loan or open a list of contributions. But they forget the effect on people's purse by frequent contributions and the difficulties that have to be encountered in the repayment of a loan. Similarly in order to contrive to meet an undue increase in expenditure resort is had to an increased taxation and such other means. The result is that though the loan may be interchanged, *i.e.* borrowed and repaid, the State is always known to be a debtor, and with the increase of taxation the State has to face a rise of prices which, in its turn, leads to an enhanced cost of administration. In short the State becomes daily immersed in fresh and fresh difficulties. Considering therefore the evils of this policy it is urged that it will be most undesirable to adopt it, as a matter of course, and the officers and the public who behave themselves in this manner should be warned to desist from such behaviour on pain of dismissal. The Ruler should even tell them "The clever and tactful way in which you sought to play the trick has not escaped my

Undesirable but
graceful proposals.

attention and it is why I am led to think that we shall not be able to pull on together. I can see that to all outward appearance your attitude seems to be very charitable and generous and prompted by considerations of the public good, but of what earthly use it can be when the result is indebtedness and dearth, causing trouble and vexations."

A Ruler of feeble authority or one who is under the thumb of his officers cannot, however, dare to speak with such boldness lest he might be dragging himself to trouble. The schemes mentioned above are generally of the following nature :—

1. Proposal for the opening of **Langars** for the old and indigent people in the State.
2. Devising a tactful scheme with the ultimate object of making a name for himself.
3. To raise or give preferential treatment to the people of his own community.
4. Issuing such Notifications and Mandates or giving such lectures which might overawe and bring people under authority and so on.

183. It is good to make manifestations of joy on occasions of public rejoicings. To illustrate my point I give here an extract from one of my Reviews on the Administration Report:—

Manifestations of joy.

"The following manifestations of joy took place in the Gwalior State, under Darbar orders, on the occasion of the Diamond Jubilee of Her Majesty the Queen-Empress:—

1. Remission of 50 lacs of arrears of Land Revenue to the Ryots.
2. Foundation of a bund and a lake to be named the Diamond Lake.
3. Release of 302 prisoners out of a total of 2,532 confined in all the State Jails."—(Extract from the Darbar's Review on the Administration Report for the year 1897-98, Samvat 1954, page 1.)

184. Experience will prove that the subordinate officers do not hesitate to vilify the good name of a Ruler if he has done either of the following :—

Position of a Ruler in putting on re- strictions.

- (1) Curtailing the powers exercised by an officer or enjoining that a particular power should not be exercised until

further orders, or a general reduction of powers or to withhold the grant of powers asked for.

- (2) Curtailing the powers exercised by an officer or enjoining that a particular power should not be exercised until further orders, or a general reduction of powers or to withhold the grant of powers asked for in respect of expenditure.

An impartial view will prove the delicacy of a Ruler's position. He finds himself between the devil and the deep sea.

The Ruler has neither the opportunity nor can he be expected to go and tell any and every body the reasons of his making a certain prohibition in general or interfering with the powers of an officer in particular, or what was the ground for reproofing a certain officer. If he were to do this he could have no time to do his legitimate work. But the officers are too quick to resent his actions and say : " How can we work under such conditions ? " The establishment is equally busy in spreading the day's news, and it finds a willing ear everywhere and is carried from mouth to mouth. But no one cares to question the reporters, specially the officers, as to the reasons which led the Master to take such an action. And even granting that some one does happen to raise the question where is the man to give him a true and honest version. If any one ever cared to give an explanation he will always do so with a saving clause.

The public on their part quite irresponsibly make mountains of mole hills and it becomes the cause of the ill repute of the Ruler. If the Ruler and the officers, since the position holds good in either case, were to go about giving explanations of their actions, they would spend the whole of their time in this manner and could hardly find time to look to their proper work.

It must be remembered that the occasions which call for such an action are :—

- (1) When the officers are found wanting in the proper exercise of their powers.
- (2) When they have incurred an expenditure thoughtlessly.

The officers are pressed only when they are either negligent in the proper discharge of their duties, or when the orders are not carried out, or when they have failed to work properly even after being warned, or when the provisions of a certain ruling of the Darbar have been overlooked and so on. It is, therefore, pointed out that the Ruler, when he comes across such mistakes should step in

with resolution and perseverance and warn the othersto be careful and cautious lest they might have to suffer for the consequences of their neglect. The best way is that on such occasions the Ruler should, after fully considering over the matter tell the officers in plain terms that for such and such reasons he cannot sanction a larger amount and that they shall have to do within that sum—or that the curtail- ing of powers has been due to such and such a reason. The result of such an action would be that unnecessary work will be put a stop to and when the officers have realised these tendencies they would be cautious in expenditure and also as regards the exercising of their powers. The Rulers have often been led into the mistake of sanctioning any expenditure demanded by the officers until they were unable to make the two ends meet resulting in a deficit

The officers are always desirous to see that all and any demands put forward by them should be acceded to. They judge things from their own point of view and not that of the Ruler and this is why they are led into mistakes. The subordinates should therefore be made to understand that if the Darbar or the Member concerned have withheld their sanction to a scheme or proposal involving the question of expenditure it is always due to some good and weighty reason and that they should not on that account be disheartened in their task.

Whenever I made a reduction in the staff of a Department it was represented to me that they had a heavy work and that the reduction should not be made. To such representations my reply has always been that it was in the hands of the officers to reduce or increase work according as they pleased and that they should strive towards curtailing the work and ***I am convinced that there can be no better way of putting a stop to it.***

185. The best method of restoring a business which shows

Putting matters right.

signs of deterioration is that a Committee consist- ing of a few intelligent and experienced persons should be appointed to enquire and report on the causes of such deterioration, the party responsible for it and the possible way of restoring it to its proper footing : all such reports being made after thorough and sifting enquiries in the minimum of time. And the final order of the Darbar should be based on the ***findings of the Committee. Partioular attention should be paid to the fact, that in cases of this nature most of the***

officers, without regard to the interests of the Darbar are found using such tactics as might save the person at fault. They delay the submission of these cases at the proper time in order that they might lose their importance and as they get mixed up with the other ordinary cases they might also lose their significance.

186. The appointment of commissions for purposes of administrative reforms is a commendable system and I have followed it in several cases as will be apparent from the following instances:—

Appointment of commission for purposes of administration.

- (1) Commission on Municipal Administration.
- (2) Sanitary Commission.
- (3) Commission for the reform of the present system of Education.
- (4) Scarcity Commission.
- (5) Grass and Fuel Commission.
- (6) Revenue Commission which was aimed to secure reduction of work.

187. The benefits of this system were discussed by me in my inaugural address of the 17th of October, 1921. delivered to the Majlis-i-Am. The observations then made by me are reproduced here below:—

Advantages of appointing committees.

“Be it also remembered that what I am doing to-day is not the result of any pressure. It must be known that ever since 1896, I have introduced the system of appointing Commissions as often as possible with a view to lighten my task and facilitate work.”

188. Whenever in the performance of a work, during the course of an inspection or through any means

Undesirable result should not cause discouragement.

any instances of deterioration come to notice, the man who is interested in his work feels a certain amount of upsetment and depression; for he naturally thinks that in spite of his taking so much pains there is no end to such shortcomings and disregard of orders. But it would hardly avail him to feel dejected and distressed. The best way of meeting the situation is to remember and follow the well-known saying “God helps those who help themselves” and set about putting the matters right by bringing the drowsy and sleeping officials to their senses,

189. It must be remembered that instances of non-compliance

<p>Serious feeling at non-compliance of orders.</p>

and wanton disregard of orders are more seriously felt by the man who had taken great pains in the achievement of an object, or had imported after mature consideration a certain article expected to be of use to the State, or had introduced, after obtaining expert advice, a certain scheme or had promulgated an order for the good of the public and the State.

The man who works with such devotion relies on the support and willing co-operation of his subordinates of all grades and is confident that his word and honour are safe in their keeping, but he is much concerned when the attitude of the officers has shaken this confidence—nay, he feels for such an attitude just as a mother does at the loss of her child.

In order that the object of these remarks may easily be understood the following examples may be useful:—

- (1) As a concrete instance take the case of the Medical Department over which the Darbar had taken so much pains, time and patience to establish their authority. Now what would be the result if the head and the staff of this institution failed to manage it in an efficient manner? Surely the Darbar will have to look small in the eyes of others. Under the circumstances the Darbar cannot be pleased with such a state of things.
- (2) Supposing that an officer entrusted with a certain business fails in the efficient performance thereof and thus becomes instrumental not only in spoiling that work but in bringing the Darbar into disrepute or exposing them to a breach of promise or large sums of money have to be spent in putting it right. How can such an officer be called loyal and regardful of the name and honour of the Darbar?
- (3) Similarly, an officer is ordered to prepare a certain project and while submitting the same he holds out the hope that the project would be beneficial in such and such a way and that it would require a small expenditure. Now what would it mean if the hopes held out to the Darbar are not materialised and the project proves expensive. Nothing but that the Darbar should cease to have any confidence in the officer concerned and be more careful in listening to the persuasions of other officers. Similarly what would it

mean if the aforesaid officer, in the meantime, makes over the charge of his duties to another officer who likewise fails to work on the lines indicated? It would surely mean that the charge was taken by him in an irresponsible manner (accordingly it has been particularly explained elsewhere the manner of giving and taking over charge). If in either of these cases the officers concerned seek to shelter themselves from the blame, could they expect to be listened to? No, certainly not, because there is no room for argument. The question is that sanction to the project was obtained by holding out high hopes but the economical way in which his predecessor was working was not diligently followed by the officer succeeding him.

- (4) The fourth instance is that certain articles are entrusted for safe custody or use to a department. Now what should be concluded if the department concerned is found to be negligent in the care and use of the articles in question.

It has frequently been experienced that no attention is given to the speedy disposal of a case even when it is apparent that any delay in its disposal is likely to mean a loss of thousands to the Darbar and the contractor. For instance, a man is given a contract for a work but since the contract was not given with proper care and consequently the Darbar are being put to loss and until the terms have been re-adjusted payments to the contractor also have been withheld, the case is allowed to lie pending and no one cares to look in it. How can it be said in such circumstances that the officer concerned is loyal to the interests of his master?

190. With regard to the cases given in para 164 by way of illustration the following policy should be adopted to put them right:—

Plan to effect improvement.

- (1) The Inspector-General of Records should be called upon to explain as to what he has seen in his inspections and how he does work, for it is defined in his duties that he is responsible for the proper arrangement of the disposed-of record and to see whether the current record is or is not kept strictly according to the provisions of the Correspondence Manual. If he finds the contrary it is his duty to insist on the compliance of the provisions of the Manual. In short the Inspector-General

should be compelled to see that the records of the various offices are kept in a well-ordered condition

- (2) Similarly, if the accounts are found to be in a dissatisfactory condition pressure should be brought to bear on the Finance Member that he should have the defects removed and to arrange that the accounts should be free from defects and the various statements should be prepared at their appointed time.
- (3) The Head of a Department, his assistant and the head clerk should, in the beginning, be given a chance or two that they might remove the defects and abide by particular rules and regulations obtaining for the working of their department or the general regulations applicable to all. If they are inattentive to these warnings they should be sent right away and in such cases no pension or gratuity should be given them even if they are entitled to it.

191. I think it worthwhile to bring it on record, only for the sake of information, that the district officers generally say that if a police guard is not posted at such and such a point crime would not be stopped and the Darbar relying on these recommendations accord their sanction, but the officers in question are subsequently found wanting in exercising strict supervision. The experience gained by me with regard to the guards on the Chambal was recorded in my Review on the Administration Report for the year 1918-19 (Samvat 1975, page 10), and is reproduced below for information :—

Result of trusting the reports of district officers.
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“I have my own doubts about the Guards on the Chambal. These Guards, in my opinion, require very strict supervision. I have known them to make friends with Badmashes and to let them pass. The Inspector-General should pay special attention to this, otherwise it is useless to have any Guards there. During the monsoon they should be recalled to Headquarters for the purpose of training without fail.”

192 The advantages of plain speaking are that it shows a man's earnest anxiety and honesty: it brings him respect and renders the achievement of his objects easy. Secondly, he is fortunate to enlist sympathy because a plain-speaking man has force of convincing the authorities who, realising that he has been unjustly treated, lend him their support. Thirdly, the person addressed

Advantages of plain speaking.

to also tries to speak plainly and thus the true facts are soon brought to light. But even plain speaking requires an amount of tact, otherwise it is possible that one might utter something inconsiderately and without preparation or in a rude and unsoftened manner. In such cases it is not only impossible to gain success but the authorities will be offended by his manner and will call him a tactless person. In short one should act according to the temperament of the person one is dealing with, but always plainly, and whatever is desired to be said should be said truthfully and in a manner which may convince the person addressed and the manner of address should be so effective as might enlist his prompt sympathy and convince him of the truth of your contention. Where it is not so and resort is had to the use of ifs and buts, then it might be concluded that the case is lost.

Inducement to plain speaking.

193. Plain speaking is very advantageous as it could never give rise to complaints, it would reveal the facts of a case, and render the task of passing a decision easy, it would clear misunderstandings and remove doubts and suspicions thus leaving no room for discontent. The attitude in question is that the Ruler and the officers should encourage the people of all grades (including the officers of all grades) and professions whether belonging to the State or not, to speak freely and truthfully and have no fear in unfolding their minds. If they come to make a request they should prefer it clearly. They should be given the freedom of making constructive criticism and be asked to point to a substitute of the matter complained about. Besides, an important advantage of adopting this attitude is that if a mistake is committed it will come to light in the course of conversation and it is possible that the discussion might lead to the discovery of some good suggestion which might prove useful to our purpose.

The public would feel depressed and will say among themselves " what should we do ? No one listens to us. Now to whom should we go and relate our difficulties ? If we tell the truth it brings displeasure. If we say yes, it is decidedly injurious." Who will dare to speak the truth in such circumstances ?

Taking of leave.

194. When you feel that despite your efforts you find work irksome and are unable to work to your satisfaction you must take leave, but this course will be followed only by one who is interested in his work and is bent

on showing some tangible results. Those who shun work are led away by slight excuses and are content to produce a doctor's certificate (the doctors also are like the lawyers).

195. With regard to the question of granting leave no one will have reason to grumble where the principle of sanctioning leave applications, when the applicant is entitled to it, is strictly followed. Of course, when any official work is of such a nature that the absence on leave of the officer may prove

Policy as to granting leave.

prejudicial or that for special reasons the officer in question could not be spared for a specified period, he should be told that it would be advisable if he would not avail himself of the leave until he had finished such and such work or until such and such a period. When a certain special work requires the presence of an officer who happens to be on leave and the work cannot be postponed till his return, then in such unavoidable circumstances the officer concerned may be recalled from leave on condition that the State would bear his travelling expenses and the period of his leave would be increased by the period spent on duty. The entries in the Service Book should be left untouched as otherwise it is feared that on subsequent occasions when the officer applies for leave or pension, complications might arise.

It passes comprehension why people sympathising with the officers accuse the Ruler that the officers are not given leave. The question is what should be done if an officer himself does not apply for leave. No Government ever compels its officers to go on leave unless one is ill and unfit for work. In cases of illness, of course, officers are compelled to go on leave and take rest.

196. With regard to the treatment to be accorded to the public,

Treatment of officers.

tradesmen, Jagirdars, Sardars and others I have made my observations elsewhere so I consider it unnecessary to enter into a further discussion of this point. But I would just try to point out how the officers of the Darbar should behave towards those of other States, the Government of India's and other personages, that it might bring us a good name, be helpful in our work and make us popular with the public. It has been pointed out elsewhere that the fame of the Darbar is dependent upon their officers. The Ruler and his officers should, therefore, be very courteous and polite in their treat-

ment towards the officers of their own State, and the officers and other respectable people not belonging to their State, so much so that even if they are put to any undue expenses in the entertainment of these officers they ought not think that the expenditure was incurred merely for the reputation of the Darbar: no, it was spent as much for the Darbar's reputation as their own; for the money spent on such occasions goes far towards their own reputation and helps to improve their future prospects. In other words, in view of the benefits accruing to self, it will not be improper to consider such expenses as a sort of investment. Because when an officer is eminently popular with the public, the Ruler considering his aptitude and popularity will soon try to give him a lift, sometimes it is even possible that instead of receiving gradual promotion he might at once get a higher lift. Therefore in the interests of the Darbar it is urged that the officers should be very polite and civil in their treatment of such people, entertain them and speak to them in a sweet language, that is, people coming from outside should be put up by our officers and treated with every attention, respect and civility, but this is only possible when the officers have a well-ordered house.

NOTE.—By gaining reputation with the public is meant that the outsiders and the public of the State when they receive a courteous treatment are sure to mention it wherever they go and thus they (officers) will acquire a name in the world.

197. The system of giving entertainment allowances to some of the officers has also been adopted. The object of giving such allowances being that the officers should, by these means, make themselves popular. It is not intended that the Ruler should be entertained with this amount but the idea is that officers of foreign Governments and other respectable personages when they are visiting the State or are invited in connection with some business with a view to establishing friendly relations, should be entertained. It is one of the appurtenances of the good name and honour of a State and not that the people who are accorded such consideration should misuse it by pocketing it which would be disgraceful.

Object of entertainment allowance.

198. Owing largely to the inattention of the officers the same importance as is attached at the Headquarters to the orders and instructions issued by the Darbar is not attached in the districts which tends to disturb the policy of the Darbar. The officers should

Importance of orders in the districts.

therefore continually impress on the subordinates the importance of the various orders. The observations which were once made by me in one of my Reviews on the Administration Reports are given below:—

“**Vide** para. 32. Departmental Order No. 3 of 1975, I notice it here to express my feeling that though the circular is issued with the best of intentions and is an important one too yet most likely the subordinates will not realise its importance as we do in the Headquarters. It is owing to this that many of our attempts have not been successful. Therefore it is very necessary that all subordinates should be warned and impressed with the importance of our orders; otherwise, rapid progress cannot be expected, nor shall we be able to satisfy the public. I fear the people who really control the work of the Courts are my friends, the Sarishtedar and Nazir Sahib.”—(Extract from the Darbar’s Review on the Administration Report for the year 1918-19, Samvat 1975, page 19)

In order that the point may easily be understood I give following illustration by way of example:—

Supposing that the Darbar have issued an order requiring that for such and such work a certain number of labourers should be supplied and that they will get their wages at such and such a rate. Now the order does not give the least indication of using force but if the officers concerned while complying with these orders are guilty of using force, what would be the result? If, for instance, they were to post a guard on the wells with instructions that no one should be allowed to take water until the required number of labourers had been obtained.

Or, supposing it is ordered that because the 10th of *Moharrum* and the *Dasehra* will fall on one and the same date and that therefore in order to guard against any disturbances such and such precautions should be taken. But the officers concerned happen to ignore these orders or loose sight of them and no action is taken by them.

199. Whether he may be an officer or the Ruler of a State he can have control over his work and the subjects of the State only when he is used to attend to his work personally, is conversant with the work and has handled the smallest as well as the biggest work, who treats

Control.

impartially and equally, subjects and the subordinates, who dispenses justice with an even hand and is sympathetic.

It is also necessary that he should attend to his work at the proper time so that the public and the State work may not be delayed and immediate compliance be secured. He should also be able to remove all complications without any squabble and be on friendly terms with every one.

200. When there is no remissness and delay in work and it is carried on in time and according to the rules and regulations obtaining in that behalf then it will be said that the discipline is good. For instance, if a policeman in the performance of his duty is found to be without his dress, or that a Chaprasi goes out on State work without his dress, or that officers or clerks fail to attend office at the appointed hour, or that the cases which ought to have been disposed of at a certain time have been delayed, or that the account papers are not prepared at their proper time, or that a reply which was asked for in a prescribed time is not to hand, then it must be concluded that discipline is bad.

201. Whether he may be the Ruler or an officer the work of administration can only be done by one who is capable of securing compliance of orders by the subordinates and the public. He who gave an order but did not look to its compliance cannot be said to have accomplished his duties. The mere interchange of communications does not constitute a proper discharge of duties unless the actual results of compliance are shown.

This idea has been repeatedly and from time to time expressed in my Reviews on the Administration Report and I give here below a few of these extracts for information:—

“What makes me feel happy is real good result. If I were to ask the Muntazim why there are such big outstandings against just dues, his prompt reply will be “I can prove, Sir, by my papers what great attempts I have made to realise them.” I have always said in the past:—“I do not go by paper but by actual results.”— (Extract from the Darbar’s Review on the Administration Report for the year 1917-18, Samvat 1974, page 13.)

“It must be remembered that purely paper work or what is called red-tape never satisfies me. I go by results.

"I shall now explain what I mean by saying that I go by results. Supposing I ask an officer why such and such a thing has not been done ? His reply generally is — " I have done it and I can prove by my diary and other papers," as the case may be. To this my reply is—such and such order was given for such and such purpose; I admit that you have proved by your papers that you have taken action but the question is, are you satisfied after what you have done that the object of the order has been gained ? If not, I must say that your attempt has been made without any result and the order remained a dead letter.

"My second reason for being so keen to go by results is that orders are passed in the form of enactments, rules, regulations, circulars, etc , but they are not given effect to (for instance, only the other day I discovered about Bhatta Barbardari Rules which were passed by the Darbar and came into force on 1st May 1914, that they were given no effect to up to February 1915) so that they are merely orders for the satisfaction of those who have issued them, but then they are on paper and no more. In other words, they are valueless. If they are carried out in the way they should be, success in the object aimed at is bound to result and there will be occasion for those to feel happy who are the proposers of them or the issuing authority. The reason why I attach so much importance to the principle of going by results is that it ensures the Government's popularity and relieves the ryots from trouble and worry or improves procedure and simplifies the conduct of business. When all are happy and pleased by the action of the Government or its departments, such happiness is a certificate or testimonial for them.

"It has been experienced that when orders are issued in various forms the results are not carefully watched, which is as necessary in the interest of Government for various reasons as the watching by a doctor of a patient after prescribing a medicine. If he does not watch he cannot be looked upon as a careful doctor. For, so soon as he sees that there is the slightest derangement he at once remedies it by making an entire or slight change in the prescription. I think this is the best principle to go upon, *i.e.*, to watch results, and if the slightest attitude of bad feeling is discovered when a thing has been done with good intentions, it is most important and advisable to make slight changes or modify the whole to put the thing right. I am sure that this will explain the absolute necessity of going by results."—(Extract from the Darbar's Review on the Administration Report for the year 1913-14, Samvat 1970, page 12.).

"Almost all know, as far as I think, the object of Zamindari Conferences and Darbars. The question is whether so far any one has brought to my notice the results of them, *i. e.*, whether we are gaining our object or not. So far no one has done so. Has any of the superior staff seen whether certificates given by the Zila Officers to Zamindars were really given to those who deserved them, or only to

favourites ? Has any one seen on paper the grounds on which certificates are given ? I am certain no one has. This will show why I insist, that people should go by actual results and not by any other standard. It will be admitted that the former principle is safer and more satisfactory as the chances of being misled are removed. Many of those who follow other principles have suffered and are suffering for their mistake and have found themselves badly misled.

"I expect the reply following the safe rule, will be "No Time." My reply to it is :—(1) Perpetuation of injustice and sufficiency of time for (2) advertisement and (3) gaining cheap credit. Owing to "No Time" one is unable to get at the root of the cases and the first result of this is that although nothing substantial is secured, great credit is earned in consequence of splendid reports logically drawn up. The second is, that the superior is easily misled by such reports and although time and trouble is saved, the writer of the reports gets credit and promotion at the cost of suffering inflicted and as a price of reports devoid of results.

"It should not be forgotten that I am a great believer in going by results, and not merely by talk and I, therefore, beg of all concerned that they all should go by results and not by reports written in sweet and winning language. I am recording this here for this reason that whether all go by this rule or the other in which I do not believe. I believe that the majority go by the principle which I do not follow simply because in the present century the art of catching advertisement is most successful."—(Extract from the Darbar's Review on the Administration Report for the year 1914-15, Samvat 1971, page 11.)

"I regret to have to observe that the tendency on the part of the officers not to pay special heed to important instructions is still in existence and in consequence orders are still overlooked. Such neglect whether conscious or otherwise is inconsistent with true loyalty and anyhow the want of scrupulous compliance on the part of officers with orders calculated to ensure reputation of their own departments is highly deplorable, not to say that such omission to carry out instructions often places me in a position of embarrassment. The position that arises is this :—When I give orders I naturally assume that they will be carried out. When a state of affairs is revealed which these orders anticipated and rendered impossible I am led to deny it on the understanding that it could not have arisen as I have already obviated it by clear and distinct orders. Consequently in view of these orders I readily and emphatically deny the justification of any complaint which I had taken care to foresee and prevent. But it does happen that complaints which should never have arisen are not only made but the complainants are able to substantiate them. Such an experience not only supplies proof positive of the neglect to carry out orders but has the effect of compromising my position by proving my confidence to be misplaced. I ask the officers to consider my position also

apart from the interests of their own departments and the public in connection with such matters and anyhow I should like to say that discipline is the essence of good administration"—(Extract from the Darbar's Review on the Administration Report for the year 1918- 9, Samvat 1975, page 24.).

202. The officers now a-days seem to be striving and it is possible that the tendency might grow in the future,

Precaution of
work being done
in the English
language.

that the whole of the work should be carried on in the English language. They regard it as a credit and an honour. The orders passed by me in this behalf will be found in **Appendix No. XIV**, a

perusal of which will show the language in which various Departments should carry on their work. Particular attention should also be paid to such matters. The following extract will show the order passed by me in this connection, but it is to be regretted that the Engineering Code has not, so far, been translated. The estimates submitted to the Darbar are found to be in English :—

"I beg to draw the attention of the Administrative Officer of the Public Works Department to the points raised in this report relative to his department. The Engineering Code must now be translated into Hindi for the use of those clerks who know only Hindi. At the same time all work in the Engineering Department should now be done in Hindi excepting the work which the Department has to do for the Government of India."—(Extract from the Darbar's Review on the Administration Report for the year 1917-18, Samvat 1974, page 37.)

Similarly there is a large number of other orders which were passed from time to time in the Reviews on the Administration Report but which do not appear to have been attended to. Orders of this nature have been included in **Appendix No. XV**.

203. In official correspondence the language of the country must be given preference. For instance, English

Vernacular language of the country

should only be used where it is the recognised language of the country and Hindi where it is Hindi and so on, lest it is feared that in time to come the language of the country might become extinct, for,

the Indians now-a-days do not like to speak any language other than English. It should be borne in mind that the man who is not proud of his nationality, his religion, his customs and traditions, and his mother tongue, cannot be regarded of much worth.

It is far from my purpose to say that no one should acquire a knowledge of the English language. On the other hand, I desire that

so far as possible, a boy should try to learn all the languages such as Hindi, Urdu, Marathi, English, French, Persian, Arabic, Sanskrit, etc., etc., but they should be used at their proper occasions. For example, if we are in the society of Indians we should speak Hindustani and not French, English should be used when among the English and Marathi when we are in the society of Marathas. But the present condition of the times is that a man talking in Hindi gets a reply in English. What does this mean? A man is sitting in the society of Marathas and yet he is talking in English! Do the English people who are conversant with Urdu, Marathi or French do this? Never. Even though they may have a knowledge of French, they would never use any other language, in the society of their own countrymen, than their own. Is there any reason why the Indians should not follow this principle? I have frequently experienced that whenever I have addressed an English-knowing Indian in Urdu he has generally replied to me in English. Sometimes I was obliged to say why, "Brother, do you not speak in your own language? Would it make any difference to your respectability?" On the other hand, the educated people if they do speak Hindustani it is in a peculiar style. For instance, two gentlemen meeting together, instead of greeting each other or doing the *namaskar*, would first shake hands. If they raised their hands for greetings they would raise the left hand — if they raised the right hand they would raise it as in a Military salute. If they are speaking Hindustani they would say, "*Ham kal aiga. Tum idhar ao. Dekhoji tum hamra mantanahin hai. Ham boldega. Kutta gusal do*" and so on. After all, what does this mean? It passes comprehension.

204. What is foresightedness and what is meant by making provisions (*व्यवस्था करना*) will be understood by the following explanation:—

Preparation for Famine.

Foresight means the forecasting of possible eventualities before-hand. To consider the subsequent result of the events taking place or to determine and provide in advance for an eventuality which shows signs of its appearance that it might be warded off, and the public should have no anxiety about it; while by making provision is meant that everything should be at hand when required, that the supplies may not be delayed, that everything goes on in a systematic and well-ordered manner, and that every one be familiar

with his duties so that it may not be necessary to lecture them at the nick of the moment.

These precautions were also pointed out by me in the past as will appear from the following extract taken from one of my Reviews on the Annual Administration Report:—

“Scarcity:—The old standing practice of “Kaun Dekhta Hai” here again; the Famine Code was not attended to as it should have been, which led to many troubles and difficulties. It must be remembered by all concerned and it is highly desirable that all arrangements carefully thought out and made during normal times should be followed. If they are not, then the result is that in the year of disturbance, one does not know what may give a surprise and would not know how to meet it. Usually it is so difficult to meet sudden demands then and there; for the making of arrangements naturally takes time. Time is the most important factor; in cases an hour’s delay may make a vast difference.

“Supposing suddenly the rainfall stops and it comes to the notice of Government that Famine or Scarcity is expected; if there are no arrangements of any sort previously made; what will be the result? Briefly speaking, the result will be that officers will have to be called in at once from the districts to acquaint themselves (the Darbar and headquarter officers concerned) with the exact situation; then means will have to be devised as to the best way to meet the demand, arrangements will have to be made to carry out the devised means, orders will have to be drafted and issued which will have to be reissued with special instructions by the officers concerned to their respective departments, the staff will have to be first selected and then sent to the spot and so on. All this means time (is it not so ?) and delay means much avoidable suffering to the people affected.

“Apart from this, sometimes other difficulties also arise, such as these: (1) we have not got medicines, (2) we have not got projects ready, (3) we have not got this thing, we have not got that thing, for which one has to wait, which means more loss of time and hard lines on the poor.

“This principle must be remembered that every arrangement must be carefully thought out and worked out in its full detail before it can be found useful in solving problems and meeting difficulties, and therefore peace-time as I may call it, is the best time to devote all possible energy towards this end, though even the best and most intelligent officers have not realised this.

“I cannot afford to lose this opportunity of again drawing the attention of the departments concerned (and this is not the first time I have had to complain of this as for so many years past, I have been repeatedly warning the departments concerned), to the necessity of seeing that the arrangements are complete. (*vide* my remarks,

on page 6 of the Administration Report of 1911-12 and page 14 of the Administration Report, 1912-13.) If these are not, this will prove the most appalling neglect in the administration. Unless this is done, nothing would help us to carry the position, so to say, at the point of the bayonet.

"I hold the Home Member, the Naib Diwan and the Special Famine Officer responsible to see that all arrangements mentioned in the Famine Code are complete in every respect without which I shall never be able to carry out my policy with regard to Famine."—(Extract from the Darbar's Review on the Administration Report for the year 1913-14, Samvat 1970, page 13.)

205. The necessity of according equal treatment to all castes and creeds and of giving them equal chances in the

Equal treatment of all classes.

public service as also advantage of this practice have all been explained by me elsewhere. I simply give here an extract relating to this point from one of my previous Speeches and from one of my Reviews on the Administration Report as well as the orders promulgated in this behalf :—

"There is one more point to which I should like to draw the attention of my officers, namely, that they should treat all castes and creeds equally, for example, in the office all hands must be put on the same footing. It is not unknown that when there is a Hindu officer in charge of a department he is inclined to favour the Hindus at the expense of other castes. The principle is wrong and it causes bad feelings. In the case of an administrator whether in charge of a big or a small concern it must be regarded as a primary duty to treat all equally making no difference on the score of religious persuasion or caste fellowship in any respect. For example, a Hindu administrator ought not on any account allow himself to be deterred from punishing a Hindu subordinate if the latter has deserved punishment. Over-looking faults in this manner can only breed discontent. This may be a very elementary principle of administration, but none the less it is very important principle, and I desire all my officers strictly to follow it in the daily discharge of their duties."—(Extract from the Darbar's Review on the Administration Report for the year 1912-13, Samvat 1969, page 29.)

The percentage fixed for the different castes for purposes of public service is also mentioned below :—

RULES REGARDING THE PERCENTAGE FIXED FOR DIFFERENT CASTES, DATED THE 21st JUNE, 1917.

"With the exception of the Military service, the Police constables, the Customs Nakedars, and the Patwaris in the Land Records

Department all the State Departments should, in making appointments, keep in view the proportion mentioned below:—

1. Muslims ...	...	...	...	...	1/3
2. Others ...	...	...	...	...	$\frac{1}{2}$
3. Marathas ...	...	...	...	...	1/6

In 'others' are included Brahmans, Rajputs, Vaishyas, Kayasthas and Parsis and their proportion is as follows :—

1. Brahmans of all denomination and belonging to any Province.	...	1/6
2. Rajputs ...	...	1/12
3. Vaishyas...	...	1/12
4. Kayasthas	...	1/12
5. Parsis ..	...	1/12

NOTE.—The clerical establishment of the Military Department shall not be exempted from the operation of the above proportion.

With the exception of the heads of departments these rules shall be applicable to each and every department of the State and to all the various grades of their service. Care should, therefore, be taken, that in filling up vacancies, in the future, the above-mentioned proportion should be adhered to.

The heads of departments as well as such other officers as are empowered to make such appointments should carefully follow this proportion and should, as far as possible, endeavour to maintain it.

Where, in the interests of the State service, it is necessary to depart from this proportion, the position should be explained to the Darbar and their sanction secured.

The heads of departments shall submit a statement annually to the Darbar, showing comprehensively the reasons of departing from the fixed proportion.

The same proportion shall also be held applicable in the case of apprentices whether they are paid or honorary.

This proportion shall not, however, be held applicable in the case of officers of superior grade who may be appointed by the Darbar in consideration of their special fitness.

The Darbar trust that all the officers will co-operate with them in carrying this equitable policy into effect. "

1. What is really required is that there should be a uniform percentage for all the castes. But since people of particular castes are found wanting the percentage has unavoidably been dissimilar. The Ruler ought to be regardful of this and should examine from time to time whether the subordinates are following this order or not.

If they are found negligent they must be compelled to comply with it. The point is urged simply because the officers are frequently mistaken in this respect, Therefore it is necessary to look into this matter from time to time and direct their attention to this point.

2. The principal object of instituting the caste proportion is that members, of the various castes, should have no occasion to complain that their caste-fellows are neglected in the public service. In order therefore to see whether the appointed scale is being followed or not the Members should submit an annual statement showing the number of appointments in each grade in the department, the number of employees of the various castes which ought to be in service according to the appointed scale and the deficiency or increase in that number. For instance, what is the number of Superintendents in a certain department, how many of them should, according to this scale, be Kayasthas, how many Muslims, how many Marathas and how many of the other castes, and how the present establishment compares with these figures? A statement answering to this purpose should, therefore, be prescribed and the information be submitted to the Darbar in that form, so that they may have the opportunity of exercising a thorough check.

3. A consolidated statement should be published in the local paper, annually, for the information of the public with a view to show that in spite of making provision people of such and such caste were not available for employment according to the percentage fixed for them and that in order that the State work may not suffer the Darbar have ordered that candidates of such and such a caste should be appointed to the vacant posts.

4. The percentage in question should be regulated in the following manner.

Supposing that 10 per cent. of the appointments have been allotted to the Marathas—but if they are fortunately available up to 12 per cent, percentage of the caste having a higher proportion should immediately be curtailed so as to bring it on an equal footing. For instance, if we have allotted 25 per cent. of the posts to the Kayasthas then they might be reduced by 2 per cent. and the Marathas raised from 10 to 12, the Kayasthas coming down from 25 to 23. The ultimate object should be to bring all the castes on an equal footing. For example, there are ten different castes available for recruitment of State services and the number of posts is 100 which, equally divided, would give 10 per cent. of the posts to the 10 castes in question

5. The people concerned ought to know that on whatever castes and communities God has called upon a ruler to rule the same castes and communities have to be governed by his officers. The officers are responsible for administration in the same degree as the Ruler himself. If a feeling is created in the public mind that all are not given equal chances in the service of the State or that the officers are inclined to give preference to their own caste-fellows discontent, whether open or secret, is sure to follow. If an officer because he himself happens to be a Maratha fills his office or the department by Marathas and when he is succeeded by a Kayastha or a Mohammedan who may have the tendency of eliminating the Marathas gradually and pushing his own caste-fellows, what the result of such a tendency would be, has already been explained above. Therefore the principal duty of the Ruler and his officers is that they should never forsake this principle but adhere to it honestly: that is, all should be given equal chances in service, no one should have a preferential treatment and they should diligently try to bring up all the castes to the appointed scale.

206. It has also been observed that new officers, whether European or Indian, when they join the Darbar's

To make imported officers to follow the orders and Policy of the Darbar.

service, are frequently found wanting in paying due regard to the various rules and orders in vogue and the established policy of the Darbar (or which may be promulgated or established in future). They are, on the other hand, found to be under the impres-

sion (it is possible that I may be wrong in thinking so) that they are in a Native State and can do as they please and no one can do anything to them. It is, therefore, pointed out that the duty of the

Ruler or the authority working in his stead is that he should see to the following :—

1. The discipline is maintained.
2. The policy is continued.
3. The officers may not be led to think that the principal authority is in awe of a certain imported officer and allows him to do as he pleases.

207. In order that this class of officers (imported ones) may not be deceived and thereby acquire a bad name, I have, in their interest, alluded to this attitude and have publicly expressed my ideas in the Reviews on the Administration Report and for facility of reference they are reproduced below :—

“Experience shows that generally when new officers enter the service of the State, they do not make a point of studying the procedure in vogue or acquainting themselves with the instructions of the Darbar scattered all through the important Departmental records. The omission can only be due to the officers not wanting to go to the trouble of studying the records, and it results in their endeavouring to introduce methods to which they are accustomed, but which are not quite compatible with the policy of the Darbar. I strongly deprecate such a subversive tendency, as it is bound to interfere with the continuity of the policy. I trust that this caution will be noted all round and the policy and procedure deliberately laid down, and carefully elaborated by the Darbar, will not be lightly treated by any one in future.”—(Extract from the Darbar’s Review on the Administration Report of the Gwalior State for the year 1910-11, Samvat 1967, page 11.)

“I have said all along that perfection is impossible. But one tries to do one’s best in framing rules and laws for the conduct of business. The first attempts are necessarily imperfect, but as imperfections are noticed, they are removed and suitable alterations made. It is therefore expected that if any difficulty is experienced or impracticability perceived, it should be at once brought to the notice of the Darbar with a view to its rectification. But to my regret amongst the majority of officers (it is an old story now) when they come and join service, there is a tendency to graft their own ideas and methods on the system of work. No attention is paid to the existing Rules, Circulars and Orders or no attempt is made to suggest improvements in them. To this I take great exception. Of course, so much must be conceded in favour of such officers that being accustomed to one system of work, they find it very difficult to suit themselves a different system which may be in force in the State. At this rate we can never attain any altitude being always busy with the foundations, Sometimes it has also happened that an officer has

recommended something and the Darbar anticipating continuity and permanence has sanctioned it, but even this has not obviated trouble, for, directly the new measure has been sanctioned the officer responsible for initiating it changes his mind and announces that he cannot stay to complete what he had recommended. The Darbar, then reluctantly, have to make some temporary arrangement to carry on and have to set about looking for another man. When this new man comes, it is the same story again, he condemns the whole thing recommended by his predecessor and thus the Darbar are eternally starting things afresh. This is not fair to the Darbar and I wish that officers would start things more deliberately"—(Extract from the Darbar's Review on the Administration Report for the year 1912-13, Samvat 1969, page 21-22.)

"In the same manner it is a pity that he has not discussed the problem of "Murder." I had asked for specific information in my Review of Samvat 1972, page 27. This supports my complaint that new officers do not read up records and often claim that they have initiated measures which had been ordered years before. As an example of how officers go wrong by not reading up existing orders, I recall and draw attention to my Tour Report of Samvat 1960 and to my inspection of the work of the Tehsildar of Kumbhraj, paras 6, 9 and 10 which run thus"—(Extract from the Darbar's Review on the Administration Report for the year 1917-18, Samvat 1974, page 22.)

While touring through the district, instructions were given for the increase of cultivation, but as provided in para 25 of the Darbar Tour Report of Samvat 1959 and the Board's Circular No. 8 of 1960 no action was taken.

The Tehsildar has noted in his diary of the 23rd July, 1903, that from Kumbhraj he proceeded to Madankheri and thence to Nainwas through Pipalkheri. The Zamindars of Pipalkheri did not seem to be in a position to extend the area at present under cultivation and for this account the cultivators of the neighbouring villages were summoned and according to the provisions of Circular No. 9-A the Zamindars of Pipalkheri were asked to give a *patta* to one Bakhshoo. This work was done at Mohammadpur the next day.

The object of visiting Pipalkheri was that the Zamindar of that village is insolvent so is also his partner, a Sahukar, who holds an eight-anna share in the village. The village is thinly populated as is apparent from the Register (the Tehsildar did not know the

name of this particular Register nor was he able to show it). The annual cultivated area of the village is as follows.—

Simvat.		Bignas .		Bishas.	
1956	...	217	...	...	...
1957	...	267	Increase	...	50
1958	...	167	Decrease	...	100
1959	...	131	"	"	36

The Tehsildar could not account for this decrease.

The Tehsildar has failed to comply with Section 125 of the Guide Book nor could he explain what the rules require him to do while on tour.

208. Let it be known that there is nothing novel in what is being mentioned here, but what was so far understood is now being brought on record. Could these gentlemen be permitted to do such things had they been employed in any firm or office? Never; and they would have to abide by the system established by their employer.

Terms of employment of imported officers.

Let it be understood that it is a universal practice and there is nothing new about it that whenever such people are taken in service they have to sign an agreement and it will not be inappropriate if, in addition to the usual conditions, a clause is added to this effect—
 “Immediately on entering the service I shall make it a point of studying the customs and usages of the State and the procedure, Laws, Regulations and the Policy of the Darbar. I shall adhere to all the orders applicable to me or which may, in future, be made applicable to me and shall not ignore them. Any suggestions for the introduction of improvements or the removal of difficulties which might be experienced by me in my work or which might be considered necessary for the betterment of the work or which might appear expedient in the interest of work shall all be brought to the notice of my superior authority and until I have sanction I shall introduce no new procedure. If any matter falls within the purview of my own authority I shall carry out all

changes and alterations, connected therewith, in a manner which shall not clash with the Rules, Regulations, orders and the Policy of the Darbar." They should also be made to undertake that they shall not disclose any official matters to outsiders. For, most people, without regard to their responsibility, give utterance to whatever they like, forgetting the consequences which it might produce on the public mind. Once it so happened that a certain gentleman, who was in State service, mentioned to a friend of mine in Simla that he cannot get any money, that he had no powers and that he is interfered within his work. This incident came to my knowledge when I went up to Simla and on my acquainting him with the actual facts, he changed his opinion and said : " I am sorry that he gave me an untrue statement of facts." I said : "Yes. You can see how unfortunate it is; and in such circumstances how can it be said that such an officer can be true to his salt, who while serving the Darbar is yet capable of such misrepresentation." It is, therefore, recommended that they should be made to give this promise against such a conduct and be told that whatever they have to say they should represent to the Darbar only and not publish them in Clubs, Dinners, Balls and Parties and to the world.

209. It is not right that one man should be put in charge of two different works for any length of time. My

Two classes of work under one officer.
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own opinion is that it will do no harm if it is a matter, say, of a couple of weeks but in no circumstance whatever, a man should be allowed to hold an acting charge for more than a month : such in-

stances are available in the Revenue and the Judicial Departments where a Tehsildar continues to hold the charge of a Pargana Judicial Officer for long durations.

210. The officers are leaning more and more towards the tendency that whenever a subordinate of theirs is complained against they leave no stone unturned to save him, though he may be guilty, which is a great mistake. What is really required is that whoever is found guilty should be punished without

Mistake of screening one in fault.

any partiality and a good worker should be rewarded. If this principle is adhered to, the Department will keep good discipline and the public will have less occasions for complaint.

211. It must be remembered that unless a man has personally seen and carefully examined and satisfied himself about the truth of a statement he should never place any reliance on hearsay and mention unexamined facts before the public. For example some one comes and says that a certain agricultural machine is a useless machine and is of no purpose whatever. On the authority of such light reports no mention should be made before the public. On the other hand, the officer in charge of the work should be called and questioned and the machine should be examined in the presence of that officer. If the examination shows any defects or having regard to local conditions it requires any alterations, a way to accomplish it should be found so that the object of importing that machine may be gained.

Bad effects of
taking action on
rumour.

Whether a machine has proved successful or not depends, to a great extent, on the man who uses or works it. If a machine is worked properly it is sure to give excellent results. The readers will probably be aware that Rolls Royce Car is considered to be the best of Cars, but if the owner does not use it properly the same remarks would apply to it. Could these considerations have appealed to such unthinking reporters? Certainly not, their only business is to babble out whatever they hear and nothing more. It must be remembered that the business of the world cannot, in this way, go on satisfactorily.

If it transpires that the machine is working satisfactorily, the man who made the false report should be called upon to explain why he gave such a wrong information. On the other hand, if an inquiry shows that it was merely from enmity that such an unfounded report had been made the man responsible for this should be punished. Any officer who would not adhere to this principle should be considered as being bent on giving the Darbar a bad name. Most of the officers are fond of saying about their subordinates, either because they are not to their liking, or from personal hatred or some other reason, that a certain officer is such and such; that he is deaf to all admonitions; his work is very unsatisfactory; or there are such and such reports about him, and so on. But they forget what reflection it makes on their own capability as a superior officer by such insinuations. On the other hand, they proclaim by this improper action how far they are possessed of a sound ear.

I am not mentioning this point here for the first time but have already remarked on it in my Review on the Administration Report. The following extract will accordingly give a further indication of my ideas :—

“I write this as a warning and caution to all concerned never to believe what is irresponsibly stated without making personally sure. I was once told that Agricultural Machines imported into the State have proved a failure. I asked the gentleman his grounds and whether he ever saw the working of all the machinery or even the plough with his own eyes. The reply was in the negative. In my opinion the expression of such opinions is a great mistake, as it upsets all my plans. “Certain schemes are launched with certain specific objects in view and if the officers concerned make wrong recommendation to the Darbar on unverified information on account of prejudice the result can only be detrimental to the State I, therefore, make this rule for strict observance, that without personal observation and merely from antipathy officers should not pronounce against the schemes which I introduce.”—(Extract from the Darbar’s Review on the Administration Report for the year 1918-19, Samvat 1975).

It must be remembered that it is a serious defect to lend an easy ear. The defect is sometimes productive of serious improprieties and such entanglements are created for ever which it becomes difficult to undo afterwards. For instance, if an officer gives expression to his opinions founded on a rumour which he has not personally verified but the real facts of which are known to other people, then in such a case he would have to look small. Even supposing that the real facts are not known to anybody but on the strength of the information before them the Darbar have given a decision, it might result in the bad name of the Darbar or it might be difficult or even impossible to be carried out. The officers should, therefore, be expressly warned to refrain from taking any action on the authority of unverified reports, they should not even give utterance to their thoughts unless they are absolutely satisfied as to the correctness of the report.

212. Let it be known to the Ruler that the officers regard the State as divided into three main divisions.—(1) the

Cliques.

Civilians, (2) the public, (3) the Military. The institution of such groups is a great mistake, nay it would not be wrong if I were to call it the root of ruination. For, in the first place, it will not bring about unity, and, in the second place, will be productive of chaos. Personally I have

always followed the policy of maintaining unity among all the classes and looking from a sagacious point of view this is the only correct policy. Possibly I may be mistaken in this consideration but what has led me to urge upon this point will be apparent from the following examples:—

- (1) If a certain head of a department or the Ruler is on tour and is presented with petitions from the ryots, and the Suba, the local police officer or any of the officers who are posted at the headquarters of a district, is questioned about the complaint, the usual reply is that the complaint is incorrect.
- (2) If a complaint is in respect of an officer and notwithstanding the fact that they know it to be correct and well founded the officers begin to help each other provided they are of one and the same class. This will be proved by a concrete example. When I arrived at Patkheda in one of my tours and the day I left it for Sahrai I was confronted with a strange spectacle. The people did not come near me but were keeping themselves away. I was surprised to see why they were treating me in that particular manner. But when I tried to see them alone the position was revealed to me that it was the result of the doings of Narayan Rao, Tehsildar, Esagarh (*vide Appendix No. XVI*) which, I think, I have also probably alluded to in the Tour Regulations; when I proceeded from Mungaoli to Bahadarpur a certain officer tried all the way to shield Narayan Rao, that is, he tried by every way to persuade me not to dismiss him from the service. This example will show how far such people are foresighted and what is meant by setting up a confederacy.

Look at a similar other case. The Sar Suba of Esagarh reported to me at Bhilsa that the Jagirdars of the district were desirous of paying their respects to me. I accordingly gave them an appointment for the interview and when they came to see me I received them in the Railway Goods Shed because throughout that tour I had lived in a railway carriage. When I began to converse with them I noticed that instead of talking in a free and unrestrained manner they seemed to be overawed without any good cause. The next

spectacle was that each one of them began to rise and take his leave after he had stayed for 3 or 4 minutes. I was at the time not aware of the proceedings behind my back but it subsequently came to my knowledge that the Sar Suba Sahib was standing behind the curtain and giving them the signal to rise.

This will show what the Sar Suba's motive was and what must have been the feelings of the Jagirdars by such a treatment. What necessity was there for the Sar Suba to act in this manner? Had it been the case of a man of his own class, would he have done the same thing? Certainly not. It has also been observed that whenever in the presence of the Darbar an officer has an occasion of speaking to any member of the public, a Jagirdar or any other person, his manner of address is completely different to what it is in my absence. In my presence the manner is polite, deferential and civil.

In the same manner when the Civil and the Military have to work side by side they struggle to shove off the responsibilities of the one to the other and show no signs of unity and concord, which, as a matter of fact, is the principal object of the Darbar. It is, therefore, recommended that the idea of forming separate groups should be continually discouraged.

213. It is possible that the Military people may not take it ill

Views of Civilians
about the Military.

by hearing such remarks about them, still the Ruler should keep a jealous eye on such things and try tactfully to put a stop to them. Most of the Civilians are used to pass such insinuating remarks about the military "He is a military man" or "Look the military people have come." What do these remarks signify I have so far failed to understand. Do the Civil officers think about the military officers that the latter are devoid of intelligence? Are there no Civilians who are devoid of intelligence? The question is why should such remarks be passed at all. Are they not servants of one and the same master? And have all not to depend for their livelihood on the same authority? It is therefore recommended that the Ruler should always strive to break down such a tendency. Officers, who are gentlemen do not, however, give utterance to such remarks.

214. Most of the officers conceive feelings of animosity towards one another because when a certain officer has reported the true facts of a case, the other officers harass him and say—"Why did you make such a report to the Darbar which has brought a certain officer in trouble. If you had to report the matter at all you ought to have done it in such a manner

How people who lead honest men astray should be treated,
--

as would have saved him from harm." This results in creating an effect on the mind of the person making such a report and then he never does his work as he ought to do, simply because he thinks that when there is no esteem for honesty why should he make himself obnoxious to others. Be it known that this is one of the principal reasons which has rendered the procuring of honest people difficult. This should therefore receive special attention and those found harassing the honest people should be censured.

In the same manner the officers are used to form their confederacy and it is necessary to keep a special eye on this. What I mean by confederacy will be apparent from the following examples —

Supposing that a certain officer requires a pair for his carriage and the head of the military department, by way of sympathy sends him the required pair from the Pagnavisi Force; not only this but he even goes so far as to supply the fodder from the Beda without giving any compensation to the Sowar and without having any regard to the State work. What would you make out of this ?

Or supposing that a certain officer sends word to say that he would not be able to attend a certain meeting that day, but the Darbar had to send for him for some special reason. Well, he responded to the call but no sooner he comes he says, "Do you think me to be an idler that you have called me peremptorily." In short he behaved in an insolent manner; if the Darbar refrained from taking any action on that occasion and were patient over it, did it behove the other officers who were an eye witness to this incident that they should have kept silent and said nothing in respect of such an attitude, not even this much to the officer in question that he should not have been so arrogant in his manner? If the reply to these questions is in the affirmative then it must be understood that they have formed a confederacy.

The third example is that an officer is ordered by the Darbar to do a certain work. This can only mean that they have relied on that officer performing the work according

to the wishes of the Darbar. Now if the officer in question fails to accomplish the business to the Darbar's expectation and for this reason he is reproved the other officers, in such cases, lavish their sympathies on the officer at fault without giving a thought to the fact that he failed to accomplish his task in the desired manner which has caused the Darbar's displeasure. They ought to reprove him and say "Why did you not do the work properly? You ought to have been more careful and cautious so that no such mistakes should have occurred. What is the good of troubling the Darbar for such trifling cases?" This is called 'Mili Bhagat.'

The fourth example is that a certain man recommended a candidate to a certain officer saying "He is a poor man. Kindly provide for him in your department." But whether the candidate is fit for work or not he was taken in service on the principle of "Mili Bhagat." What does this mean? Only this that they have no regard for the interests of the State.

215. The best way of treating the people or the servants of the State is that they should, with a view to guidance, be warned and told in the first instance,—“I don't like this and you must be careful against the recurrence of it in future, otherwise it will do you harm.” If they still fail to abide by the warning they must be censured. Such an attitude is more effective.

Treatment of servants and subjects when they commit mistakes.

216. In the same manner if the Ruler comes across or is given to understand that a certain measure would be beneficial to the public or the officers he should immediately inform them of it either by issuing a Circular, Memorandum or by means of a confidential order, so that they may know it and be apprised of danger. For instance, if during a tour or in the course of attending to his work it occurs to the Ruler that the formation of Village Defence Committees would tend towards the abatement of Dacoity or that a particular method of manuring would tend to an increase of production, an intimation of such measures should immediately be given either by issuing a Circular or by means of a Memorandum. Or, supposing that it comes to his knowledge that a certain person is visiting the Darbar territories with the object of misleading the people or that a certain gang has entered the State or is being formed with the

Timely information.

object of committing crimes, then in all such cases the issuing of orders by way of intimation is productive of very good results.

217. The officers are usually found preferring demands for an increase of pay. The undermentioned extract, taken from one of my Reviews on the Annual Report, will show what I think of such demands :—

Demands for increase of pay.

“Under the head general remarks (para 79) regarding filling up of vacancies in the Traffic Staff, this want will always exist and will never come to an end. The Manager Sahib may safely take a note of this. If we were to give Rs. 50 per mensem to a gang man to-day he will ask for Rs. 100 next day, therefore it is hardly necessary to make any remarks in this respect.”—(Extract from the Darbar's Review on the Administration Report for the year 1915-16, Samvat 1972, page 20.)

218. I would also recommend that, as far as possible, all orders of a permanent nature as also any observations by the Ruler should instead of being issued by means of circulars, be promulgated by means of Memorandums just according to the system introduced by me. A list of Memorandums issued so far is given in **Appendix No. XVII.** and in addition to the list a few of the Memorandums have also been included by way of illustration just to give an idea of what these Memorandums are.

Issue of orders through Memorandum.

219. Cases of misappropriation of State money should usually be dealt with severely, that is, the party guilty of misappropriation should, in addition to being severely punished, be made to refund the amount misappropriated : what happened in a certain case should not be repeated. The case referred to was that a certain person found guilty of misappropriating a sum of Rs. 20,855-2-4. He was accordingly sentenced by the Court to 11 years' imprisonment and a fine of Rs. 371 and it was further ordered that the amount misappropriated should be recovered from the property of the offender. After a time the head of the department concerned reported to the Darbar that up to the end of February, 1921 Rs. 3,039-6-2 had been recovered from the property of the offender, Rs. 4,939-15-5 from the several Girdawars and Inspectors and Rs. 2,573-7-8 from the various Superintendents and auditors, the officials who were found wanting in keeping strict supervision which

What policy should be adopted generally in cases of misappropriation.

gave the offender a chance for embazzlement, and that thus after the recovery of a total amount of Rs. 10,592-13-3 a sum of Rs. 10,262-5-8 was still then due. He accordingly considered it to be a sufficient punishment and concluded by remarking that the convict had no other property from which any recovery could be made, that a sum of Rs. 7,523 had been recovered from the officials who were guilty of slack of supervision and that having regard to the prevailing scarcity, he recommended that they may be absolved of further liability and the recovery of 1/3rd of their pay be remitted. When this case came up before the Darbar they ordered that it was a great mistake to take so liberal a view of such a serious case and that the amount standing over should be recovered.

Besides, it will be expedient to point out that there are two points worthy of consideration in this case :—

1. The serious aspect of the case,
2. Its effect on the people.

Looking to the serious aspect of the case it is worthy of consideration how far the officer is justified in taking such a liberal view of the case, what effect it will produce on the minds of others and how can it be possible for such an officer to maintain discipline. It is, therefore, pointed out that the officers should not forget their own reputation and the interests of the Darbar. Therefore, any officer who adopts such a line of policy should be clearly told that he should kindly give up this attitude and that if he is ever found in future entertaining such views he shall be dealt with otherwise.

220. It is usually a great mistake that a fine is inflicted on the Tehsildar of Mehgaon whose name is Ganpat Seth and by the time the order of fine reaches Mehgaon, he gets transferred to some other place. Now, the order is a vague one being addressed to the Tehsildar of Mehgaon consequently Ramji Seth

Realisation of fines from the person fined.

who has, in the meantime, been appointed as Tehsildar is made to pay the fine and Ganpat Seth, on whom the fine was actually inflicted, gets away scotfree. In this respect the following Circular order No. 4, Samvat 1970, has been issued from the Finance Department :—

A few years ago it came to the notice of the Darbar that whenever an officer is punished with fine or is dealt with in some other manner an official order is issued. But if by the time this

order reaches its destination the officer in question is transferred to some other place the burden of punishment usually falls on the officer who is not deserving of it, *i. e.*, the officer who has relieved the man at fault. The burden of punishment should therefore in future fall on the man who had deserved it and against whom the order of punishment was actually passed: it being immaterial whether he is transferred or not. It is also ordered for the future that the name and designation of the officer to whom such orders relate should invariably be mentioned in the order so that there may be no mistake. Such orders should be complied with at once. If on appeal the fine is remitted it would be paid back to him.

221. It is a result of the "new light" that people have so far forgotten themselves that they give farewell parties

Treatment of dismissed officers by the officers and object of the Darbar.

to a man who has been dismissed by the Ruler and it never occurs to them that it is sheer insolence on their part to do so. Therefore, particular eye should be kept on even the smallest breaches of such

conduct and whenever the officers or the public are guilty of similar actions against the prestige of the Darbar they should be immediately checked and censured. If such actions are passed unnoticed they would grow day by day and weaken the Master's position. The man who is dismissed the service is not dismissed without good reason but the public being unaware of the particular reasons are led to sympathise with the man. Therefore a constant watch should be kept on such matters.

Let it be known that the aspect explained in this paragraph should not be confused with the circumstance in which an officer has tendered his resignation or has retired from service with the permission of the Darbar.

222. I have mentioned at some length in the Jagirdars

A few necessary hints for sending messages.

Policy that there are officers who, in order to blow their own trumpet or with a view to bringing a man into disgrace, make mention of even an insignificant matter in such colours that it may lead to the passing of a wrong order. The same position can arise in the case of a verbal message. Therefore, on the occasion of sending a verbal message, the man working as messenger should be given fully to understand that he should deliver the message in a way that the person receiving it might have no occasion to interpret it wrongly. This principle

is applicable to the Ruler as well as to others so that whenever they have to send a message they should see that the message expresses the actual intention without making any additions of his own which might subsequently create untoward results. For instance, during the discussion of a case with a certain person it was agreed upon that a reference should be made to a certain authority to sound him whether or not he would be prepared to undertake a certain business if the Darbar were to pass an order to that effect. The man with whom the case was discussed was further asked to make an inquiry in the sense agreed upon and report to the Darbar. Now when this gentleman delivered the message to the authority in question he took it as if it were an order from the Darbar ; and as such he gave his assent, although there was no such intention. It is therefore pointed out what amount of circumspection is necessary in sending messages.

223. As a general rule in cases connected with the Government

Regarding telegraph, telephone, and acquisition of property in British India.

of India such as Telegraph, Telephone, Railway or those relating to the acquisition of property in British India, our policy should be to adhere to the Rules passed in that connection in the Chamber of Princes. If, however, after their passage by the

Chamber they are by chance found to be inexpedient in any way a settlement might be arrived at by making a separate representation to the Government.

224. There are two aspects of acquisition of property :—

(1) For the object of raising income.

(2) For habitation purposes.

The policy to be followed in this respect is that

Purchase of property.

in case No. 2 it is necessary to form an idea of our requirements as also the chances of our using the building. After a consideration of these two points the property might be purchased, but no purchases

should be made in excess of our requirements, because the money will get locked up and we will not be benefitted by it.

225 In respect of the Secretariat Library founded in the Secretariat the procedure should be that the Inspector General of Records should ascertain annually by

Secretariat Library.

means of a circular order from the various Members and the Heads of Departments as to what

books, excepting those already in the library, a catalogue of which

they possess, should be ordered. When all the recommendations for new books have been received a consolidated list together with an estimate should be submitted to the Darbar and after obtaining their sanction the books should be ordered and kept in the Library the officers being intimated that such and such books have been received. The catalogue should be revised and printed after every three years, but a list of the books received during the previous three years should be supplied to each department in order that they may keep their catalogue up-to-date by pasting these supplementary lists to it.

The general principle in respect of this Library ought to be that it should be so equipped as to be able to afford first rate information on every subject, whether it be a Political, Engineering, Law, Military or any other subject; and we may not have to go a-begging for it to others. The idea of keeping separate libraries in each department should be discouraged.

226. With regard to Public Libraries the policy should be that the Law Member should call for a catalogue of the books available in such Libraries annually and see that no seditious literature is kept by them. If any such literature is found it should be confiscated to

Policy regarding
public libraries

the State and ordered to be burnt. In the same manner papers of extremist views should not be allowed to be subscribed for. The various Libraries and Clubs as well as the public should be intimated of this on each and every occasion by means of a notification. Any person who makes a present of any books to a certain Library through the Darbar should be thanked for his present through the local paper, so that others may be similarly encouraged.

227. There are some officers who talk a great deal and it will not be out of place to call them *Mir Farsh*, but are not equally devoted to their work. Such officers should be reserved for occasions when an object can be gained by mere argumentation. An

Utility of Mir
Farsh.

officer of this type proves very useful on such occasions, but the necessary condition is that only such a *Mir Farsh* can be successful who is gifted, who has a comprehensive knowledge, is conversant with rules and is experienced and has a logical trend of mind.

228. In the absence of the Ruler the authority working in his

Friendly relations
with the Resident
in the absence of
the Ruler.

stead should, in order to maintain friendly relations, invite and entertain the Resident and be on the most intimate terms with him. It is a serious mistake to ignore the Resident in such circumstances. We should also respond to his invitations and pay him

visits, in the case of Parda Nashin ladies he is sure to arrange for the **parda** as also for refreshments etc, according as the other Residents have been used to do in the past. I have seen them making special arrangements for drinking water and refreshments for the Brahmins, silver utensils were specially procured and arranged on tables and delicious Qalaqand, Dal and Sev was ordered from the Bazar.

229. Whenever a public body or any individual is presenting an

Principles of
presenting address
to the Ruler.

address to the Ruler, the principle to be observed on all such occasions is that from an advance copy of the proposed address the salient points should be noted, so that the Ruler may, in replying to it, be able to refer one by one and in a suitable

manner to all the points touched upon

230. Be it known that the system of establishing Board Sahu-

Board Sahukaran.

karan has been introduced with the sole object that the property of such people may not be expended in litigation which would be detrimental to trade.

The people have generally become so fond of litigation that when once engaged they seldom care for their property and after they have exhausted their own means they incur debts and go on fighting in courts. It is the duty of the Ruler that he should tactfully stop this waste of money. It cripples trade because the money which ought to have been invested profitably is drained out in litigation. Besides, profiting by the shortsightedness and inexperience of the widowed ladies their relatives or some one else, pointing to imaginary advantages put them to the expense of hundreds of Rupees. It is therefore recommended that cases relating either to such widows or the minors should be entrusted to and decided by these Boards alone and the Vakils and Mukhtars should not be permitted to conduct them. I would even go so far as to suggest that if such cases are referred to a regular Court, the Court without entertaining them, should return them (cases) with the order that the parties should refer them to their District Boards. So long as this attitude is not adopted the people will never realise the benefits

of the system because they are habituated to the ruinous litigious system.

I have already expressed my ideas in regard to these Boards as will be seen from the following extracts:—

"I may here also point out that the Members of these Boards whoever they may be, must be very careful in managing these estates, otherwise, the advantage we have in view will be lost. My experience shows that usually such Members have no value of time and they do not realise that if things are not done at the right time, loss accrues to the State. Thus their slackness in carrying on the business may mean disaster. They must be very particular in conducting the business with which the Darbar has entrusted them and they must not forget that if they do their work well, in a way they help towards the prosperity of the State. If they take their work leisurely and put off their meetings from time to time they cannot attain success. At the same time it is extremely desirable that they pay special attention to, and show consideration for, the family of the holder. If the family is not kept happy and if the Members do not prove that they work in the best interests of the family then the Boards will never be successful. Sometimes it happens that widows ask for some help and their requisition is ignored. In consequence, the Members make themselves unpopular with those whom they are called upon to save from disaster. In a higher sense this work is of great merit being of a truly charitable nature." —(Extract from the Darbar's Review on the Administration Report for the Year 1917-18, Samvat. 1974, Page 43.)

"Vide para. 38. There is no doubt that the public have not yet seen the full advantage of this Law nor have the persons who were made responsible to look after this matter. Both have proved themselves failures, as far as I can judge, and I am sorry to note this. But, on the other hand, to be fair, I consider that families have also failed to realise the advantages of this scheme.

"Generally the widows are misled by relations or some one else and thus they interfere in the work of the Board, which gives us no end of trouble. Though such measures do not bring me any direct benefit, yet my loyal sentiments towards my people force me to look after the affairs of such families as are losing their wealth and gradually becoming paupers. The widows fail to appreciate what it means to become a Lakhpati Sahukar and forget the labour and patience which the founder of the family had undergone to become a millionaire. The poor man dies at a certain age, leaving certain amount of wealth for the benefit of his family. Is it wise for the family to ruin themselves in quarrelling among themselves and neglecting their business ?

"I am sure it will lead to the establishment of unity amongst the people, if the Members manage their business on the lines they are expected to. They will naturally be respected and be able to win the confidence of the public who are in

need of relief. Members of these Boards must also note that this work is more charitable than anything else.”--(Extract from the Darbar's Review on the Administration Report for the year 1919-20, Samvat 1976, page 27.)

NOTE.—What is the object of this system ? A careful consideration would show that it aims at the public good, *i. e.*, saving the unhappy widows and minor or orphans from becoming paupers. Now if in any time to come either the Ruler ceases to give his thoughts to this question or any of his officers are led to think that the Law itself should be set aside and when this recommendation will have been made no one will care to give a thought to the object with which the said law was brought into force and it will simply be repeated as recommended, just as it happened in the case of Pahlad Das. The facts were that the Board took no interest in their work and recommended that their supervision be withdrawn and the recommendation was accordingly sanctioned by the Darbar, but no one ever cared to look at the prominent feature of the case although it was necessary to set the Board right and to impress on the family of the deceased Pahlad Das that it was in their own interests that their affairs were entrusted to the Board. Therefore, when such cases come up before the Darbar it is necessary that before passing an order the aims and objects of a particular procedure should be carefully considered. But apart from this, if the cases are not considered in this way this policy will become ineffective and the good which it was expected to do to the public will not come about.

As this is the proper occasion I consider it expedient to point out that it is the tendency of the present time and it is fast gaining ground, that the Administrations are daily multiplying the number of Acts and Regulations on every subject; but no one gives a thought of complying with and abiding by their provisions. If a certain Act has been in force for the last 5 or 6 years, a Committee is soon appointed to revise it and then the position that arises is as a Hindi Proverb goes पहिले पहाड़े पढ़ पंचावन और बारम्बार चवाल सो.

In other words, they are whiling away their time and no actual work is done.

231. It should be continually impressed on the public that it is better to found a Trust out of their fortune for the benefit of their children as it will provide for the maintenance of one's family and save it from going to rack and ruin. The point is urged because no

Financial benefit for children.

one knows how one's children would turn out. If they are sensible they will be cautious in using their fortune. But it is not infrequently found that they squander away their fortunes in no time and then go begging from street to street. It is on account of this fear that the point is being so particularly brought to notice.

232. The Darbar are bound to lend their moral support to

Policy relating to
organisation of So-
ciety and Sabhas.

such of the Societies and Sabhas as may be organised with the information and permission of the Darbar such of them as will be provided over by the Darbar or those the formation of which may have been decided in their presence. And similarly if the Darbar are bound by their rules to aid them they must abide by them and should set an example to the public by showing them how they are discharging their trust, as it must be borne in mind that no success can be gained unless we set an example, just as I did on the occasion of my second marriage by complying with the provisions of the Maharashtra Hitchintak Sabha. The details can be gleaned from the following extract which has been taken from my speech delivered on the 23rd of May, 1913, at the Town Hall, Lashkar, on occasion of the Annual Meeting of the aforesaid Sabha:—

“In this marriage I fully complied with the regulations of the Maharashtra Kshatriya Hitchintak Sabha.

“According to the regulations of the Sabha I was permitted to spend up to 8 lacs but I have spent only two lacs. Although by the grace of God there was no dearth of money yet I considered it to be my duty to comply with the regulations of the Sabha so that I might set an example to the different communities and show them how economical I am in matters of expenditure. What reasons are there that the people who are of limited means should regard a similar action as below their dignity.”

As the conditions of the present times are becoming delicate and the public are daily taking peculiar ideas it is therefore also expedient that in future no Society or Sabha should be instituted within the territories of the Darbar unless and until it has, by an exposition of its aims and objects, obtained the Darbar's permission. The orders which have accordingly been issued on these lines are given in **Appendix No. XVIII**, a reference to which will show in detail what policy should be adopted in such matters.

The formation of a Society or the passing of a resolution for the collection of funds is an easy matter and on all such occasions people are too ready to give their assent and say “yes” without the

least consideration but when the question of payment comes the same gentlemen are found continually evading and putting off the demands. The result is that the amount estimated upon is not realised. People are ready to announce that they would pay so much, because they are eager to gain reputation, but it is an open secret what difficulties have to be experienced subsequently.

The point was also discussed by me in the pseech delivered on the 17th October, 1910, an extract from which is given below:—

“I am much grieved to see that the balance of contributions outstanding against some of the gentlemen is very heavy. Why the payment of contributions is grudged for such a benevolent object is worthy of consideration. I have remarked before this and it is my experience that the tendency of a certain class of the people is that they pay their contributions as long as they are in service and when they have retired they stop it, or when they are transferred from Lashkar they cease to pay their contributions. I consider that such a short-sightedness ill becomes those gentlemen who are imbued with philanthropic ideas and a sense of public good I trust they will consdier over this appeal of mine and refrain from such a conduct in future.”

The result is that such Societies are short lived which is a matter for disrepute and the people who are zealous workers in the movement or those who rely on promises can hardly face the world and have to contend with great difficulties in carrying on the work and in guarding their honour. Those who have no regard for their honour, no consideration for their position, and no respect for their word remain unharmed; nay, in spite of having been associated with the workers in the first instance, they subsequently keep themselves aloof and are found busy in speaking ill of them and bringing the honourable people into disgrace. Why they do not refuse co-operation from the very start passes comprehension? Is it not more honourable than deceiving? The prime movers on the other hand, are led into the mistake of jumping into an enterprise without thinking over its consequences and merely on the expectation that they would be supported by the public which is a serious mistake. It is therefore pointed out that when it is desired to organise a society or to collect funds for a certain object or to undertake such a work at the suggestion of others, foremost consideration should be given to the fact whether we could conveniently abide by our undertaking or not, what sort of people we shall have to deal with, which of them are expected to lend their full support and are not expected to deceive

us. When these considerations have been satisfied we might give our word or undertake the business. For, there have been instances in which the person taking the lead in such matters were obliged to look small and the same position was created as I have mentioned in the Educational Policy and which is reproduced below.—

“Theoretically, many people are in favour of education so much so that they express their readiness to help its cause, undertake to send to schools not only their own boys but also to induce others to do so, and so on. But their enthusiasm is short-lived and the result is that the man, who, encouraged by their flattering words, takes the initiative in the matter, has eventually to suffer disgrace. The kind-hearted Pandit Pran Nath, Sabha Bhushan, had a number of schools opened in this manner. He was so taken in by the glib and flippancy talk of the people that he was quite satisfied as to the success of his enterprise; yet, as a matter of fact, a great many of the schools so established melted away within the first 6 months of their creation. This being so, it is suggested that no such scheme should be given practical effect to unless the people desiring its introduction have given satisfactory practical proof of the earnestness of their desire.”

It is therefore urged that before undertaking a business we should fully consider over its pros and cons so that we may not lose our good name.

233. Societies are usually started with a noble object but they

Obtaining of sanction for organising Societies.

are not, in the long run, productive of the expected results. It is therefore expedient to warn the public that, in future, whoever desires to organise a certain society should first obtain the Darbar's permission by indicating the aims and objects of the proposed Society and the rules of its business. The advantage of this policy is that the Darbar will have a complete hold over these Societies and they will have grounds to challenge why, in contravention of the expressed aims and objects and the rules of business, a certain proceeding was taken by them and that they should either put it right, otherwise the Darbar will have the Society closed.

234. Frequent occasions are likely to arise when the people

Offering bribe to Ruler.

might seek to bribe the Ruler. But they are encouraged to make such offers only when they know that

the Ruler has such a tendency, which must be regarded not only bad but a greivous mistake. In the same manner the people associated with the Ruler take bribes in his name of which the Ruler is absolutely in the dark. It is therefore pointed out that if these people are guilty of bribery they should be severely punished, and no scruples should be had in punishing them after a regular enquiry.

235. With regard to this question particular regard may be had

Associating the public in the administration.

to the fact that the Ruler does not suffer any loss of authority and is not reduced to merely a Figure-head, but it is certain that the public would never stoop to this as long as they are treated considerately by the Ruler and his officers, are respected and honoured, are given a straightforward and equal treatment and so long as we don't set them by the ears.

With regard to this, my personal recommendation is the same as I have mentioned on page 14 of my Review on the Annual Report for the year 1919-20 (Samvat 1976) and which runs as follows :—

“The Government's duty certainly is to give the people the fullest opportunity and to entrust them with their own affairs but the question is this “will they take any interest, or whether they will simply come forward for the sake of personal advertisement.” My contention is, though I may be wrong, that in the present atmosphere, there is more advertisement than sincerity of purpose. I think many administrators make a mistake in this respect, *i. e.*, by keeping everything in their own hands. I say by all means, keep certain things in your hands which are essential, but let go the others, keeping a good watch on them and keeping them on the right lines. If people go wrong, stop them, otherwise give them encouragement, and pat them on the back for being good citizens.”—(Extract from the Darbar's Review on the Administration Report for the year 1919-20, Samvat 1976, page 24.)

236. A majority of the public, whether they are Zamindars or

How the Public can approach the Darbar.

Sahukars, officers or traders are found grumbling that they are not fortunate enough to have the Master's *darshan*. In order, therefore, to remove this complaint it is better to adopt the practice that who ever desires to see the Ruler should either personally report himself or should arrange to secure an appointment by correspondence. When such visitors have presented themselves the Ruler should after hearing them patiently reply to their request with composure and calmness. Cases which have passed through all the various stages

should be personally dealt with by the Ruler and be decided after due enquiry and scrutiny. Most of the people do not desire to see the Ruler on any particular business, but the object of their visit is simply to pay their homage. Such people should invariably be informed that if they want to pay their respects they could do so by presenting themselves at such and such time and place. It should also be impressed on the public that they should refrain from putting their grievances on a road, for, they can never get a hearing by such methods. A system has also been introduced by which petitions can be submitted direct to the Darbar and which are duly replied to.

237. The advantages of taking the public in our confidence are that:—

Advantages of taking the Public in confidence.
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1. We are kept informed of every thing whether good or bad.
2. The public will have their confidence in the officers and the Ruler and will abide by their advice.
3. The public will not be misled by the machinations of any outsiders.
4. Most of the difficult and complicated problems are solved easily and without the least discomposure and resort to force; the public is kept in our confidence by keeping in touch with them and by giving them a humane treatment.

238. In such matters where any grievances emanate from a certain public body, and not a particular individual,

Necessity of appointing commission for public grievances, &c.

the best way of redressing them is to appoint a commission composed of the non-official members and to pass the final order after a consideration of the report of this commission. This has a double advantage. in the first place it minimises the Ruler's responsibility and in the second place the public also feel satisfied. Such matters should, therefore, invariably be decided after they have been investigated by a commission.

Individual complainants should, however, be treated in the same manner as I did in the case of one Bhagwan Das of Mhow Canton-

ment, *i. e.*, on receipt of his complaints I appointed for investigation a committee of the two following high officials :—

1. Sardar Sahibzada Sultan Ahmad Khan Sahib, Member for Appeals,

2. Mohammad Hayat Khan Sahib, Sar Suba, Prant Malwa; and directed the complainant to substantiate his complaints before the said committee. When after investigation the case was submitted to the Darbar I published the whole of its proceedings in "Jayaji Pratap" of the 4th August, 1921, which showed the public how far his complaint was founded on facts, *vid Appendix No.XIX*, containing the details of this case.

239. The best policy that could be adopted in reference to

Criticism.

people who are given to criticism should be that whenever they criticise a certain action they should be insisted upon to point to a substitute. If they fail to suggest one they must certainly be censured or be asked to show how they would do it, conforming, of course, to the rules and the policy of the Darbar, just as I did in the Majlis-i-Am in regard to the criticism levelled against the Technical Institute. I insisted upon the critic to show how he would do it. He was consequently much embarrassed and did all he could to free himself from the responsibility. This, therefore, is one of the best means of sealing the lips of the critics and captious people. It should, however, be carefully borne in mind that whatever work is entrusted to such people they must be made to do it under the subordination of the Darbar.

240. It is also expedient that when criticising the report of a subordinate officer the higher authorities should

Object of Criticism
Should be improvement of work.

also point out for their guidance what would be the right course of abiding by the order and the Policy of the Darbar as also the orders of the higher officers. I am convinced that by adopting this course the work of the subordinates will be much facilitated and they will be greatly helped. Besides it is a very useful practice that when commenting upon the reports of the subordinates a reference might also be made to any directions that might have been issued in that respect in the past, so that their memories might be refreshed and be reminded of what had been forgotten by them. Secondly that they might in this manner be brought to their senses,

241. I have mentioned at some length In my Policy of the

Advantages of
mixing with Govt.
officers and attend-
ing Chamber of
Princes.

Judicial Department as to the qualifications that should be possessed by the Ruler. I consider that the Ruler can attain to honor only, and he can maintain his old dignity only, when he frequently comes into contact with those who work and

by proving to them his own capability as also by creating on them a good impression of his aptitude and thus carrying his point. Let it be known that this idea can only be realised when the Ruler has the capacity for work and is gifted with the attributes so often mentioned in this Policy. I should never consider it doing work if you get a certain article or a draft prepared by your Diwan or a Solicitor and go and read it to the audience. The worst disadvantage of such a proceeding is that if the occasion demands a discussion you will never be able to enter it and would thus expose your incapability. The Ruler must attend the Chamber of Princes, evince his interest in its Proceedings and should do some substantial work. The advantage of joining this Chamber is that whenever we have moved officially in a certain matter, it requires years to see it through; but if we are in the Chamber and have an interest in its working we could always enquire of the authorities concerned what had become of a certain case, why has it been pending so long and so on. The result of this enquiry is bound to be that most of the cases which owing to the official redtapism have been lying in arrears would soon be decided or set on the path to solution. Another advantage is that it affords an easy opportunity of extending friendly relations with the Princes and Chiefs and the Government officers, which helps both towards an easy settlement of most questions and the cultivation of friendship and intimacy.

242. It is just possible that a majority of the Ruling Princes

Taking part in
Chamber of Princes

and Chiefs of India might disagree with me on this point and argue that it is derogatory to their honour and prestige to go and sit in the Chamber, but in the interest of work, this sentiment in my humble opinion requires a little consideration.

I think the present world is not as it was 50 years ago.

It is imperative on every one to change his modes and manners according to the conditions of the world. But one must, of course, be careful to see that such changes do not affect one's prestige

and honour. A Ruler would always be considered as none but a Ruler— people would do him *mujra*, make their obeisance and pay their homage but it will be observed that a Ruler who is not well-conversant with his work or who is deficient of business talent will, in the present times, fail to command the heartfelt respect of the people. They would lavish their praises to his face but what they would think of him in their innermost thoughts is worthy of consideration.

243. Whether it is on business or otherwise the Ruler should make a point of visiting Simla or Delhi, once a year with the sole object of keeping up existing relations so that it might be helpful in our work. Let it be known that there can be no confidence without intimacy nor can the people have a chance of knowing who and what we are.

Visit to Simla or
Delhi.

244. Some time ago the question came up before the Chamber of Princes that the British Indian Press should not have the liberty of attacking the Ruling Princes in their papers and that therefore the Princes should be given the protection from being attacked by the Press. The reply which I gave to this question in the Chamber is reproduced below. I should not have mentioned this incident here because I know that according to its Rules the proceedings of the Chamber are considered to be held in camera but the secret was out and the proceedings appeared in the Leader of the 5th of October, 1922. It is why I make a mention of it here.

“Your Excellency and Your Highnesses, I feel that it is my humble duty to draw Your Higheesses’ attention to a serious aspect of this question which is worthy of Your Highnesses’ deep and serious consideration. In my humble opinion, though my experience is only limited, it would not be right for us to ask the Government for this exceptional measure of sympathy and kindness. Your Highnesses, it would distinctly prove our weakness to ask for such protection. If our work is straightforward, if we are honest in our dealings, we should not be afraid of the criticism levelled at us by the public. Your Highnesses, you are Maharajas but you must be Maharajas now from a business, that is, the responsible point of view. There are people who are always ready to criticise us whatever we do, but we must face them as a soldier faces his enemy. Therefore, I ask Your Highnesses to re-consider this question. I fully agree with my friend the Nawab Sahib of Palampur that the matter should be left to the Government of India and if they consider that some steps should be taken

Question before the
Chamber of Princes

to protect Indian States from attacks being made from British India, then let this act of courtesy come from the Government rather than that we should ask for it as it distinctly shows our weakness. If any paper in any one's opinion goes for any one of us wrongly, then it is for us to decide what is the best measure to adopt. In my opinion, the best course would be for us to approach His Excellency the Viceroy, take his advice, show him our case, and then take further action. But I am dead against the idea that we should come into the public eye in this manner and show our weakness. I may add that I have already expressed my opinion for the consideration of the Press Act Committee, and it must be before the Government of India. I apologise for re-inforcing my views but what I have thought right I have brought to the notice of Your Highnesses and the Government of India."

Be it known that I consider such methods to be nothing short of selfishness. Those who are weak in their work or who are inclined to be..... would long to have the protection and patronage of this nature, but those who are interested in their work and are bent on doing justice are never troubled with such ideas. The Policy that should therefore be adopted in such matters should be just what I did as regards the Editor of a certain paper. I regret to have to record here that I was obliged to deal in this manner towards a man who was once residing in my own territories but who is now editing the paper "Pratap" from Cawnpore. What happened with him was that he had published the following article in his paper (*Pratap*) of the 28th July 1919 :—

REFORMS IN NATIVE STATES (INDORE AND GWALIOR).

British administration is praised because even now the dominant factor therein is justice. If a person is guilty of an offence he cannot be dismissed from service suddenly without a reason, he is offered opportunities to prove his innocence. But this is not the case in Native States. Whenever anyone poisons the ears of the Rulers against some one else then he is not safe, the order of dismissal is issued forthwith. No one tries to ascertain whether his offence actually deserves such a punishment. If the unfortunate person wants to lay his case before the authorities and prove his innocence no one listens to him.

Nobody takes into account how long he has been in service, what meritorious services he has rendered to the State nor will his ability have any consideration. It is why servants in States cannot work on with a feeling of security as they do in British India. They are always in fear of being slandered and dismissed. Some

people therefore climb down to earning money by unfair means for they consider this service very insecure and thus His Highness' desire of checking bribery cannot be fulfilled. How far can it be justified when in a progressive State like Indore an able Minister of the standing of Major Ram Prasad Dube whose two or three generations have died in State service should have been asked to leave within 24 hours: the only charge against him being that he had done an "improper" thing. Over and above this a dozen other officers were also dismissed. What offence had these poor creatures committed, only His Highness can know. If they were really guilty why were they not tried by a Court of Justice, as in British India, where they could prove their innocence with freedom and in case they failed to do so no decent man could possibly sympathise with these offenders on the punishment meted out to them. That would also have impressed the State subjects. But not doing this, the methods adopted have only tarnished the fair name of Indore. The above-mentioned system of punishment is in vogue in Gwalior also. The names of Mr. Shyamsunder Sharma, B. A., Dr. Phatak, B. Radhika Prasad Verma, B. A., Pandit Kalicharan Misra and Dr. Apte are cases in point. They are few out of many whom we do not recollect. The charge laid against Mr. Shyamsunder for which he was dismissed was that as a Tehsildar he realized revenues from the subjects forcibly though he states that in accordance with the Suba's writing no force or undue pressure was used at all in the realization of the revenues. We have also heard that Mr. Sharma having recounted his tale told Mr. Jardine, the Resident, that the Darbar had not done justice to him. Whereupon Mr. Jardine smilingly remarked: "Mr. Sharma, do you people demand Swarajya on such grounds? B. Radhika Prasad Verma and Pandit Kalicharan are both subjects of the State. Both of them received their education in the State Schools. The former having graduated [was appointed Head Clerk in some office at first whence on account of his good work he rose to be a Tehsildar. The latter after his Collegiate education entered the Forest Department and was promoted to be a Deputy Conservator of Forests. But their fortunes took such a turn that after eighteen years' hard service they were landed in hot water. B. Radhika Prasad Verma was made to retire with gratuity and the other gentleman was totally dismissed. No reason was assigned for Mr. Verma's retirement. The Naib Diwan Mal, who had transferred, him on promotion only a fortnight before, the Sar Suba, Malwa and the Suba, Mandsaur, were dumb founded at this order. There is

a rumour, God knows how far it is true, that the Naib Diwan Mal petitioned to the Darbar that by such actions justice is betrayed, discontent is created amongst high officials and difficulties arise in official work. What became of it is not known. It was said of Pandit Misra that there were many improprieties on his part. What these improprieties may be, it is not easy to say but is this the punishment for them? Dr. Yeshvant Govind Apte has not resigned from his position of Finance Member of his own desire. It is generally said that he was forced to do so. Any way such happenings in Native States do not redound to the fair name of their Rulers. All the instances mentioned above are of persons who, in our opinion, never deserved such hard punishment at least until they were charged with an offence and given the right to defending themselves and proving their innocence.

If they were justly convicted nobody would resent it. Let us hope the Native Princes would pay heed to it and would endeavour to uproot this evil system which stands in the way of their reputation. We would also like to mention in the end that we have not written these lines on account of any ill-feelings—our object is that they may well consider how much harm and illfame spreads from this autocratic attitude on their part.

I accordingly wrote to him that he would kindly come and see me, that I would make him my guest and would defray the cost of his journey. It was my good fortune that he kindly accepted my invitation and honoured me with his presence. I begged of him in the presence of the Members of Majlis-i-Khas to say "How far you are justified in editing such an article. The files bearing on the cases, which you have printed after full enquiry and foresight are before you. You can have a look at them. You will find few people who would deal in so straightforward a manner. The man of whom you have mentioned in your article that he was turned out of service is to-day occupying the office of Chief Medical Officer in State service." The Editor without going through any of the files began to defend his action. He was repeatedly told to have a look at the files. If he could show that we had made a mistake we would be ready to acknowledge and put it right, but if it was his mistake in writing such an article he ought to say what to do.

In reply to this he said that he would mend the mistake by publishing another article. He was told that he could never be

permitted to do this. It was pointed out that such an action would bring the Darbar into disrepute because the public would find an opportunity to say that the Darbar must have given the Editor some *Bakhshish* and hence this correction. It is, however, to be regretted that the Editor did not go through the files. He was, however, much ashamed of his conduct. It was surprising that in spite of such a candid treatment the Editor Sahib was not satisfied with the justice of the Darbar's actions and before sufficient time had elapsed he again showed himself and published the following article in his paper of the 17th May, 1920, in connection with the Karera dacoities—

OUR NATIVE STATES.

This is not Justice.

“We respectfully draw the attention of His Highness the Maharaja of Gwalior to these lines. In the beginning of this year dacoits had raised their head high in the Parganas of Karera and Pichhore of Gwalior State. The subjects were gravely harassed but ultimately by the end of March the dacoits were arrested with the help of dutiful Zamindars. His Highness went to Karera himself, held a Darbar, delivered two excellent speeches, brought peace to his subjects and punishment to the dacoits. The deeds of the dacoits were certainly bad and for these they as well as their accomplices deserved severe punishment. The punishment meted out to them is really deterrent. About 100 dacoits were convicted. Many were sentenced to life imprisonment. The minimum of punishment was five years' imprisonment. Their property was confiscated, besides. The lands of 38 such Zamindars were confiscated as they were considered to have helped them. Nobody can be a party to such misdeeds and their perpetrators nor can the peace-loving subjects sympathise with them. But all the same one thing is clear in this connection and it is this that the manner in which the accused were punished cannot be called just.

His Highness the Maharaja had formed a Committee of the Zamindars and this Committee having heard the accounts of misdeeds of these dacoits from the high officials of the State decided the cases of the whole lot in course of single day. The decision was unjust. His Highness had no doubt invested them with full powers but the members of this Committee were not fit for the task. We do not mean any disrespect to the Committee and its members,

we don't accuse them of utter ignorance, what we mean to say is how could these members of the Committee perform this onerous duty successfully which they had never attempted before. They had no occasion to weigh the nature and magnitude of crimes before. They had no knowledge of Law. Under such circumstances they could only commit mistakes and this they did. The sentences they pronounced on the dacoits are in some cases ridiculous. The sentences range between 48 and 30 years of imprisonment to scores of them besides the punishment of confiscation of property and whipping. His Highness considered these punishments excessive and reduced them. Those sentenced to very long terms by the committee were sentenced for life. The decision of the Committee was 'not right. His Highness' judgment may be right but it has not the colour of justice, it only amounts to order.

Gwalior is a big State. Its Government has the reputation of being progressive. In advanced States, the doors of justice should not be closed even against dacoits. Of all places, this should not have occurred in Gwalior. The present decision is arbitrary, that of a Court of Justice would have been just for the accused could have the right of defence.

We do not say all this out of any sympathy for the accused but for the reason that the justice of an advanced State like Gwalior and its devoted Ruler may not be maligned. No justice seems to have been done in the case of 38 Zamindars whose properties were confiscated. Decision was announced without hearing the accused. Our requests to His Highness is to kindly protect justice and to graciously consider the punishment of the culprits and the system of trial afresh."

He was again troubled with an invitation and he again honoured me with a visit. His shamefacedness had exceeded all bounds. When he was asked, how in spite of our treating him so honestly in the past he had done the same indelicate action, He said that it was simply to serve as a reminder. I told him "You must, after all, be aware that if not an expert I am at least not a novice in matters of law. When the offenders voluntarily and without the use of any pressure presented themselves before me and confessed their guilt, tell me where was the necessity of having witnesses for defence."

He was silenced by this reply and took his leave. This will show how necessary it is to define the qualifications which must be possessed by an Editor, just as is the case in respect of other professions, and until they have obtained a certificate they should not be permitted to edit a paper and so long as they have not signed the agreement referred to in the Judicial Policy they should not be permitted to publish a paper.

The first interview with the Editor of "Pratap" was held in Lashkar and the second at Shivpuri.

245. Most of the people are found possessed of such a tendency that with an eye to their own gain they would not care a whit even if disunity were created in the country. This is a serious mistake.

Bad results of Divide and Rule Policy.
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When a certain proposition is suggested by some one who without showing that it would be helpful in the performance of our task, asks that effect be given to it, the first thing to be considered is the ultimate result of the proposition and whether that result would be temporary or of a permanent nature; whether disunity in the country and among the communities would or would not be detrimental to the prosperity, uplift and progress of the country. If such conditions are likely to be created a way must be found out or an advice offered which while avoiding all possibility of harm should result in successful accomplishment of our task. This is called wisdom, fore-sightedness, capability and every thing else.

Any one who creates disunity whether among individuals or communities is ultimately found out and good and wise people shun him. Only persons of low merit surround such a leader and are ultimately the cause of his ruin.

The Ruler should make every effort to prevent people acting in this manner either directly or indirectly. Such people for personal ends cause quarrels among others though they themselves remain aloof, and in order to gain gratitude even try to bring about reconciliation through others. It is no doubt a great art to make two sides quarrel and yet apparently to remain well-wishers of both. But I would strongly emphasise that such things never result in good; on the contrary, they are full of danger.

In a State where such things are allowed free-play, the people do not love the Ruler and the latter finds it difficult to maintain his position, let alone progress. This causes him to devote the whole of his time to secure his own honour safely, so much so that according to the exigencies of the moment they Rulers feel no scruples in showing their inequities as true justice by adopting some such tactics :—

1. By adulation and flattery
2. By using threats, and
3. By setting the people by the ears.

In order to gain their own ends they are not ashamed of conceding the demands which they had previously refused and then they accuse the people of disloyalty, forgetting that the responsibility for all this attaches to their own actions.

Similarly thousand and one difficulties arise where there is absence of mutual appreciation between the Government and the people. For instance, the Ruler gets no appreciation for the introduction of a measure of public weal and the Government does not put the public on the back for doing something good, *i. e.*, instead of encouraging each other they are only too ready to find fault.

It must be borne in mind that there can be no success unless the Government and the people are not truthful and loyal towards each other, as the proverb says you cannot clap with one hand only.

In the same way how can the administration of a country be successful unless the administrator and those administered unite themselves for each other's welfare and unless they accord equal treatment to all castes and creeds, dispense equal justice, maintain peace and order and root out all causes of disturbance. But where the aforesaid conditions are wanting the Ruler and the ruled will find themselves in difficulties. The consequences of these actions are usually belittled; even when a mischief has actually taken place they do not give it the attention it deserves; only attempts are made as temporary expedients. This is a grievous mistake.

246. It is highly important and may well be borne in mind that the Ruler should have due regard to the fact that the administration should not be allowed to assume a form which owing to its Laws and Rules might create among the people disregard for the

How to rule a State.

religious duties and the customs and usages of the country. For, it is pointed later on that just as the laws of one country are different from those of others so also are the ways of administration. For instance, the Hindus have to observe **Sutak** on the death of a relative so do the Muhammedans observe a 3 days' mourning. Now if the State servants, whether Hindus or Muhammedans, are debarred from getting leave on such occasions they shall be compelled from considerations of service, to come to their offices, but they will not be able to avoid contamination as they are ordained by their religion to observe these functions. In this manner it is just possible that the people might gradually forget this ordinance and a time may come when all difference between the **Sutak** and the other ordinary days will be obliterated. When the religious observances will thus suffer a gradual and continued inattention it will be no wonder if as an ultimate result the people even forget God.

247. Similarly, the system of civil marriages is assuredly a simple and inexpensive device. Another advantage is that such marriages can be performed in all castes. Now, when people are given such freedom the results of it are obvious.

People who have no veneration for their religions and no regard for the customs and traditions of their family would advocate the system of civil marriage and fight for it. Similarly, if the Ruler ceases to have any interest in communal matters the result would be that inter-marriages would defile the communities which have so far been pure, *i. e.*, there will be no difference between the **Khases** and the **Kharchis**. The tendency of the present times is that the Ruler as well as the officers are becoming insensible to these considerations. But when I think of the reasons of this indifference I can only attribute (possibly I may be wrong in my judgment) to the system of their education which renders them indifferent to such matters. These are times when people do as they like. In my humble opinion it is a serious mistake and I earnestly suggest that the wisest principle of administration, as explained at the opening of this para, is to bind the people to the customs and traditions and usages of their respective castes and creeds. The point has been urged simply to show that the ideas of the present generation have revolutionised the customs and traditions of the country. For instance, the Law Courts hold it to be perfectly reasonable that a wife should be separated from her husband if she does not desire to live under his

roof. Looked at from the Indian point of view, this is not proper. Looking to the customs of our country the Courts ought to bring pressure to bear on both man and wife: the man, that he should desist from treating his wife harshly, and the wife, that she should stick to her husband. But the courts on grounds of equity, order that man and wife should be separated. In such circumstances, how is it possible that the customs of the country could be maintained. As a parallel instance, take the case of a journey by railway. If the timings do not afford the facilities of our performing the religious observances at their proper time, the travellers will, in the beginning, endure the hardships of hunger and thirst, but how long would they be able to do this when overpowered by these hardships they will have to take leave of these religious observances. It is therefore pointed out that the mode of administration should be such as might never debar any individual to forsake his religion which might bring the Ruler into disrepute and give the public a chance to say "What can we do? The administration is so faulty that we are obliged to give up our religious ordinances."

248. To sum up the aforesaid observations the Ruler ought to adopt such a system of administration that the evils mentioned above or similar other measures which might be calculated to affect adversely the religion, customs and usages, manners and morality should never be allowed to come within the orbit of his rule and if ever they happen to have crept in, they may be removed automatically by the system of the administration. It must be remembered that although the principles of administration are similar yet the manners of administration, as the well-known saying has it, Law follows the custom, are not the same everywhere. For instance, the manner of administration obtaining in Bikaner would be different from that of Gwalior because firstly it rests on the intelligence, temperament, customs and usages and the habits of the people and in the second place the Ruler has to provide in his administration for the following :—

1. What sort of people are inhabiting the frontier of the State.
2. At what places the public have their family relations and at what places they have got friendly and other connections.
3. What temperament these people possess.
4. What ideas they have.

249. If we have at heart the advancement of the Gwallor State we must have the following ideals in view and base the structure of our administration on their foundations:—

- (1) To keep alive the religious proclivities of the people.
- (2) To keep people fully engaged in their own professions and to patronize and elevate them in connection with them.
- (3) To treat the people honestly.
- (4) To stop falsehood, deception, foul play, and duplicity.
- (5) To forewarn people by means of Laws of the penalties they shall have to suffer for such and such a crime.
- (6) To convince people by practical proofs, that our actions are not prompted with a view to personal gain, but the ultimate object is to make them happy and prosperous.
- (7) To adopt such easy methods as might be beneficial to the people and might encourage them in their undertakings thus leading to their general prosperity, well-being, improvement and daily increasing wealth.
- (8) To stop people from unhealthy discussions,
- (9) To induce people to obey their master.
- (10) To see that the people are not led to ignore the Ruler and that the respect due to his position is maintained.
- (11) To stop the police from treating the public with harshness. Although this is an ordinary and insignificant point yet looking from the point of the people's tranquillity it is most important.
- (12) Liberal policy.
- (13) To increase the people's responsibility according to their capacity.
- (14) To see that the Ruler does not lose his authority.
- (15) To convince the people that their Ruler is their well-wisher.
- (16) Similarly the Ruler may be convinced that his subjects are his well-wishers.
- (17) To prevent bribery.
- (18) To keep the army in good discipline and in sufficient strength.
- (19) To appreciate the services of the people at the proper moment and in a manner which might meet with public approval.
- (20) To punish the wicked, unscrupulous and to prevent foul play.

250. While interviewing the Editors we should adopt such

Treatment with
the Editors of pa-
pers.

attitude as might inspire them with a sense of their duty of creating a healthy atmosphere, *i. e.*, that their duty lies in publishing articles which are calculated to tend to the well-being and prosperity of the country and which might avoid all chances of creating a friction between the Government and the public; that if in a particular case the Government or the public are in the wrong they might try to direct their attention in a well-intentioned and appropriate manner; and that they should never think that the more they vilify the Government the more they would raise the circulation of their paper. To harbour such intentions against the Government of the country they live in is forgetting what is meant by loyalty. I invite a reference to the observations which I have made in this respect in the Judicial and the Education Policies and I have also expressed these ideas in one of my articles which appeared in the "Times of India," dated the 22nd of August, 1919 under the heading "The Present Unrest." They are as follows:—

"The newspapers also have a great opportunity and a correspondingly great duty laid upon them to lead people on to the right path by abstaining from publishing anything that may cause excitement or disturbances. Not long ago the "Times of India" published an article which contained a paragraph to the effect that great responsibility lay upon the newspapers for maintenance of law and order in the country, and that their own (newspapers') prosperity depended upon the prosperity of the country. It is, therefore, incumbent upon the newspapers in their own interests to try to create healthy public opinion and curb evil tendencies. Otherwise there is great danger of constant disturbances and of attendant evils of poverty and misery in the country."

251. When we are going to a town or country for the first time it is necessary to obtain beforehand the necessary

Obtaining inti-
mate knowledge
before going to a
town or country.

information on the following points from a person who has an intimate knowledge of the place:—

(1) What are the sites worth seeing in the town.

2) What are the proper places for lunch, dinner

and supper.

(3) What are the best and respectable play-houses and other places of amusement which we could go to.

On the occasion of my first visit to Europe I had obtained, before leaving India, a map of London from one of my friends and had

secured so varied and minute information about it that it filled whole of my pocket book. The result was that I experienced no difficulty and enjoyed my travels without the least discomfort. I had so exhaustive notes that I could point out the places where you could have a cold drink. But in collecting such information it is important to remember that it should be obtained from a man who has an intimate and accurate knowledge of the place and is your true friend, otherwise it is just possible that instead of any help the information may launch you in troubles. The advantage of keeping a map is that you dispense with the necessity of keeping a guide for knowing the roads.

Whether he may be a ruler or an officer the first thing which he should do in connection with his tour to a foreign country is that he should, before actually starting on his journey, should acquaint himself with, and act according to, the customs and manners of that country. So long as he does not mix with the people of that country and behave towards them according to their own customs he can never become popular among them. In other words, so long as he does not act up to the well-known saying "When you go to Rome do as the Romans do" he could never be able to fathom the people's hearts, neither could he have any influence over them nor cultivate their acquaintance, let alone other higher considerations of acquiring intimacy and succeeding in one's object.

Supposing that it is customary in a country that in official Darbars and parties people of all ranks take off their shoes and sit on the ground. The same procedure is observed in dinner parties. If on such occasions we ignore their customs how can it be possible for us to work successfully among such people and command their respect. If we do not take off our shoes and occupy a chair, it is evident that the people would look upon us as strangers and it would be no wonder if they were to laugh at us inwardly because it would not look proper that one man should be occupying a chair while hundreds of others are sitting on the ground. In the same manner if we fail to evince any interest in other customs and usages of their country it would be quite impossible to mix with them. Therefore it is absolutely necessary that wherever we go we should thoroughly study beforehand the customs and usages, temperament and habits of the people of that place, which would enable us to treat them properly and then show our interest in their affairs and it must be borne in mind that by behaving in this manner we do not suffer any loss of our prestige nor would it inter-

fere with our religious convictions. On the contrary, these add to our prestige and we rise in people's estimation.

It is usual in India that on receiving a gift or favour a servant makes his obeisance to and shows reverence towards his master. Now if the individual receiving such a homage fails to signify his appreciation of such feeling, it is feared that people would give up doing this homage.

252. Why do people send their children to Europe ? So far as I

Result of sending youths to Europe for education.

have thought over this question I could not think of any other reason except that the system of education in Europe is better than that obtaining in India.

Another possible reason is that by sending them to Europe the parents hope that by their residence in that country their children might speedily acquire the power of speaking English and in these temptations they are led to forget the after effects of European residence. Therefore my personal recommendation is that in the case of Rulers and wealthy people it would be expedient for reasons more than one that they should be educated privately by engaging a first class teacher or master. In the case of others it is the duty of the educated classes to persuade and press the Ruler to establish in our own country an Educational System of the same standard and on the same lines as those for the sake of which they send their children to Europe. It is not necessary to open hundreds of schools but whatever number we can afford to maintain should be able to impart such an education as might entitle the students to the position spoken of in this Policy elsewhere. The evil effects of sending the young boys to Europe will be apparent from the following paragraph.

253. Experience shows that during their residence in Europe the students have assimilated more of evil than good. They forget even their mother-tongue. I have personally seen that a boy who was sent to Europe at the age of 5 or 6 was unable, on his return after 5 or 6 years, to speak to his mother, because he had forgotten his mother-tongue; in such circumstances what can be expected as regard their religious convictions. They go still further—they give up Indian food; they dislike Indian dress; they have nothing to do with the customs and usages of their mother land; they assume such freedom that they do not mind shaving their moustaches while their parents are alive; they know nothing about **Roza**, **Namaz** (prayer and keeping fast) or **Nem Dharma**.

These will show what changes may be in store in the future. I think that a day will come when in points of customs and usages and mode of living India would automatically turn into another England, no matter if it geographically continues to be called by the name of India. Another evil is that for want of sufficient supervision, the boys owing to their inexperience get mixed in low society; secondly, because they have no one to back them they can have no occasion to enter a higher society and if ever by a piece of good luck they do find such an opportunity they are disliked on account of their unpolished manners and are thus brought into disfavour; thirdly, because there is no one to look after and check them they spend their vacations in frivolous wanderings and so get mixed in bad society and acquire undesirable habits. On their return to India they prove themselves to be a peculiar sort of people, and so far as I think, the whole of their lives is wasted. The reason why Englishmen receive good training in their school days in England is that they are in their own country; secondly, they are under the eye of their relatives; thirdly, up to a certain age they spend their vacations among their relatives; fourthly, they get all the facilities and support they require and these are the secrets of their success. It was on these considerations that I did not recommend in para 15 that the Ruler should be sent to England in his young age. But I would certainly recommend that there can be no harm if he goes to Europe after he has fully acquainted himself with his State and his subjects, with India and the Indians and after he has acquired thoroughly the power to discriminate between right and wrong.

It should be known that the object of holding Conferences is that officers attending them may be enabled to discuss fully matters of principle, or matters that may be contrary to the spirit of the orders of the Darbar, or matters on which the Darbar or superior authority have called for an opinion or a scheme which has been ordered to be drawn up, or they may ask opinion on a scheme already drawn up in order that after discussion principles may be settled and matters requiring improvement may be improved. If any matter requires explanation or elucidation, that may be made, or some new principle or method may be laid down.

Experience shows that the majority of officers do not derive benefit from the opportunities offered to them by these Conferences. This is a great mistake. But matters that should be brought before the Conference are not so brought but are kept up in their

minds and on occasions make themselves the subject of ridicule or wherever they may have opportunity in order to create a quarrel they inflame passions. I regard such officers as wanting in feelings of honour, cruel and disloyal. My expectation from the officers is that whenever they find anything that may be contrary to the spirit of the orders of the Darbar, either they should put them right themselves or have them rectified in Conference, whether the matter relates to their own Department or some other Department under the same member. It does not matter if such matters relate to the portfolio of another Member. Such matter should be put in the Conference, discussed and put right. And on such occasions the representative of the Department concerned should also be called, in order that there may be facility in making the inquiry. After this the Member concerned should be notified of the opinion of Conference to enable him to bring about improvement.

Members should not take such proceedings ill, and should not put forward useless defence. On the contrary, they should welcome reasonable suggestions and rectify the defects in their Department.

I also expect officers that when they have made up their mind about a certain matter and the superior authority does not allow the matter to go up, the officer concerned should request that the matter be brought to the notice of the Darbar. Should this not be complied with, the officer concerned should himself bring the matter to the notice of the Darbar. But if those concerned would not act in this manner what remedy is left to me except that I should feel sorry that the officers were not availing themselves of the opportunities afforded to them through Conferences.

The above expectations can only be realised from an officer who is efficient and true in his work. In order that readers may fully grasp my meaning I give a few illustrations below :—

Suppose that a few people are seated in one place. One of them made a casual remark that there was great confusion in the P. W. D., the contracts were given contrary to the Policy of the Darbar. The other chimed in that the same applied to the courts of justice ; any one can be in league with a judge and have his case decided in his favour. A third one said that

the Capital of such and such Karkhana was only Rs. 1,000 or the income of such and such Sawasthan was Rs. 2,000 but for their management a large establishment on such and such salaries was maintained, under those would that Karkhana or Sawasthan be prosperous or the reverse. Well-wishers of Darbar should realise that the Darbar are also a human being and it is obvious that one man cannot attend to the details of everything, nor can he fully examine it, and this is the reason why the Darbar have established different agencies for different works, and have shown the methods of working on their own lines, in order that by following them all defects may be removed, and should there be any defect, it may be removed automatically. On the contrary, if the officers not acting on those methods nor submitting matters to Conferences, mention such matters casually, and privately, I do not understand how far by such conduct, they regard themselves as loyal and interested in their work. Therefore the Ruler should pay attention to these matters also and put a stop to them on proper occasions.

3. THE USUAL SHORTCOMINGS OF THE OFFICERS.

254. A superior officer should not be browbeaten by his subordinates. Supposing that a certain subordinate has the impertinence of calling his immediately superior officer in the presence of a higher officer, a liar. Would this conduct be bearable? But if the

Results of weaknesses of an officer.

superior officer would patiently bear such remarks, would it set a good example to the others? Such a conduct would weaken the authority of the officer, create ill-will and prove disastrous to the interests of work. The subordinates who are thus encouraged by their superiors get a deal of wind in their heads, because when once emboldened in this way they are led to think that the officer can do them no harm when he was put to shame in the presence of his own superior officer. The officers who show such weakness can never maintain discipline nor can they become successful workers.

255. The Ruler has a difficult position. If he punishes he gets bad repute; if he does not punish work suffers.

Difficult position of the Ruler.

A reference may in this respect be made to Memorandum No. 1.

In order that the delicacy of the Darbar's position may more easily be understood I give here another example which, it is trusted, will give a clear idea of the difficulties which the Darbar have to

face. It was reported by a certain Tehsildar that the Establishment of Chaprasis was not sufficient to meet the abnormal demands of the Shivpuri season and that therefore sanction might be accorded for the employment of four additional Chaprasis. This report after passing through the usual channels reached a high officer who without considering the nature of the demands made during the season and whether it could possibly be arranged to meet them in some other way, sanctioned forthwith the employment of the required number of Chaprasis and submitted the case to the Darbar for sanctioning the additional number as a permanent measure.

256. The Darbar called for and examined the nature and the details of the demands and finally disallowed the employment of the Chaprasis. Now the question is as to who should be held responsible for incurring an expenditure which that officer had no authority to sanction and which was finally not sanctioned by the Darbar. Keeping personal considerations aside, if the question is put as a matter of principle to a man of ordinary intelligence, he would at once reply that the responsibility should lie on the officer who had exceeded his powers and without obtaining the sanction of the Darbar had allowed an expenditure which he was not authorized to do. Now applying this principle to the aforesaid example the deduction is drawn that the burden should fall on the officer who had permitted the employment of the four additional Chaprasis. It so happened that the officer responsible for this action was in the meantime transferred to another department and accordingly when the Darbar disallowed the Chaprasis and ordered for the recovery of the salaries paid to them during the interval the Member concerned asked the officer concerned to pay up the amount. The Member wrote to him that since the employment of the Chaprasis was permitted by him on his own initiative he was responsible for the payment of such and such an amount. As a matter of principle, there was nothing improper about the order of the Member (I have even made particular reference to this point in this very Policy that in the recovery of fines it often happens that the person punished with fine happens to have been transferred to another post and the order for the recovery of the fine reached its destination after he had been transferred and the fine recovered from his successor. Therefore it is necessary to be very particular in this respect and see that the fine is recovered from the person at fault even though he may have been transferred to another place).

257. When in the case of these Chaprasis the gentleman in question was called upon by the Member concerned to pay the amount, the said gentleman, instead of considering the demand to be reasonable and meeting it quietly, was much enraged at the Member and even submitted a lengthy Note to the Darbar, forgetting the provisions of a departmental order issued in this respect from his own Department (although it did not relate to the period of his incumbency) which was as follows:—

Departmental Order.

Dated May 1911.

It is incumbent on all Heads of Departments, and other Officers invested with financial responsibility, to use their utmost endeavours that allotments under the various heads of their budgets are not exceeded; should it become evident to any such Officer that the allotments under any head or heads will be insufficient, he should at once obtain sanction from the Accountant-General for the extra expenditure anticipated, mentioning the heads from which he proposes to transfer the amount likely to be required. If in any sudden emergency it becomes impossible to obtain such previous sanction before incurring extra expenditure the Officer should take the earliest opportunity of informing the Accountant-General of his action and the reason for it, so that his procedure may be regularised with as little delay as possible. On no account should the total budget under the control of any Officer be exceeded without the express previous sanction of the Huzur Darbar. Persistent disregard in this connection will be considered an indication that the Officer in question is unsuited to his post.

But apart from this why was he so precipitate in permitting the employment of the Chaprasis because the question was of no immediate gain or loss and could have harmed none even if it were held up for the next ten months?

258. When the provisions of the above mentioned departmental order were disregarded the Darbar had to issue the following Circular after the next 12 months:—

Finance Department.

CIRCULAR No. $\frac{7}{1968}$.

Dated Lashkar, the 21st February 1912.

Darbar regret to notice that the Departmental Order issued over the signature of the Chief Secretary in May 1911, has not received that attention from Heads of

Departments which it deserved. An instance of this disregard has lately come before Darbar in which a certain department (the Gwalior Light Railways), on finding that the whole of the budgetted amount of one head was expended, quietly appropriated an amount specifically sanctioned under another head. The proper course to adopt, by the terms of the above order was clearly to apprise the Accountant-General of the situation, explaining why the budgetted amount had fallen short of requirements, and requesting for further sanction or permission to appropriate. No such procedure was, however, adopted by the department, which did not even bring the matter to notice after the appropriation. Emergency could not be pleaded for such a course, as there was none. The wording of the Darbar order is explicit, and there ought to have been no doubt as to the appropriation being directly contrary to the letter and spirit of the order in question.

By citing this instance, Darbar, therefore, take the first opportunity to remind all Officers, of Departmental Order above referred to, and to impress on their minds the necessity, not only of a rigid observance of orders about non-appropriation from one head to another, but also of carefully watching the progress of expenditure of sanctioned amounts so that if there is likely to be a deficit, they may be able to report all the facts of the case at least 3 months before the apprehended shortage. If a report is sent at the last moment, there is no time for enquiry into the causes of the budget falling short and hence there are no means of finding out whether the additional sanction requested is really necessary or has been necessitated by want of care, and in the meanwhile the work suffers. Such a situation must never be allowed to arise and will not arise if Officers are careful to watch the expenditure, which is surely not too much to expect from Heads of Departments. It is considered by the Darbar to be one of the first duties of every Officer to keep himself well informed of the progress of expenditure.

259. I now wish to point out how awkward becomes the position of the Darbar when in such circumstance so sensible and highly placed officers choose to behave in such a manner. If it is ordered, out of regard for such an officer, that it is not necessary to penalise him for the recovery of the amount, the principle is sacrificed; and, on the other hand, if considering the demand of the Member to be just and reasonable the officer is pressed to satisfy it he is displeased. In short the Ruler is placed in a difficult position, he finds himself between a well and a deep ditch. Therefore, when such cases come up for decision the Ruler's duty is that, setting aside all considerations of leniency and relationship, he should assert his position by basing his order according to the dictates of justice and principle, never pausing to think that it would

please or displease a certain party. His order should be so logical and clear that even if the case is placed before the public they may have every reason to agree to it.

A careful consideration would prove the importance of this point and the officers should never lose sight of it, that if they committed such a mistake what impression it would create on others and what the subordinates would think of their master.

260. Be it known that, in the first place, the officers who take interest in their work are generally very few and we let slip the opportunity if, out of these few, we delay the selection and deputation of an officer competent in a particular work. In the second place it is also possible that this competent officer may fall ill, in which case we are obliged to nominate the next best worker. The third consideration is that if a single officer is given prominence on all occasions by entrusting him with each and every work it would create jealousy among others. This would show how critical is the Darbar's position, and what would be the result if in such circumstances the work is allowed to suffer owing to the ill-temper or sensitiveness of the officer so deputed. The result is too evident to need any mention.

The second and the most important point is that the Darbar have expressed their view, that personal feelings should not be allowed to come in the way of State work but if this order is not respected how are the Darbar to trust that the officers would abide by their instructions; and when their instructions are not carried out how can continuity of the policy of Darbar be possible and how is it possible to think that the work would go on smoothly.

Here it may well be asked "How can people shake off their deep-rooted habits?" The simple reply to this question is, do not the people in British India whose examples are most fondly adopted, change their habits whenever a new law is brought in force or any alterations are effected in the existing one? They are bound to adapt themselves to suit the existing conditions, This can only mean that they are obliged to alter their habits in consideration of their personal interests, as it is difficult to pull on without doing so; while in the other case the act of sticking to their former habits and an absolute disregard to well-meaning advice amounts to something like keeping aside all considerations of loyalty and showing how far we are open to reason.

261. Here is another similar example. When I arrived this year at Shivpuri I detected several shortcomings in the work of the Station Officer, and it was found on enquiry that he was not conversant either with the duties attaching to his office or with the rules issued for his guidance. But apart from it is self-evident that with his position as Station Officer he ought to have realised his responsibilities and known that he was answerable for almost everything pertaining to the Station.

262. It may be that a certain item of the rules framed for his guidance is not clearly worded as he said in reply to me. I asked him "Why the Electric light on roadside is not disconnected during the day and why broken lamps are not replaced?" The Officer replied that he was not concerned with these things. I replied "But you ought to think, my friend, that when you are appointed Station Officer it is quite possible that you might be questioned by the Darbar even in regard to matters which you think do not appertain to you. What would be your reply then?" If he were clever in his work he would surely have gone and spoken to or written about these matters to his Member that although he may not be concerned with these details yet how should he answer if some one questioned him in regard to these matters. But these considerations do not occur to such people. I also questioned him in regard to similar other matters but his reply was that he had made an official reference about them. When I remarked "An official reference in these matters is a sheer waste of time and serves no useful purpose; why did you not go personally and settle these points with the officers concerned?" He could not reply and kept silent. It is evident that he must have felt this questioning and resented it inwardly, but I want to point out that if I do not act in this manner the work is spoiled; if the officer's actions are criticised and they are called upon to give explanations they are displeased, and thus the same old question arises what to do in such circumstances? Had the Member paid attention to this? Never. Because they pay no attention to such matters. Their only business is to go and sit in office and do whatever work comes before them. Should the Member not look to things that form a particular part of their duty? Is there any such rule which prevents them from doing this work? Are these the signs of becoming my helpers? Do they not see and realize that such things come under the province of their department and that it will not be creditable to them to leave them unlooked after? Does this mean loyal co-operation?

263. It is trusted that this example will serve to impress upon the officers that, instead of resorting to official correspondence and providing documentary proofs to absolve them from responsibility, the best way is to get their cases settled by personal interview and personal discussion with the authority concerned. I do not at all mean to say that official correspondence should be stopped. No, where correspondence is necessary do it by all means, but where the aspect and the intricate nature of a case demand that a personal discussion will avoid all lengthy proceedings and put it on the way to easy settlement it is best to adopt this mode. But instead of adopting these methods which are in the power of every officer to do is there any good to submit each and every case, whether important or not, to the Darbar and trouble them for nothing? By adopting such methods they provide a proof of their tendency that instead of doing their work themselves they try to have it done by the Darbar. It is worth considering that if the Managing Committee of the Club does not meet or that a Member fails to pay up his subscription is that the Darbar's work to arrange the Meeting and go from door to door collecting subscriptions; or, if the colouring of the play house has faded is that the Darbar's duty to remind that it should be re-painted? It passes comprehension why it does not occur to the officers how and in what manner a certain matter could easily be settled, or who is to be moved or interviewed for the settlement. It is, therefore, necessary to adopt such a system in this behalf as might lead to a speedy disposal of cases by mutual discussion of officers.

264. In order to ensure the speedy disposal of business and to put matters on the right way to solution without any unnecessary proceedings and dilatoriness I had issued the following Circular, but its provisions seem to have been altogether forgotten and I am afraid it was only read once when it was first published. The Circular runs as follows:—

"The Sar Suba of Malwa, and the Subas and Tehsildars of Prant Malwa and Gwalior are hereby directed that they should all maintain Proposal Book for the purpose of entering therein all new measures requiring sanction of their superior authorities, the proposals in question being submitted to the Board personally and orders obtained every 6 or 3 months or earlier if they happen to come to Headquarters on business" (Circular No. 22, Samvat 1960, of the Board of Revenue.)

"It has been provided in Circular No. 22 of Samvat 1960 that the Subas should come to the Headquarters after every three months

and have all intricate cases settled easily or obtain orders from their superior authorities in all matters of an important and urgent nature. For the future, however, this period is being fixed at six months instead of three, firstly on the occasion of the Annual Conference and secondly in January in the middle of the year when they should come to the Headquarters with their cases, but the second six-monthly visit can be dispensed with either if there is no important work or when they have already been on a visit personally in connection with some other business. In emergent cases, however, they can both come and be called without these restrictions.

“The Subas shall send 15 days before their arrival at Headquarters a list of all the important and intricate cases requiring a personal discussion to the Head of Revenue Department so that the officer in question may have time to study the connected records and be ready for disposal. If, in addition to the cases mentioned in the said list the Head of the Revenue Department considers a personal discussion necessary in any other case he shall likewise send a list thereof to the Subas and direct them to bring those cases also. The Suba concerned shall study them and bring the files with him. As regards any special proposal if the Suba considers it expedient to consult before moving it officially, he must bring it to notice and come prepared.

“Since the Subas have not to deal with the Revenue Department the above principles shall be held to apply to all the other departments as well.”

“With regard to the cases in which either the Subas stand in need of the orders of their superior officers, or prompt and early disposal is necessary, a Circular order was issued directing that the Subas should personally bring such cases after every three months and have them disposed of. I am, however, not aware whether or not the provisions of that Circular are being complied with. Early disposal of cases will keep the people contented.”

265. I have urged in almost all the Policies that over all other matters those connected with any loss or gain to the Darbar should receive first attention. But so far as I have had occasion to see the officers do not attend to this principle nor have they any interest in work.

Officer's carelessness towards work and Darbar Interest.

Their sense of responsibility is usually limited to disposing

of, anyhow, the day's work which is submitted to them by their subordinates.

266. Power when wrongly used becomes a source of destruction.

Abuse of authority.

It should, therefore, be constantly borne in mind that power is never put to an improper use, but this consideration is often lost sight of by the Ruler as well as by those concerned.

267. It has also been experienced that some of the officers as soon as they are placed in charge of a department

Tendency to work half-heartedly on becoming Head of the Department.

do not maintain and evince the same tendencies and interest in work as they used to do when they were in a subordinate position. They adopt strange manners and conceive new ideas, for instance, they

think too much of their position and are inclined to asserting and manifesting their own authority and importance. Why I say this will be apparent from the following observation extracted from one of my Reviews on the Annual Report and I again urge that in such circumstances the policy laid down in paragraph 162 should be followed:—

"It pains me to note that for the past three years I have been carefully watching the progress of this department but I am not satisfied with it. My feeling is this, as I have said somewhere else, that this officer, from whom I had great hopes, is not keen to show any progress in his department. Where his usual strictness and idea of discipline have disappeared I do not know? When this officer used to be with me on tour I found in him great energy and sense of discipline. He has been told repeatedly to make certain investigations but it seems to me that he has failed to make them out with the interest he should have displayed. It seems to me that he is now limiting himself to disposing of what comes before him in the ordinary course, and that like the Post Office, *i. e.*, in the usual redtapist manner. What has he done about making investigation of local medicinal products is not to be found in this report? He has been asked to submit schemes but it takes ages for their submission."—(Extract from the Darbar's Review on the Administration Report for the year 1915-16, Samvat 1972, page 28.)

268. The officers are usually led into the mistake of not com-

Officers' non-compliance of Rules.

plying with the rules issued for their guidance. I admit that it is difficult to retain each and every order in mind, but God has endowed human beings with such a faculty that they can keep most things

in mind, if only they attend to their work in an intelligent manner. It is evident that non-compliance of Rules and Circulars is subversive of the object with which they are issued. The point was dealt with by me in one of my Reviews on the Administration Reports an extract of which is given below. It should, however, be impressed

on the officers that should they find an ambiguity in a certain Law or Rule they should have it duly removed by making a reference but in the meantime they should not ignore it :—

“It is quite correct that a most unfortunate and unexpected controversy arose over the policy followed by the Settlement Department, but it must be remembered that the reason was that the Department concerned made a new departure from the Settlement Code without sanction. I should like to lay emphasis on this point a little, why are Laws and Rules made or policy laid down? The former are intended to acquaint people with how they can secure their rights, what will be the punishment for bad deeds. The latter expressly aim at acquainting the officers with the objects desired. The united object of both is that the subordinate should carry out everything in the spirit of the Laws, Codes and policy laid down by the authorities.

“Strangely enough the spirit of the present age is to reduce everything to Laws but there is not a corresponding love in the people to follow them or to abide by the results of the enactments

“Naturally, once Rules are laid down it is expected that no one shall depart from them without obtaining express orders from Government previously or without having had the Rules previously amended. It is hoped that after this para has been read no attempt to go against the Rules will ever again come to notice.”(—Extract from the Darbar's Review on the Administration Report for the year 1914-15, Samvat 1971, page 11.)

269. People are becoming very independent now-a-days, so much so that even Khidmatgars have begun to raise their heads and show indifference. Traditional intercourse, old friendships and mutual good relations no one seems to have concern with these

Treatment of Officers disregarding Darbar's wishes
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On the slightest disagreement resentment is shown and either resignation is submitted or it is plainly said, “Salam Sahib.” They show no consideration of any sort. The only remedy, for such behaviour is, provided we are justified in our action, that we should also show them the cold shoulder in a like manner and try our luck in securing a suitable substitute. But so far as possible we should endeavour to patronise the people of the State and the idea of importing an Indian or an European should be the last resort. The outsiders should be looked upon with confidence only when they have settled down in the State and identified themselves with the people of the State, just as Bhide Sahib has done. My idea about the people who have now been sufficiently long in service but are still living in rented houses is that they are either not sure of their ground and doubt the stability of State service, or they hesitate to become

residents of the State or the place (locality) is not to their liking, but are sticking to it in their greed for money, or that they have not reconciled themselves with the idea of regarding the State as their home.

270. It must also be borne in mind that some people obtain Darbar's sanction for large sums of money by giving them some glowing description or promising imaginary advantages of a certain scheme. But when they are questioned after a time about the actual results of the scheme of which they were so confident of success at the beginning or even about the possibility of the profits which might be expected in the future, they make all sorts of excuses. For instance, they say that no meetings were held, the Members have no interest, the President never comes in time, the Secretary does not do his work properly, or that a certain department whose co-operation and assistance was counted upon did not render that assistance at the proper time, and so on. Sometimes matters reach such a stage that the Darbar are personally compelled, at no small inconvenience, to take up matters in their own hands. Does this mean loyalty? Certainly not.

The officer should be made clearly to understand that when the Darbar have sanctioned they have done so on the understanding that the work will be carried on on the lines and give the profits as were indicated and that it is not necessary for the Darbar either to be anxious about the results or to look after its working. But when beyond their expectations the Darbar find that the gentleman by whom the scheme was submitted, or the one in charge of its working is putting forwarding all sorts of contentions and protests, the only possible deduction is that either the scheme was faulty, or the failure is due to his own weakness or that he is adopting these tactics in order to escape disgrace. But they have no idea as to what impressions would be created on the mind of the master and whether such actions are likely to do them any good in the future or not. Look at the conduct of Gurtu Sahib.

271. There is a class of officers who are very fond of doing their work either at home or in office and despite their capability do not do out-door duty. Should the performance of the duties of a certain office consist more of out-door than table work the man appointed to such a post should be appointed on con-

Conditions to be made with those who do not like out-door duty.

dition that he shall have to give first attention to out-door duties than to office work.

272. The common tendency of the officers of the present day

Tendency to increase Staff and Stationery.

is that the office establishment and the stationery allotment should be increased. The policy that should, therefore, be adopted in regard to such matters is to see how far the demand is justified,

but it requires a great deal of experience to enable one to do so. Only the man who does his work personally is in a position to realise what demands are reasonable and what are not; therefore when it is found to be necessary the office establishment should be strengthened and the stationery allotment also increased. Ordinarily, however, it should be constantly insisted on that the officers must confine themselves to the stationery allotment and the establishment sanctioned by the Darbar. This course alone would prove to be an effective remedy for the curtailment of lengthy correspondence. The officer who does not try to reduce work but is found to be delaying it on such pretexts, should be plainly told that his plea cannot be listened, that he must reduce work and manage it within the sanctioned budget, otherwise he would be held responsible for delaying and spoiling the work.

273. Not long ago it came to pass that a certain Engineer who

An engineer Estimates five times the amount submitted by a Mistri.

was employed in the State and possessed the degrees of B. Sc. (Glas.), C E., E. E., submitted at my requisition an estimate for a certain petty work amounting to Rs. 52,564. On receipt of this estimate I deputed, merely to test the accuracy of his figures, a local Mistri to draw up an estimate for

the same work but his estimate amounted to Rs. 12,465 only. This incident will prove the justice of my contention about our Indian diploma-holders. It is possible that the readers might be led to think that it is on the basis of this single instance that I have made a mountain out of a mole-hill. This is far from my object. I simply want to show how I was led away by the certificates of this gentleman and the recommendations he had secured so that others may be on their guard in the future.

Similarly, I sent a youth to England and when he returned after qualifying himself as an Engineer, I took him in service; but he showed a strange conduct. He shrank from going out in the sun

and was very indifferent to his work. I once asked him to go and have a certain work carried out under his personal supervision that it might be finished soon. He though in deference to my order got a tent pitched at the spot, yet he never went to live in it. The truth is that such people usually become delicate and are found to be not fit for work.

274. Some of the officers have the tendency of showing their

Showing the efficiency of work by mis-representation.

skill by comparing their own work with that of a certain province in British India, but they are so crafty that they draw up a comparison between such of the figures only as are found to be in their favour. This artifice did not escape my attention

and while recording my Review on the Administration Report of Samvat 1975, I made the following remarks which are reproduced here for information:—

“As regards the management of the Irrigation Department, *vide* para 45, the Member Board for Irrigation has very kindly drawn a comparison between the percentage of establishment here and in the Central Provinces. I am afraid, I cannot bestow credit on him for the result, as it appears that he has quoted figures which he found favourable to himself.”—(Extract from the Darbar's Review on the Administration Report for the year 1918-19, Samvat 1975, page 16.)

275. Some of the officers, in order to create a sense of their

Showing off.

own importance and to gain the sympathy of their friends are usually found to bemoan that they are overburdened with work, that they have not got

breathing space and that if they ask for leave their applications are refused. The officers who indulge in such talk should be understood to be prompted by reasons of showing their own worth and importance, but we should not on that account take it ill because it is human nature to do so. It must, however, be remembered that the officer who is interested in his work would never care to utter such things.

276. An officer is usually recommended for transfer under the following conditions:—

Method of transfer by officers.

1. If he is indifferent to his work
2. If he is not on good terms with his immediate superior officer, or

3. When there is mutual ill-will between the two.

Some of the superior officers, in order to save their own reputation as also to keep the subordinate officer from harm, recommend him for transfer and thus get rid of him. In other words, it is a sort

of selfishness on their part that beside the interests of their work they have no regard to those of the State, for, the subordinate officer so recommended for transfer might be quite as defective in his new position as before. What really ought to be done is that instead of getting transferred such a subordinate they should as far as possible try to put him right. If in spite of their endeavours the officer shows the same indifference to work, he should be reported against confidentially, clearly explaining the reasons why he cannot be put up with. On such occasions the action of the head of the department will be a test of his skill and tact. On receipt of such a report he should ascertain secretly and in a manner which is least expected to give birth to fresh difficulties whether the officer reported against is efficient in his work or not and whether the complaint has or has not been prompted by reasons of personal resentment, disagreement or mutual ill-will. After this enquiry the head of the department should decide upon the line of action which he should follow. In the case of No. 1, he should call the officer to his presence and should put him right by giving him a severe warning. If he fails to mend himself, he should be sent away. In the case of Nos. 2 and 3, officer reported against and that reporting should similarly be called and warned to adjust their relations. If they prove obdurate they should be punished with fine or dismissal of service. Such people should never be recommended for pension or gratuity.

277. It must be remembered that we usually come across people

The spirit of the times.

who are degree-holders, well qualified and experienced, possessing a great strength of speech and a logical way of reasoning. They usually succeed in creating the first impression that they would prove to be very useful but experience shows their real worth and we have nothing but to regret. It is a great defect in the present day education, specially in the case of Indians, that they are without a sense of discipline. They go out on a tour and when they return they show you a history which they compiled there: the work which they ought properly to have done being cipher. Their tours are more fruitful of harm than good and even if they are not harmful they are devoid of creating any improvement. This contention will be borne out by a comparison of their tour reports with those of mine. I have also come across such people who go to inspect an office and yet they ask others how to inspect it.

278. Most of the officers are so conceited that they have no concern with the observance of customs and usages and have no regard

to mutual intercourse and harmony. In short they are quite self-centred and their conduct causes disturbance in many things. For instance, it leads to diminution in the observance of customs and usages ; the decrease of due regard to elders and not being hospitable they remain strangers to people. Therefore, the Ruler must also look to these things so that the thoughts and the popularity of the officers are not allowed to suffer. As an instance of this nature I might repeat an incident. A certain barrister, not belonging to Gwalior, went to call on our Chief Justice and found that there was not even a Farsh to sit upon. What little there was, was in a very tattered condition, the carriage was worse than even a bazar conveyance, there were a few chairs but they looked as if they were just bought at a *Kabari's* auction. When the barrister returned from his visit he said to me "Is that man your Chief Justice, Sir?" I felt very small at the question and had no alternative but to hold my tongue. It is, therefore, pointed out that the Ruler should be very particular about the conduct of the officers and the people who are privileged to be near him, as it reflects on the *shan* and *shaukat* of the Ruler in no small degree. But this is not properly appreciated generally. The gentleman here referred to was an M. A., LL. B., a strange reflection on the present mode of Education. They are so lost in themselves that they do not know how to live decently and with the respect due to their position.

279. The Darbar are so thoughtful in regard to the recognition

Darbar's appreciation of services and officer's ungratefulness.

of the services of their officers, whether high or low, that they are at all times ready to mark their appreciation of them in all forms and manner. But compared to this the officers are sometimes found wanting even in ordinary expression of their gratitude, as will be seen by the following incident. Although it is not quite necessary to recount the incident, yet I mention it with great reluctance, as the point which I want to impress cannot easily be understood except with the help of that incident:—

"I once sanctioned an increment in the pay of some of the officers, but they had not the decency of even expressing their gratitude to the Darbar. Looking at their ungratefulness, I quietly told the Finance Department to withhold their pay for the next

month and that if they asked the reason a direct reply should tactfully be evaded. The result was that the officers in question came to me in a very dejected mood but I took no notice and ignored them for 3 or 4 days so that they could not have the courage either to speak or put any questions to me. On the other hand, the news was spread throughout the whole town that the Darbar had withheld the salaries of such and such officers. I also wanted to have the public in my snare to show them how unreasonable they had been. On the 5th day, however, the said gentlemen made bold to advance towards me and when I also showed my attentiveness they said that their pay had been withheld without any cause. I feigned complete ignorance of the incident and as I passed by I told them that I knew nothing about it. The next day they seemed to be much depressed and the town was still more ablaze with the news. When they came towards me I asked them respectfully if on getting the promotion they did not think me deserving of a word of thanks; as it did not encumber them with any expense in the form of *Nazarana*. They felt however, greatly ashamed of their conduct and I told them it was what is called incivility and I at once ordered the Finance Department to disburse their salaries. Having done this I showed my resentment to some member of the public. I told them how thoughtlessly and without ascertaining the true facts of the case they are used to tarnish the fair name of a person. Does it mean honesty that without having any knowledge as to the true facts of a case they should manufacture and circulate a story of their own? The facts were such and such. Was I not right in my action ? ”

The moral of this story is that there are fewer people in the world who can speak what is true and right and more who speak ill. The Ruler should therefore in no case be disheartened by such false rumours but should constantly strive with a perfect faith to perform his honest duty.

280. During a certain year when the *Moharrum* and *Phool Dol* festivals coincided with each other the Hindus and Muhammedans of Kuksi Manawar, District Amjhera, having got up a quarrel telegraphed their grievances to the Darbar. The Darbar in the first instance ordered the Suba to proceed to the spot, investigate the case and put it on the way to solution. But when the people

Public confidence in officers.

telegraphed to say that they did not expect to receive justice at the hands of the Suba the Darbar ordered the Sar Suba to repair to the spot and report the facts to the Darbar after investigation.

It is to be regretted that the Sar Suba also failed to inspire the people with confidence and it was urged that a Christian officer, should be deputed because they said that the Sar Suba being a Muhammedan they were not confident of receiving justice at his hands either.

The object of recounting this incident is merely to show that the presence in the people's mind of such a misgiving in respect of the district officers is a fact deserving of consideration. I think that the balance inclines against the district officers, in so far that they have not been able to follow the Darbar order published in the "Gwalior Government Gazette," dated the 27th of August 1921. The order enjoins on all the officers that they should accord such a treatment to the people of the district and cultivate such intimate relations with them that the people may be inspired with a sense of confidence in the officers and be prepared at all times to obey them.

I think that a recurrence of similar incidents would well-nigh be rendered impossible if only the district officers were to conform themselves to the strict compliance of the order referred to above. The Ruler should therefore constantly impress on his officers the desirability of making themselves popular with the people so that they may have a hold on the people and inspire them with feelings of trust and confidence.

4. MANNER OF PRESIDING AND THE DUTIES OF THE MEMBERS OF MAJLIS.

281. The manner of presiding over public meetings or holding an *Ijlas* on other occasions should be the same as that adopted by me at the Zamindari Conference at Karera, the results of which can be judged by a careful perusal of the connected record, *vide* **Appendix No. XX.** The same method should therefore be followed by all the officers. Let it be known that if I had not adopted that policy I should never have achieved my object or at any rate the public could not have felt the same gratification as they did on this particular occasion, because it is one thing to pass an order and

Manner of presiding.

quite another to accomplish an object with a consensus of the public opinion. The last course is more to my liking, because in either case an order has got to be passed but in my opinion the first course is not as satisfactory as the second.

282. The duties which devolve on the Ruler in connection with the administration of the State must likewise

Members of the Government and the Heads of Departments.

be considered by the Members of Government and the various Heads of Departments to be their first duty, *i. e.*, the disposal of cases must be done with great tact and foresight and the general progress of the State must always be aimed at. They should constantly consider as to what would be the best means of bringing about the general welfare, prosperity and well-being of the State, what methods should be adopted to achieve the object of the policy of the Ruler. For instance, when the Darbar's policy is to introduce gradually the use of agricultural machinery throughout the State it is the duty of their lieutenants to give the question their serious consideration and devise the best means of furthering this policy. So also about the increase of cultivation, or supposing that an electric installation has been made in a town for the convenience of the public it is their duty to see whether the object of setting up the installation is being fully gained or not and whether the allotment ear-marked for the expenses of the installation sufficiently meets the expenditure and that instead of being benefited the public is not inconvenienced, and so on. It is therefore the duty of the Members of Government to be on the look out for such and similar other things and to arrange or to put them on the way to solution after a careful enquiry and examination. It is also the duty of the Members to provide facilities for the expeditious disposal of business.

283. Some of the officers think that by taking the initiative they would be increasing their responsibilities, and that therefore they might jog along with the work and let the Darbar take the initiative when their responsibility would be confined to mere compliance. This is a mistake.

284. In the same manner in Social Circles the officers in general and the Ruler in particular should consider it their duty to try to cultivate friendly relations with the public. They should adopt such means or patronise such public

institutions as might improve social relations among the officers on the one hand and the officers and the public on the other. Supposing that a number of officers both European and Indian have gathered together in Club. Now if the Indians or the Europeans chose to form a party of their own ignoring the other community it could not be said that they have fulfilled the object of the institution. What is really wanted is that whether an Indian or an European, a Muslim or a Kayasth, Maratha or a Brahman, in short whichever caste or creed they may belong to, when they are socially gathered together their mutual treatment of one another should be such as to bring mutual concord and harmony and develop intimate and friendly relations among them.

285. The object is that in matters of administration the Ruler and the Members of Government should have such a perfect trust and confidence in one another as if they were two bodies with one soul. If the Darbar have committed an oversight the Member should in good faith have it set right. If the Member has committed a mistake the Ruler should have it put right provided that there are sufficient

There should be one principle for the Ruler and the members of Government.

grounds to believe that the action was not prompted by any ulterior motives. What is really meant is that when there is a unity of purpose and object occasional mistakes committed in the performance of their respective duties cannot be productive of serious consequences or destructive to discipline. But when the policy and the object of the Darbar are different from those of the Members and the Member is found wanting in the proper compliance of the Darbar orders the results are bound to be productive of undesirable results. Supposing that the Darbar have imported or appointed an officer to a certain post without consulting the Member concerned. Now if the Member taking umbrage at this proceeding resolves in his mind to create obstacles in the work of such an officer, it need hardly be mentioned the amount of harm that this will do ***In matters of administration, therefore, it is a most dangerous policy to allow personal considerations to override principles.*** Accordingly it is one of the most important duties of the Members of Government that in the discharge of their duties they should be guided by the Policy, Laws and Rules issued by the Darbar and should never try to upset them by giving way to personal considerations and convictions. Granting by way of example that the Darbar have appointed a man to a certain post

without consulting or against the opinion of the Member concerned. In such cases the Member should never be led away by the consideration that because the officer in question was appointed without consultation or in the face of his opposition directly by the Darbar, he therefore instead of being helpful should create all kinds of obstacles or try to bring such an officer into disrepute and to prove him to be entirely unfit for the work. If, however, these rational and enlightened persons are unhappily led into such an action then it must be considered that either Darbar's or Member's end has come or it is Darbar's misfortune. If the Members were to accord a treatment similar to the one mentioned above to an officer appointed directly by the Darbar what would be the consequences if the Darbar chose to retaliate in respect of the officers whom the Members are empowered to recruit. No one cares to think of this contingency. A careful consideration would show that such an attitude on the part of members cannot be called a mistake—it can well be termed as shortsightedness and light-mindedness. Those who are sensible and well-wishers of the State will never be guilty of such actions. Besides it must also be remembered that the object of the Darbar is to foster harmony, they don't desire to create dissensions but what is to be thought when there are instances of the nature referred to above and those explained below. How can it be possible to maintain harmony if a certain Member or an officer of the Darbar were to say in an irresponsible manner in respect of the department of another Member that bribery is rife in that department or that a certain officer takes bribes or that he is a cunning scoundrel. I can see no good result from such conduct: it can only be productive of harm. Supposing that if the man spoken of so lightly is a man of grit he would surely challenge such an assertion. What would be the result then? Nothing but that they will fight against one another and one of them will have to suffer. In such circumstances the Darbar's policy of creating unity goes to shreds for, of course, we should not be afraid of doing the right whether it maintains unity or not. Besides, it must clearly be understood that the sympathies of the public will be ranged on the side of truth and reason. Above all it must not be forgotten that a man cannot be considered loyal and true to his salt when, inspired by flatterers he makes an assertion which is calculated to destroy mutual good feelings and tends to create ill-will. In such circumstances therefore, the Ruler's policy ought to be to summon the person concerned and made to

understand that his conduct was disgraceful and contrary to the policy of the Darbar and that he should be careful in the future. If, however, he is found to be persistent in his ways he should, as a last resort, be dismissed the service.

286. With regard to the duties of the non-official members the good that is expected to result from their sensible opinions and the harm which their unsound opinions are likely to do has all been clearly set forth in one of my Reviews on the Annual Administrations Report, an extract from which is reproduced herein below :—

Duties of non-official members. “The Law Member has made mention in his report of the non-official members of the Majlis-i-Qanun. I might here state that these are nominated members and their nomination has been provided for in the constitution for several reasons and purposes.

“In the first instance there is no doubt that these members are in a much better position both to judge the real effects of the Law passed and to know the true condition of public affairs, than are the official members who have to confine themselves to their work and are apt to look at things merely from the Darbar’s point of view. These members, therefore, have the great opportunity of rendering a twofold service to the Government and public by informing the former of the effect of the laws and by helping the latter through bringing to notice their hardships. Thus their responsibilities are great and the Darbar expects from them their faithful discharge.

“Of course, there are always risks attaching to the position of a non-official member. He is apt to be *irresponsible* and short-sighted and he has a great inducement to seek popularity by always criticising the policy and measures of the State adversely. I trust the non-official members will try to do constructive rather than destructive work. Then they can prove themselves useful by helping to promote the moral and integrity of certain executive departments such as the Customs, Police, Judicial, etc. There is much more scope for useful work along these lines than along any others, such as the bringing forward of motions which are against local social traditions. The latter course is calculated to stir up public feeling in its unpleasant form and to render the task of the Government more difficult rather than to strengthen its hands.

“In short it is expected that the non-official Members will do all they can to impart stability to the administration of the State and to make it prosper: for the object of the members and the Government ought to be the same. Also if the administration is efficient and prosperous, the non-official members benefit by it too

and their position is the more honourable.—(Extract from the Darbar's Review on the Administration Report for the year 1912-13, Samvat 1969, page 29.)

287. In order that the official and non-official members of the Majlis-i-Qanoon may not range themselves against

Treatment of
non-official mem-
bers of Majlis-i-
Qanoon.

each other like plaintiffs and defendants I have already mentioned in my review on the Adminis-

tration Report as to the treatment which should be accorded to and the impression which should be created on the non-official members of the Majlis-i-Qanoon. The observation in question is as follows:—

"I have said that the object of the Members and the Government ought to be the same. This being so, I trust that the Official Members of the Majlis-i-Qanoon will always look upon the Non-Official Members as integral parts of the Legislative Body, as parts of themselves and not as outsiders. There ought to be a perfect understanding between the two classes of Members, for they both work for a common cause, viz., the good name of the State and the prosperity of its people."—(Extract from the Darbar's Review on the Administration Report for the year 1912-13, Samvat 1969, Page 29.)

In order to assure the non-official members that the Darbar have placed their confidence in them and that they make no difference between them and the official members the Darbar have also ordained that after the first reading is finished the non-official members should, as a matter of course, be invited at the second reading of every draft Law under contemplation.

288. Just as I hold the Zamindars and Patels responsible for the maintenance of peace and order in a village,

Social and
official duties of
Members.

and the Suba in a District, the Tehsildar in a Pargana and the Naib Tehsildar in a Tappa like the Ruler in their respective jurisdictions, so do I hold that the duties and responsibilities officially

and socially of the Members of Government and the various Heads of departments are the same as those of the Ruler.

289. According to my conceptions I have fully explained above

Decision of mem-
bers in Religious
matters.

the duties and responsibilities of the Members of Majlis-i-Khas, the Majlis-i-Qanoon and those of the Majlis-i-Am, as also the expectations which the Darbar have of these Members. This is, however, a very delicate question and the want of unity and harmony among the Members is fraught with the most untoward consequences resulting in a complete dislocation of the whole fabric

of administration and the policy of the Darbar. Further, the absence of unity and harmony would defeat the main object of administration. It is, therefore, pointed out that whether he may be the Ruler, or his substitute or the Regent, or the Members of Government or others it is their bounden duty to guard against the disturbance of public feelings and see that in religious questions their decisions are so disinterested and impartial that they do not savour of the slightest disrespect towards any religion. I have already mentioned in my Policy in regard to the Relations between the Ruler and the Ruled (vide para 3, page 5) that it is a serious mistake to instigate indirectly the creation of such feelings or to adopt a policy which might actuate the development of a universal feeling of discontent and the public might have reason to grumble and say—"What respect we should not have commanded if we had a Ruler of our own faith but such delicate considerations are generally lost sight of even by some of the sensible people.

290. It will of course do no harm to the Members but they have no idea how it will affect the good administration of the State if on the submission of such cases or during the course of their deliberations they are found to be actuated by undesirable tendencies.

When such feelings are engendered among the members resulting in mutual distrust and conflict it would be natural that in all communal matters a tendency to revenge would be created leading Members to waste their time in thinking out of the moves that would best serve their purpose. And when once they are launched in such feuds and dissensions it is impossible to conceive that they will have any regard either to progress or finance or to acting up to the policy of the Darbar.

291. It has generally been observed that the Members when they are talking together seem to be quite friendly with one another, but it passes comprehension how with all their experience, foresightedness and intelligence they show unmistakable signs of tension of their internal feelings whenever they are engaged in discussing such cases. This is really very regrettable. The present conditions of the world are not what they were 20 years ago. The people of the present age seem bent on creating dissensions at the slightest provocation by giving it a religious garb. This attitude makes one anxious about the future, and it is why the point has so particularly been brought to notice here.

292. I was an eye-witness to a peculiar incident which took place on the morning of the 10th of *Muharram* last year when the *Tazias* were being carried to the *Karbala-i-Moalla* I was leading my own *Tazia*. It so happened that while the traffic was being stopped by the Police at the *Kati Ghati*, where three roads meet, to let my *Tazia* pass, a large crowd as usual gathered. I noticed that on one of these roads a man was trying to push through his own *Tazia*. Happily I arrived there at a moment when the Police was trying to stop the man and the danger of a scuffle was imminent. I immediately checked the Police and addressing the man said to him—"Why are you insisting, my good man, when you know that the Police have orders to stop the traffic on this road for the brief space of a few minutes. If you desire to go ahead of me you can certainly have your way and I shall be content to follow in your rear, but you must think over the position that you are disobeying the orders and your attitude simply reminds one of the proverb "आरे बैल मुझे मार."

"Would it do any harm if you were to keep a few paces from the Police cordon and wait awhile?"

This made him feel ashamed of himself. I am confident that a Hindu officer without having regard to the considerations urged by me would surely have ordered the Police to use their batons because he would have cared more for a display of authority than gaining popularity. Similarly, if it were a Hindu festival and a Muhammedan officer were on duty he would have similarly acted. And what would be the result? The story would have spread like wild fire throughout the State and outside its limits; and it is self-evident how the public feeling would have been affected thereby. The object of mentioning this incident is to impress the importance of patience, equal treatment and a proper judgment according to the exigencies of the moment, specially in the case of those highly placed personages whom God has made the advisers of a Ruler or to work in his absence.

293. When a case is submitted to the Members it has been generally observed that they fail to see the real point.

Inability to penetrate to the essence.	to	For instance, in the case of an act of legislature the object of the enactment and the point as to whether the draft in its present form is calculated to meet the object in view are generally overlooked, and they concentrate their mind, either on the language of the draft,
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the official red-tapism or to that aspect of the case which is likely to affect their own business.

In order to explain the force of that observation I give here a concrete instance of my own experience:—

A proposal was brought before the Majlis-i-Qanoon that the present Section 98 (A) of the Act relating to the protection of person and property be ammended as follows :—

“ This Board shall consist of seven members in addition to the President who shall be appointed by Government by notifying the fact in the ‘Gwalior Government Gazette.’ Out of these seven members one shall be nominated by the Chamber of Commerce, Lashkar, and act as their representative, another shall be nominated by the Municipal Committee, Lashkar, as their representative, the Vice-President being elected by the members from among themselves. The Government may, if it considers desirable, nominate an additional member in respect of any property entrusted to or which might at any time be placed under the supervision of the Board, and this additional member will be present in the meetings of the Board when questions relating to the managing of that particular property are before the Board.”

Similarly, a proposal had been put forward in respect of Section 101 of the Act that the Members of the Board should be given certain specified powers in order that their management of the estates be facilitated.

When these proposals were brought before the Majlis-i-Qanoon no one cared to look at the practical side of the proposals and the deliberations of the members were restricted to the questions as to the number of members which should be considered to form a quorum, the specific powers which should be given to the members and so on. Finally it was resolved that the proposals put forward were alright. Looking at these proceedings I was obliged to draw the attention of the members to the practical side of the proposal and I asked whether they were satisfied that the proposals, if carried into effect, would meet the requirements of the various cases. For my own part I expressed the opinion that the very limited powers proposed to be granted would not do. This served as an eye-opener to the honourable members and the whole of their proceedings were revised by recasting Section 98 (A) in the form mentioned above and with regard to the

question of granting powers to the Board a Sub-Committee was appointed and it was resolved that the question should be taken up after the Sub-Committee had submitted its report.

It is, therefore, pointed out that side by side with language the practical side of a question must never be lost of, so also the aim and object with which a certain measure is proposed to be introduced. Unless these points have been fully considered no opinion should be expressed

294. The policy of inviting public opinion on measures of administration is a very expedient and advisable policy, as it gives the public the satisfaction to feel that they are consulted and thus no room is left for grievances. The aforesaid policy was adopted by me in reference to the problem mentioned below and in my humble opinion it is the safest course.

Methods of inviting public opinion.

When it was repeatedly brought to my notice that the cattle impounded under Section 11 of the Cattle Trespass Act of Samvat 1969 were being forcibly taken away by the owners, I published the purport of these complaints in the *Jayaji Pratap* of the 17th November 1921, for the information of the public and invited them to suggest what measures should be adopted to remove the complaint, asking at the same time that any proposals which they might have to make might be forwarded to the Member for Law and Justice. The opinions tendered by the public in response to this Notification were accordingly submitted before the Majlis-i-Qanoon and it was resolved that the complaint in question could be removed by ordering that offence under Section 42 of the Cattle Trespass Act be made cognizable by the police and bailable.

295. A system has also been introduced that the Members of Government should submit each year to the Majlis-i-Khas their proposals regarding the increase of the powers of their Secretaries and the various Heads of Departments in their respective portfolios; so that the burden of the Members might be lightened and they might be afforded ample and sufficient time to deal with important cases and to attend to their obligations referred to in paragraph 278 above.

Lightening the work of Members.

This is not complied as it should be. This is due to several reasons, chief of which are, firstly, the greed for power; secondly, when they have less work they would not be in a position to gain the

sympathies of their friends nor could they have the occasion as mentioned in para 275 to grumble and say that they are being worked to death and can get no leave; thirdly, they are insensible to real work, their only object is to prove that their existence is legitimate. Let it be known that the tendency of dilatoriness and creating unnecessary work is neither conducive to their credit nor does it go to prove the capability of an officer. This is a very unfortunate misapprehension.

296. It is also very advantageous in the interest of work that

To bring the mistakes of the Ruler to notice and have them rectified

the officials and the public should be told in unmistakable terms that they should never hesitate to bring the mistake of the Ruler to his notice and have it set right.

I invite in this respect a reference to the following observations which I made in my inaugural address to the Majlis-i-Am :—

“Gentlemen, in my humble opinion, any one who should make the rash assertion that he is infallible, has no right to be considered a capable man. Let alone others, speaking for myself, God only knows, how many mistakes I may have committed during my regime. You will be pleased to know that I am seeking your help in the hope that you would keep a zealous eye for the achievement of the objects I have stated above. I assure you, Gentlemen, that my Government has no thought of “prestige.” As far as possible, all reasonable suggestions will be accepted and efforts will be made to give effect to them. Although I do not expect that you will bring up unnecessary matters for discussion, still I consider it my duty to warn you that no one should attempt to make this Majlis a means of self-advertisement. I particularly draw your attention to this fact because the present-day tendency is that the people take little pains to understand the real object or importance of a problem and are more anxious to demonstrate that they have defeated the Government. In short, my Government expect not destructive but constructive criticism from you --we expect you to suggest substitute and means of improvements along with your criticism. You should always take care that your dealings and your attitude towards the Darbar and its officers are those of loyal co-operation and that you do not range yourself in opposition like plaintiffs and defendants. In addition to the above, may I remind you that the duties assigned to the Members of the Majlis-i-Qanoon (*vide* Review on the Annual Report 1912-13, page 29) are also your duties? Under the present

state of things, the scope of business of this assembly has been restricted, but one does not know what is buried in the depths of the future and what form this assembly may assume in the years to come. I, therefore, consider it expedient to speak to you of matters not falling within the scope of this assembly as at present constituted. My object in doing so is to acquaint you with my views and thus to guard you against possible mistakes in the discharge of your duties. I draw your attention to the Review on Annual Administration Report of 1916-17, page 14, and to my speech at the Zamindari Conference held on the 11th October 1920 at Shivpuri. To-day I again emphasise that not the least of your important responsibilities is that you should not allow your Ruler to go wrong, that you should help him and that you should maintain untarnished the fair name of the State which the Darbar have earned by establishing harmonious relations between the Darbar and its subjects. History furnishes instances where young Rulers were diverted by self-seeking men to indulge in sport and play and thus causing them to neglect their duties. The result was that they were not unoften led to affix their signatures on any document their companions chose to put before them to achieve their own ends. Times are always changing and such situations may arise and it is why I feel compelled to mention this for the information of you gentlemen and your successors in office. Gentlemen, it is possible that some of you may not realise the full importance of what I have said. But when you come to consider who are entitled to be called loyal and what loyalty is, you will agree that he alone is truly loyal who is a real well-wisher of his master, who is ever ready to make every sacrifice for him and who either by plain and candid speaking, tactful persuasion or by argumentation and constant insistence (whichever suits the occasion) manages to bring him to the right path. In short it is your look out to see that the Ruler is not led astray and the traditions of the State are not departed from. The rest lies in the hands of God and Destiny. Man's duty is to strive. It is with God to extend His helping Hand."

5. SELECTION AND APPOINTMENT OF OFFICERS.

297. So far as possible the selection of officers should be made

Reasons for selecting from among the members of good families.

from among the members of respectable families. The members of such families are found in two conditions:—

(1) Those who are in affluent circumstances.

- (2) Those who belong to a respectable family but are somehow reduced to poverty.

Be it known that it is easy to recognise a person belonging to a respectable and well-to-do family but it takes time to distinguish one who is not in opulent circumstances and yet belongs to a good family, take the case of Members of the Imperial House of Delhi who are so stricken down with poverty that to earn their daily bread some of them have adopted the calling of even a water-carrier. The Ruler as well as the officers should, therefore, endeavour to make their selection for higher posts from among the members of good families.

The tendency of the present age is that even a man of low birth is considered entitled to a place in society because he has acquired a certain honourable profession, as for example, a goldsmith by birth holding the degree of medicine or a diploma of Engineering from the Cooper Hill College, or has become a Barrister-at-Law. I remember that the European traders who visited Gwalior during my minority were not to be asked to a meal because it was said that they did not belong to the gentleman class. But when their children passed out of Sandhurst they were freely invited at the Mess. I was also obliged to invite them and it came to pass ultimately that invitations had to be sent to the people who were never invited before. This is what is called moving with the times. But I now realise that the gentleman who had then urged this point did not remember that even the trading classes are not devoid of gentlemen; what they would have thought of themselves if they themselves had taken to trade. All the same it is recommended that in recruiting for the higher service appointments should be made only when the antecedents of a candidate are found to be satisfactory and the man so appointed should be treated according to his position, otherwise it is feared that complications might arise in social matters. For instance, we must, having due regard to the susceptibilities of the society, be cautious in treating a man who is a capable and clever worker but in point of caste and social status is not fit to find a place in society.

298. The reason for pointing this out is that a man of good

Utility of having
officers of good
families.

blood is conscientious, honourable and true to his word, compared to those whose ancestry is not known. For instance, however noble a man may personally be yet if he marries a woman of low birth the

children born of that woman cannot be expected to have the good qualities of the children born of a lady of high birth. Again, supposing that a man has married a water carrier's daughter and the children begotten happen to be exceptionally smart and intelligent and have attained to high academical distinction and by dint of their good fortune and the favour of God, they attained from the lowest to the highest rung of official ladder yet it is feared that in spite of all this their actions would be mean and unworthy and their tendencies would be such as would not impress the public in the same way as a man of good family would. My conviction is that howsoever high they may rise they generally would not be looked upon with respect.

299. The qualities which I am just going to enumerate though desirable in all grades of officers yet they are so particularly in the case of officers of the Revenue and the Police Departments. The selection and appointment of the Subas and Tehsildars is generally governed by their capacity for work, but no one cares to see whether the nominee is possessed of a sporting spirit, whether he is a hard-worker and courageous and whether he is fitted for an efficient discharge of out-door duties or not (*vide* para. No. 271), and the disregard of these considerations, accordingly, fails to realise in full the policy of the Darbar. As a matter of fact, the selection of candidates for appointment as Subas, Tehsildars, Superintendents of Police and other posts should be governed by their capacity for work, whether he is fond of riding, has a sporting spirit, is courageous and whether he is a good marksman or not. When officers are possessed of these qualities then alone can the realisation to some extent of the policy of the Darbar be expected. The above observations, although they have found a place in the Policies of all the various departments yet I think it desirable to record them in one place so that I might clearly be understood. Supposing, that the Subas or any of the officers mentioned above are devoid of a sporting spirit and smartness, they would not be quick enough in reaching a spot where their presence is necessary and speedy discharge of work would suffer.

Similarly, they would be unsuccessful in surrounding and pursuing the offenders. When the subordinates will realise that their officers are wanting in smartness, assiduity and a sporting spirit they

would naturally imbibe their sluggishness. They would neither be able to cope with the table work if an officer does not know how to work up and submit a case, how to appreciate a situation and what is meant by being "to the point," because the secret of success over and above honesty and truth depends on these things. Be it known that the aforesaid qualifications, *viz.*, assiduity, courage, diligence, tact, honesty, appreciation of situation and passing orders in a manner which might clearly be understood by all concerned—are applicable not only to the Civil officers but the Military officers as well.

300. Experience has shown that the Head of a department has frequently sought to discredit an officer directly

Head of Department to be consulted when making a new appointment

appointed by the Darbar: the attempts of this nature being sometimes direct and at times indirect. Accordingly, if in the opinion of the Darbar a certain individual is found fit for a certain post, it is advisable to consult and obtain the concurrence of the

Head of the department concerned, so that he may have no occasion for opposition in the future and no cause to say—"What can I do? I had simply to comply with the orders; the man was not suited for the post."

301. When it is desired to take an outsider in service a history

Appointment of an outsider after due inquiry into his antecedents.

of his past career must in the first instance be ascertained and when satisfied by his certificates and other references the man should be appointed on probation and made permanent only when he has given satisfaction by actual work. If a candidate is recommended by some one the person

recommending him should be warned that he shall be held responsible for the conduct, capability and work of the person recommended. If we do not happen to know the past career of an individual whom we desire to take in service we must confidentially draw upon the good offices of the Resident and ask him to have the antecedents of the man ascertained irrespective of the fact whether he be an European or an Indian.

302. All appointments to a new post whether the officer is already in service or is newly recruited, should be

Preference to people of the State.

made on probation and the man so appointed must be afforded sufficient time to show his aptitude for work. If his work is satisfactory he should be

made permanent. Local talent should, as far as possible be given preference over outsiders because it would dishearten our own people if we were to import men when qualified men are available in the State. There is, of course, no harm to secure the service of an outsider as a last resource if the State service as well as the local talent is unable to supply the man of the required qualification. Therefore, before making a selection from outside the State it is best to seek the advice of one's friends unless the Ruler has a personal knowledge which can be acquired by frequently meeting with people, businessmen and others which enables one to appraise a man's qualities and capacity. When we have thus spotted a man of the required qualifications our next step should be to see the record of his previous services; for, the certificates produced on such occasions are generally found to be misleading as observed by me in my Review on the Administration Report for Samvat 1975 an extract from which is given here below. The man so selected should invariably be made to agree that he shall abide by the policy, orders and rulings of the Darbar, that he would maintain friendly relations with the other officers in the Darbar's employ and treat them with respect, that he would not hesitate to call on his brother officers and his own Chief, either at their residence or in office, with a view to the speedy disposal of any work appertaining to his office and that he would be ready to take oath according to the rules in force in that behalf:—

“As a general rule I go on the principle of making my choice of officers on the strength of testimonials, or recommendations resulting from my seeking advice, public opinion and qualifications. The last I have to determine from certificates bestowed by the authorities of Education or others under whom a man had worked. I fancy everybody else does so. But if the result of liberal education is this, what is one to think ? People talk a lot and vehemently assert that they will do this and that, but seldom prove equal to the impression they give at the first meeting nor ever satisfy the hopes they raise. What is one to do ? This is a second appeal I make for advice as to what is the best way to choose men for service. Anyhow there is comfort in the thought that I am bringing to notice my hopes and expectations. How hard it is to depend on certified qualifications. That rather explains why at times I hesitate in making a choice and keep my distance from this class of people, I trust the expression of this feeling will be a sufficient warning to the people of this class who seek good appointments in any Government service.”—(Extract from the Darbar's Review on the Administration Report for the year 1918-19, Samvat 1971, page 6.)

303. Although it was not necessary for me to enter into these

Officers' mutual
behaviour.

details yet I urge the point as I have my own experience of these matters (and the officers concerned cannot be too careful in this respect as it generally brings them into disfavour and creates mutual ill-will) from which I can say that the officers should be very particular in according a proper treatment to all those who might come to see them either at their residence or in office. They should never be led away by a foolish conception of their position and thus let the visitors wait for hours on a tattered floor cloth or in broken chairs before seeing them. Suppose that an officer while making either a friendly call on one of his brother officers or desirous of seeing him on State business is treated in the manner described above, what impression such a treatment would create? (This point is overlooked by every one). If the visitor is an officer of the Darbar a treatment like that would certainly be looked upon as a disrespect towards the Darbar; but if a similar treatment is accorded to a respectable private gentleman it would be degrading the prestige of the Darbar in the eyes of the visitor and the world will soon come to know that the representatives of the Darbar are so wanting in good manners that they do not know how to behave towards a gentleman.

304. It is also worthy of note that a certain officer is fit for a

Proper work to
Proper Officers.

certain work but not equally fitted for another. In such cases the officers should be entrusted with the work they are most fitted for and which of the officers is most suited for a particular work can only be judged when the Ruler is acquainted and has frequent intercourse with the officers. Another means which I was once obliged to adopt before deciding what particular post would suit a particular officer, is to try a man in various departments. I gave a man four different chances one after another with the result that he was not found fit for any of the posts. At the fifth chance, however, he showed his capability for that work. It is therefore pointed out that a man should not be summarily dismissed if he does not prove himself successful in the first chance without any serious fault, for instance, taking bribes or misappropriation of State money, etc., he should, on the other hand, be tried in some other post and finally appointed to the one

for which he shows his capacity. There can, however, be no help, if, unfortunately, a man fails in all the various chances, in which case he might be dismissed.

305. Be it known that the good name and prosperity of the

Degree holders.

State and the comfort and well-being of the people rests, to a great extent, on the selection of officers.

While reviewing the Administration Report for 1914-15 I made the following remarks in this respect :—

“ It must also be remembered that those who are keen to find jobs must be ready to work and work hard, as on entering in one's service the post given is not a post of “ Parwarish; ” secondly, they are expected to work in the light they are instructed and are expected to make such improvements or recommendations as would help towards good and sound administration.

“ In addition to what I have stated above in the case of qualified men the expectations by the employers are much more. It has been experienced that such people talk a lot but when given a post or job, they are failures. Why, I am at a loss to know ? Of course, here I am stating my own experience. This must be due to the following causes :—

(1) Either by misfortune.

(2) Or I have not trained myself to the standard of making good selection.

(3) Or the qualified men are not true to their statements. By this I mean that they forget the honour they have received by means of the diploma and forget to maintain the tradition of the honour.

(4) Or the misfortune of the country.

“ Personally I am a great believer in this principle that mere talking and no work is not justifying of one's self, nor can such people be looked upon as men worthy of trust and confidence.

“ It must be remembered also that by the grace of God human beings have in them wonderful powers of influence, tact and genius, but if they do not make use of them, it must be a matter for surprise and wonder. What is ordinarily done in years could be done in days by determined and intelligent human beings. This theory of mine is proved by this dreadful war, as so many successful inventions have come out to meet the requirements. If such was not the power in human beings, it would have been impossible to see them. ”

Refusal of degree- holders to serve on low pay.

306. Most of the office-seekers and students are generally found to have the tendency of refusing the salary offered to them merely because they are B. A.'s but they forget that they will not have to serve the whole of their life on the same pay by which they started. This can only mean that they are wanting in ambition and have not the self-confidence of proving their worth and getting promotion by working creditably in the capacity offered to them. Apart from this they forget that it is better to have something than nothing. If they possess educational qualifications and can show their worth by doing good work there is no reason why they should not get rapid promotions, provided a higher appointment is vacant. It is, therefore, necessary to point out that the Ruler and the officers should, taking advantage of a public occasion bring this point constantly to the notice of the public and impress on their minds that if they show their capability to accomplish something they may be sure of getting a promotion.

The observations which I have made in this connection from time to time in my Reviews on the Annual Administration Report are reproduced below merely for the information of the Ruler:—

“The present-day youths after passing their examinations generally think that as they have completed their education there is no reason why they should not get higher posts. *i.e.* why, they should not be placed at once at the Head of a department. They should, however, bear in mind that higher offices and responsible posts require a great deal of experience and ability. As long as one does not acquire personal experience and acquaintance with the details of the work it is very difficult to perform such work.

“Only to sign papers or to do post office work, as is being done, or to write in an irresponsible manner that in such and such a matter “proper action must be taken after due consideration” is not conducive to the making of the Head of a department a responsible officer. Responsibility is not fulfilled by making a general statement.

“To be on a higher post means that the work pertaining thereto should also be done with corresponding responsibility and none can be qualified to bear the responsibility unless he has been trained in his work from the lowest rung of the ladder. Those who get posts after working in the lower grades do not feel any difficulty in the performance of their duties. They fully realise that the duty of Heads of the departments is not merely to sign papers or to perform post office work

but to perform their duties in such a responsible manner as to afford due facilities and assistance to their Ruler in the proper disposal of cases.

“For future prosperity, as also to derive some gain out of the undeveloped resources of the State we are in need of men who should work and acquire fame.

“When we compare the state of our country with that of others we feel very sorry for the former. Our young men have no stamina at all. Their spirits are low and drooping and they are unwilling to leave their homes and go out for work even on promise of brighter hopes and pecuniary assistance. As long as our youths suffer from these defects, it is well nigh impossible for our country to make any progress.

“There is also a second argument in support of this statement, *viz.*, the people from England leave their homes and go out for work and they acquire fame and wealth. But the tendency of the students of this country is that as soon as they pass out of the schools they expect that the Government should offer employment to them. I don't understand why such thoughts do breed in the minds of our boys

“If they possess brains, qualifications, courage and determination, why should they not stand on their own legs and take their responsibilities on their own shoulders ? To quote a well-known Indian adage it should be borne in mind that sesamum can not be grown on the palm of the hand.

“It is generally the tendency of all the young men to expect as soon as they get their diplomas that they should be given high posts in the State. I have already explained my views regarding this elsewhere.

“Let us see what would happen in either of the two cases, *viz.*, (a) if there are no vacancies, or (b) if the Government decide not to employ these people.

“In the first case, is the graduate going to wait for an indefinite time and burden his parents with unnecessary expense ? This has been one of the curses in India and many a family has been ruined thereby, *i. e.* by one earner being forced to maintain a lot of male relatives capable of earning their livelihood, but failing to do so, simply on account of want of energy in seeking employment. This is a worse misfortune than many others of this country.

“In the second case, the result is discontent and grumbling against the Government. And yet what is desired is that the best of everything should be provided as it were in exchange for nothing.

“These young men usually do not have the necessary pride to be independent, which would make them enter into a profession and get the credit of being self-made men. If such educated people in other parts of the world can do so, how is it they have not got the stamina and the courage to do so in this country, either with little capital or by taking loan or with no capital. By no capital I mean entering into service

where they can learn the work and buy experience and then starting their own show and making themselves such people as I have spoken of in the book called "Bal-Hit-Bodh," this is what I call the misfortune of the people of this country.

"I may also point out on this very point one more drawback which I have experienced and felt seriously. That is, my experience had been rather poor in this respect that very few of this class, so-called graduates, prove successful in business, though they have worked very hard at the time of their school days, to gain high qualifications even at the sacrifice of health and eye-sight for which I feel very sorry for them. For want of administrative ability and knowledge these men are not successful even when they enter business. Merely qualifying and obtaining high degree does not give them a push in the world or find comfortable home or place in the hearts of those who are in need of them, when they have no ability, manners, zeal and keenness. Comparing with the people of other countries I find that first they learn the work, then gain experience by working in various capacities in business places from the lowest grade, while in this country after having qualified themselves their ambitions and expectations are to get the highest post and pay. I think time has come to solve this problem which, in my humble opinion, is a very urgent one and therefore I invite the opinion on this point of the Majlis-i-Khas and the Inspector-General of Education as to what we should do in the interests of our boys to get over this trouble.

"The public in the State is well aware as to what we are doing in the way of Education of various kinds such as in the way of establishing Industrial Schools, etc. It is hoped that they will realise fully the object of these. The object is, to give the training that the Government can afford, with a view to train up the boys of the professional classes in their professions on the latest methods, so that when wealthy people or the educated classes wish to establish factories in the State they should not be handicapped for want of trained men. Also some amongst this class may establish their own business. But here again the same point is involved, *viz.*, that even amongst this class after having completed their course, boys must gain a knowledge of keeping accounts, system of correspondence and of financing the concerns without which they cannot be successful. The Co-operative shops have done well and I am grateful to those who have patronised them."—(Extract from the Darbar's Review on the Administration Report for the year 1914-15, Samvat 1971, page 25.)

6. DUTIES OF OFFICERS AND THE DARBAR'S EXPECTATIONS OF THEM.

307. It is the duty of every officer to give implicit obedience to his master, to acquire a clear idea of his policy and expectations and act up to them, to show the greatest efficiency in the performance of the work entrusted to him, to put a stop to unnecessary proce-

Duties of officers and the Darbar's expectations.

ture and uncalled for expenditure and to discharge all work that comes under the purview of his duties in a proper way. What is meant by a proper discharge of duties requires a little elucidation. To illustrate the point take the example of an officer who is charged with the preparation of the budget of a certain department which he does with the usual care and consideration exercised by officers in drawing up a budget. But when the budget comes up before the Darbar it is found that 22 men have been provided for preparing the dinner of 18 persons. In such circumstances how it can be said that the budget was prepared with due care and forethought. This is what is called **Zabte-ki-Khanapuri**.

It was in reference to similar proceedings that the following observation was made by me in my Review on the Annual Administration Report for the year 1917-18, Samvat 1974, *vide* pp. 36 :—

“No Head of a department can be an effective head unless he makes the subordinates do what is justly required by the rules laid down and what the Darbar’s policy demands. Merely passing orders in files is no satisfaction to me.

“I am afraid that I am here compelled to note that I consider such neglect by the departments to be very bad and I strongly hope that hereafter they will be so kind as not to overlook such matters. This is what I call sheer carelessness. (All to note this please.) It seems to me that every one has lost sight of this consideration. Officers must realise that they are responsible to set matters right if they are not doing in the manner desired. If they fail to do this, then they are not officers who will suit me, nor can I look upon such officers as my colleagues (All officers and Members to note this).

308. When an officer is doing his work or making an inspection

Illustration of
officers not doing
their work properly

he thinks more of the official red-tapism rather than the real object. The work goes on as well as it can but the real object, in this manner, begins to dwindle and is not attained. How can it, then, be said that the Ruler’s expectations of his officers are realised and that they have any regard for their responsibilities. Supposing that an officer goes to inspect the Technical Institute. He finds every thing in order and the attendance of students up to the mark, and he accordingly jumps to the conclusion that the working of the Institute is all right: although as a matter of fact he ought to have seen whether the boys have developed the power of initiative, how they behave, and whether they have the making of

good workers in them or not. In short, is there any hope of their proving themselves up to the mark that when they leave the school they would be entrusted with jobs, by the public or given a situation or employed as consulting experts. I have mentioned the last named qualification in particular as it is generally complained that they are wanting in it. It should not be forgotten that without these qualifications there can be no progress in the country there will be no way of improving the prospects of the people and no good of establishing such institutions if even a regular course of Education is devoid of these results.

Take another example. An officer goes to inspect an office and finding the official routine work up-to-date readily concludes that the work is going on well although he ought to have seen how long the officer in charge was out on tour, what work did he do while out on tour, what conclusions did he arrive at and whether the conclusions so drawn answered the object for which a tour is made and what plan did he make for future operations and so forth.

NOTE.—When the working of an officer answers to such a description as given above it is apparent that no good results can flow out of their tours and inspections. This is why there is no rapid progress. If they were to make it a point of looking in their tours and inspections to the details mentioned above there is no reason why there should not be a rapid progress.

309. Be it remembered that the officers and their subordinates have no idea of the extreme diligence, steady application, mental exertion and pains the Darbar had to undergo in the realisation of a certain object and they little care of the Darbar's feelings if the work is either not performed by them or somehow falls

Officers should be jealous of Darbar's honour.
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short of the standard desired by the Darbar. The fact is that the officers are continually engrossed in the official red-tapism and scarce give a thought to all the care and trouble which the Darbar had to undergo in the attainment of a certain object, to the whys and wherefores thereof and to the instructions thereabout which would tend towards the realisation of the Darbar's wishes. Nor do the officers give a thought to the fair name and word of the Darbar. When the officers have no such consideration, and it is a fact, it is impossible for the Darbar to place any reliance on the Heads of departments. If the officers are inspired with truth and loyalty

they should consider it to be their first and foremost duty to create a sense of profound ease, and security in the mind of their Ruler with regard to their work so that his understanding be that every thing is being done according to the policy and the principles laid down by him and that the efforts of the officers are being directed towards perpetuating the name of their Ruler and their own. But the attitude of the officers holds out a scanty hope. In spite of the Ruler having such broad-minded views, which he naturally must possess, the officers are anxious to put in somehow or other the required length of service and go back to their homes as soon as they are entitled to a pension. What do they care for the fair name of the Darbar ? How can, then, a paternal feeling grow between the two when the officers have neither any regard for the name and word of the Darbar nor of what the public would think of the Darbar ? It is a most important matter and must be noted by the officers as well as the Ruler. The Darbar should, therefore, constantly watch the attitude of their officers and see whether they have any respect for the name, honour and word of the Darbar.

310. An officer who does not do his work himself, looks more

Officers can please their master by working themselves.

to his comfort and tours comfortably in a carriage or motor, could hardly prove himself to be a successful officer. He alone can give satisfaction to his master who is used to work personally and is not dependent on the subordinate clerks to do his *Peshi*

and write out the orders for him, who is diligent, unflinching and farseeing, is endowed with good brain, does not lend an easy ear, is able and experienced, has a steady character and possessing power of observation, and who can distinguish between right and wrong, and lastly he should not be a hot-tempered but a honest and persevering man.

311. The Ruler should continually impress on the officers

Officers' duties to fulfil the wishes of Darbar.

and the public that since the Darbar cannot devote their energies entirely to any one particular subject, they should keep a vigilant eye and see whether the Darbar's wishes are being followed and fulfilled.

vide the following observation which was made by me previously in one of my Reviews on the Annual Administration Report:—

“ *vide* para 18. What I had to do I have done, but who is going to see my wishes fulfilled ? I have got no time to devote my energies entirely to

one subject. I consider that it is the duty of my lieutenants to carry out my wishes".

7. DISTINCTION BETWEEN PRIVATE AND STATE PROPERTY.

312 It has often been seen that at the demise of a Ruler an inspection is made, publicly, of all his belongings; and any money that happens to form his personal property is transferred to the State Treasury.

Distinction between Private and State Property

Apparently the reason seems to be that no line of demarcation is drawn between personal and State property. It seems advisable, therefore, clearly to differentiate between the two and to keep clear and complete accounts thereof separately. Accounts of private property and expenditure need not be sent up to the Finance Department, nor should the accounts of the State property and the Government expenditure be mixed up with those of private expenditure, otherwise it will lead to endless confusion and difficulties in marking out the two. Following the aforesaid principle I have arranged to keep separate accounts of the two properties and it is necessary to note that any property purchased out of private income should be considered as a private property.

313. The formation of private property is of itself absolutely necessary; but no property can be styled as private unless it was paid out of the Privy Purse. It is necessary to mention this point in particular as it would be a wrong and unprincipled action if any

How to create Private Property.

amount were obtained from the State Treasury for the purpose of purchasing a property to be called private. The right course would therefore be to purchase such property out of the savings of the pocket money for which provision is made in the State Budget and is noted under this head further. If the amount so accumulated is properly handled for a sufficiently long period it will help to provide a property.

314. No budget is made for Privy Purse expenditure; if any budget is prepared at all, it is for the Ruler's own guidance and is not subject to any rules and principles. The principles adopted in such matters are only such as are calculated to suit the Ruler's own convenience, as no one has to gain or lose by the expenditure in question.

Principles of Privy Purse expenditure.

- 315 The general principles to be observed in fixing the amount of pocket expenses should be that the amount must not exceed more than 2 per cent. of the income of the State.

Principles of
pocket expenses.

316. Be it known that the Privy Purse or any property bought out of it has no concern with the State Establishments, known as the Palace Departments, which are maintained by the State and come under the following heads:—

Privy Purse and
State Property.

- (1) Farrashkhana comprising of the following heads:—
All the State buildings meant for the Ruler's use, their furniture, tents for touring and other purposes, articles of decoration, illumination and other paraphernalia of the State, *e. g. Mianas, Tam-jhams, Nalkis, Palkis*, etc., etc.
- (2) The Khasgi Department under which come Devasthan, Festivals, Expenses towards the customary dealings between friends and relations, etc., Entertainment of guests, Wardrobe, Alms and Charity, Kitchen, *Abdar-khana*, Medicines, Gangajali, etc., etc.
- (3) Gardens.
- (4) Animal Department which includes the Stables, *Pheel-khana, Shikar-khana, Gau-shala Rath-khana*, and Motor-Garage.
- (5) Shagird Pasha:—comprising of menial establishment, musicians, Sunas, maids, waiting women, Harkaras, Jasoos, Bhaldars, Chobdars, Sotabardars, and Nakkar-khana.
- (6) Sawasthan-nihai, *i. e.*, Mausoleums, Sadawart, and Dewasthans other than those attached to the Palace.

317. All the above Departments have been placed under the Private Secretary; the Master of Ceremonies being charged with the preparation of Dakhlas, supervision of the work of A. D. C.'s, State Band, arrangement of ceremonials and tours.

Departments under
Private Secretary.

NOTE.—As a matter of fact, it is only the Private Secretary, as his designation implies, who can fittingly be entrusted with all work of a private nature, and it is advisable that he should

continue in charge of all this work. He should not be encumbered with State business. The appointment of a Peshi Officer created by me is a most appropriate arrangement and I commend it.

318. In my humble opinion it would be most advisable to

<p>Definition and difference between State and pocket expenses.</p>

distinguish between a State and private expenditure—for instance, when you go out on State business the travelling expenses would be charged to the Tour Fund for which provision should always be made in the Budget. Expenses made in connection with the journeys made on private business should be defrayed from the Privy Purse; for instance, the expenses of a shooting expedition, a journey for a change of climate or for purposes of recreation. This requires a little more explanation. Suppose you go out on State business and on your way you buy papers or novels or any other thing for private use. Such an expenditure should always be charged to the Privy Purse: the State being charged only with such expenses as are expressly related to business, *e. g.*, travelling, kitchen and lodging expenses, telegrams and postal charges, medical advice and so forth.

In the same way if in the course of a journey undertaken for State purposes any entertainments are given in connection with State business, the expenses on account of such entertainments should be charged to the State. Entertainments given to personal friends should be charged to the Privy Purse. The articles bought for State purposes should be charged to the State, those purchased for self, the family or the children should be paid for from the Privy Purse.

Private motors should be maintained from the Privy Purse and personal friends who are not visiting on State business should be treated as personal guests.

When the expenses are regulated with such care and precision the Ruler will command respect and such an action will create a favourable impression on the public mind.

NOTE.—There is no harm if the assistance of the State Departments is requisitioned and availed of whenever necessary, but the expenses incurred by the State Department in connection with a private affair should be paid out of the Privy Purse.

It would be a grievous mistake to think that the Privy Purse and the State Treasury are two different things—that the one has a prior claim to our interest and consideration than the other. Such an attitude would only conform to the well-known adage—this is mine and that is thine.

The Ruler should never forget that the State and the Privy Purse equally belong to him. It should always be his care to enhance the resources of both the funds, with due regard to economy and liberal dealings. The only difference is that the accounts of the one are not published while in respect of those of the other it is necessary to publish them for the information of the public. In the case of one you have a free hand while in the other there are some restrictions; you have to abide by the provisions of the Budget and to show reasons of your expenditure. For example, if you give away a private thing you are not bound to bring it on paper while if it is a State property you will have to account for it.

Distinction between State and Privy expenses.	<p>319. A certain amount of money is annually provided in the budget of the Finance Department under the head of Ziadti Kharch (Extraordinary Expenditure) to be used according to the exigencies of the moment. This fund too is not meant for any particular expenditure but it differs from the Privy Purse in that it is spent on objects calculated to contribute to the renown or grandeur of the State or to make purchases not provided for in the budget. In other words, the amount of Ziadti Kharch is meant for unforeseen expenditure. The Privy Purse, on the other hand, is meant for such expenses as have no connection whatsoever with the State. It was considered necessary to explain this difference so that the two amounts may not be confused and get mixed up.</p>
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8. RECOGNITION OF SERVICES.

320. Any body who serves his master honestly and acts up to his ideas and policy should be honoured accordingly.

Reward and punishment for good and bad services.
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321. While granting honours and titles care should be taken to see that they do not become too common and cheap. Titles should be given only to such persons as have rendered some really valuable and conspicuous service or may have done something towards the advancement and security of the country. It is therefore recommended that before giving any titles and honours due enquiries should be instituted and the persons found deserving should be honoured according to their merit ; the reasons for giving the honour or title should be explained so that the public may know why a certain honour was granted to its recipient. It is only thus that the honours and titles will be valued by the public and they will realise that to earn them they must do like services.

It is with these reasons that I urge that the Ruler cannot be too careful in the grant of honours and titles as, otherwise, the action instead of receiving any commendation would possibly bring a bad name to the grantor.

322. The act of granting Jagirs has become quite an ordinary matter in most of the States. Such an attitude is worthy of consideration. Jagirs should, as a matter of fact, be granted only in such cases as have been defined in the Policy of Jagirdaran. It states "If anyone has on any occasion saved the life of his master, or saved the State from any outward aggression or has rendered a similarly conspicuous service, he should be considered deserving and be given a Jagir so that he and his descendants might live their days in peace and security till the end of this world.

323. Rewards should also be given according to the merits of the works. Supposing that a chanter comes and recites a few touching hymns in a most impressive and praiseworthy manner but if he is given an eight anna piece as a reward for his art it will bring bad name to the State ; on the other hand, if he is given a sum of Rs. 10,000 that too would be equally bad. He should be given only what is consistent with his work, when alone the action would receive approbation and the public will have no occasion to criticise it. We should not use such liberality in giving rewards that the treasury should become empty and the Ruler might run into debts—a mistake which is too often made.

324. As provided in the Manual for the grant of honours and titles officers have been empowered to recommend any of their subordinates or people within their jurisdiction for grant of any honour or title by way of encouragement in recognition of any services rendered to the State or its Ruler. Experience however

Favours and grants.

shows that the really capable, honest and influential people are often neglected, while those who are a little fashionable and are always fawning round the officers concerned are mostly recommended. Thus the deserving people are often discouraged and have no inducement to do good work. Sometimes it so happens that a certain man having made up-to-date entries in the *is Kird* is recommended for a reward, or that a certain Chaprasi having done good work is recommended for Khan Bahadurship. Such instances cannot fail to impress that the recommendations are made without due regard and care. The officers forget what the result would be if their recommendations were sanctioned. It will be nothing less than that they will have to seat these fellows by them on chairs and so on. The Ruler should therefore make it a point to scrutinise that the officers so empowered have only recommended the right men and that the really deserving persons have not been neglected.

325. Most people hanker after a title ; nay there are even some who are only too ready to draw upon their own purse in order to secure a title. This is a very wrong idea. No such request should ever be made either directly or indirectly. People lose their self-

To secure titles at a cost of purse.

respect in preferring such a request or by paying a price for their honours. They have often, when they are questioned as to the description of the services in recognition of which they were honoured with a title, to hang down their heads with shame. A man should, therefore, always depend on his work and labour. Those who value these qualities do appreciate good services and are not slow to mark their recognition of them by the grant of suitable honour. Thus when we get a title unrequested and as a just reward of our hard work and labour our position gets stronger and we can boldly affirm that it was our services which have earned us the honour and that it was never begged for by us. In this way while we rise in the people's estimation we personally have the satisfaction to feel that it was in recognition of our services that we were honoured by the grant.

326. There are some people who are at all times fond of pushing themselves forward and think it to be a very creditable piece of work. This is also unseemly and creates a suspicion as to why a certain person is being pushed forward. My reply is that the man who is well-bred and comes of a respectable family will himself find a place in society. Anybody who works his way to society by his own ability and social status will be thought of better than one who gets himself pushed forward.

327. The policy with regard to the grant of honours and titles should be the same as that expounded in Section 124 of the Manual of Jagirdaran and which runs as follows :—No. Jagirdar will be entitled, without the sanction of the Government, to make any change in the old standard, coins, Chaprases, the manner of addressing letters or introduce new things in place of the old ones. The History of Jagirdaran contains details as to the things to which various Jagirdars are entitled, and it shall be presumed as regards those entries that they have been made by the orders of the Government. The introduction or use of anything that has not been mentioned in the Book will require the sanction of the Government. Nor would any Jagirdar be entitled to accept or use any honour or regalia bestowed upon him by some other State without the sanction of the Darbar.

Grant of honours
and titles to Jagir-
dars.

9. TOURS.

328. I have given in detail the principles and the manner of touring in my work entitled "Some Principles guiding the Method of Touring."

Tours.

(*Vide Appendix II*) I only desire to note here that so long as a Ruler goes out on tours regularly the officers also do the same. But when the Ruler ceases to give his attention the subordinate officers likewise shrink from going out and remain in their offices, by putting forward lame excuses. This is a very bad tendency of the officers and they should regularly be made to leave the headquarters immediately after the Diwali as I have learnt from experience that no proper information of conditions can be gained without touring, in the second place, the real condition of the work of subordinate officers cannot be ascertained, and in the third place

no estimate can be formed of the feelings of the people. It is also not enough to confine ourselves to meeting a few selected people. People of all grades should be interviewed to add to the stock of our information. A loyal officer will do this duty honestly ; otherwise God help us or the prestige of the Ruler

329. In order to gain the object of Education which, in other words, means the making of good citizens it is necessary that the Head of this Department (*i.e.*, the Inspector-General of Education) and his subordinates should keep a strict watch by frequent touring.

Necessity of tour
by officers of Edu-
cation Department.

330. The officers are sometimes led to commit such irregularities in counting the number of days spent in touring as are noted in the following extract taken from one of my Reviews on the Annual Administration Report. The point should therefore constantly be kept in view and the recurrence of similar mistakes guarded against:—

Irregular counting
of touring days.

“Under the Head “Tour by the Member” I may be permitted to say that the days spent in visiting Bajrangarh cannot be considered as days spent on tour, as this was done during the Shivpuri season, as far as I recollect. Care should be taken to avoid including such days in tour otherwise the chances are that if I was to send the Member to Gwalior from Shivpuri for a few hours, even the few hours so spent may be counted as part of the tour.”—(Extract from the Darbar’s Review on the Administration Report for the year 1918-19, Samvat 1975, page 5.)

331. There is a general tendency among the officers that they may be provided with motor cars for touring purposes. But as I have explained in para 3, page 18, of my work on Principles regarding Tour Programmes—the real condition of the country and the people can never be ascertained through a tour made by motor. For this reason no officer should be allowed a motor vehicle for touring purposes.

Disallowing of
motor cars for tour-
ing purposes.

It should be continually watched whether the officers go out to see the outlying places or not. If they do not do so their attention in the first place should be drawn to this omission; but if they still fail to go into the interior they should as a last resort be forced to visit the outlying places. *Vide* my previous observations in this behalf which are as follows :—

“ From the Tour Programme of the Postmaster-General I see that my friend had restricted his tour to a line along road and railway, for which I feel very sorry.”

332. The various observations which I have made from time to

Extracts from Annual Reports regarding tour.
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time in my Administration Reports are reproduced here below merely for the information and the guidance of the Ruler, so that no mistake be made in the future :—

“It must be understood by all officers concerned that tours are not meant for the sake of pleasure. They are meant for business, otherwise it does not pay the Darbar to allow officers to go on tour.

“Tours made by officers are tours in name and very seldom I have found them fruitful. It has been noticed that people have waited patiently for months to welcome an officer in a Pargana or Zila and when the long-looked-for event has happened and the people have had an opportunity of making their representations they have been promptly responded to by the customary formula :—

(1) Darkhwast do.

(2) Ham ne note karliya, hai.

(3) Ham is ka nikal kar denge.

“Some have given several Darkhwasts already, some have to wait impatiently for the result of “Ham ne note karliya” and others have to live in hopes inspired by the promise “Nikal kar denge.” What really happens is :—

(1) Petitions get lost or are filed.

(2) The notes are never referred to again.

(3) The solution of the difficulty, if one is proposed, is partial.

“What is the natural result of this. The poor men's wail “Hakim ate hain aur yun hi kah ke chale jate hain.” That is why I call the tours fruitless. I hope all concerned will take a hint from this that I do not care to see this sort of work. I want to see some sound work done, work that would help the general prosperity of the State. I also want to see that the reasonable hopes of the public are satisfied and their grievances attended to properly and promptly so that they may not be disheartened and disappointed.”— Extract from the Darbar's Review on the Administration Report for the year 1912-13, Samvat 1969, page 21 and 24.)

“It is gratifying to find that the Sar Suba of Malwa made a tour, but I regret that nothing is said as to what good that tour did. It is desirable that result of tours should be shown specifically in this publication and it must be remembered that I go by results and not merely by long and well-written reports. I like to know what exactly the more important officers achieved in their tours.

"In future separate Tour Reports need not be submitted to the Darbar but in the Administration Report, Part I, it should be clearly shown what good results were attained by tour of officers during the year, and in Part II it should be explained what defects and drawbacks were discovered during tour, and how they were rectified."—(Extract from the Darbar's Review on the Administration Report for the year 1915-16, Samvat 1972, page 8.)

"It is a pity that no mention is made by the Home or other Members of their tour, nor is anything said as to what were their observations of the work they had seen. All concerned please note this, *i. e.*, how they propose to rectify the defects. Merely going on tour and not bringing out promptly the tour report, to my mind is a great black spot against an officer. Reports coming out after a year or so lose their value and the hard work, discomfort and long travels one has undertaken are wasted. It also always gives a bad impression to subordinates, *viz.*, that touring is all a farce, or much more a sort of recreation than anything else; all concerned please note this."—(Extract from the Darbar's Review on the Administration Report for the year 1914-15, Samvat 1971, page 8.)

"It is highly desired that he should go more into the interior to inspect the outlying Post Offices. Of course, my suggestion involves a harder task than his own way does. He should show the same energy and strength as does his own brother. I cannot give him a better example than this."—(Extract from the Darbar's Review on the Administration Report for the year 1919-20, Samvat 1976, page 31.)

333. In my humble opinion there can be no better way of inspection than to ascertain at the outset how long the officer whose work you are going to inspect, has been in his present post. Keeping that period in view it should be seen how far he has acquired knowledge of his work, of territory under his jurisdiction, the condition of the people and the orders of the Darbar, whether he exercises thorough control over his subordinates, what action has he taken on the orders received by him from the headquarters, what has he done to carry them into effect; whether he is popular in the district or not, or what opinion do the people hold of the officers in general (including Police officers and the Patwaris.)

Principle of inspection by the Ruler and Members of Government
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Apart from this the general ability of the officers must be put to the test and seen as to what attention has been paid towards matters relating to Agriculture, industries, sanitation, health, education, Judicial, Police and others, what policy has he adopted in regard to these matters, how far has he been successful or whether the

assertions made by him exist only in words and on paper. In the absence of these conditions he should not be considered as having met the test successfully—may he should be considered to be absolutely unfit for his work.

In the same way it should also be seen what steps he has taken towards stopping crime and what are his opinions concerning them. So also what policy he has adopted to keep the people happy and contented and how far it is right.

With regard to the inspection of the Correspondence and Accounts branches it is sufficient to point out that the work of these branches is so co-ordinated that one item could be checked by another item. For example, in the account branch *Jharti* and cheque-book could be checked from the *Patha*. In the same way the record register in the Correspondence section could be checked from the entries in the Receipt and the Despatch Registers.

How I have inspected and checked the work in every department can be seen from a perusal of my Tour Reports. While touring it is very necessary to take care that the time at our disposal is not spent in inspecting the work of any one department, thus leaving no time for inspecting and testing other work.

All the institutions such as Hospitals, Schools, other concerns like ginning factories, mills situated in the particular district we are inspecting, must be visited, no matter whether they are Government or private institutions.

334. The observations which I have made from time to time with regard to holding inspections are being reproduced below for the sake of information and guidance:—

<p>Extract from Annual Report re- garding Inspection.</p>

“A really useful Inspection Tour by all would help to standardise things and effect many, improvements in different ways directly and indirectly, and as this is not done I do not know on whom to fall back.

“What is the test to apply to a useful tour? (1) First to ask oneself whether one has fulfilled the condition laid down in that behalf. (2) What is one expected to make tour for, and whether one has fulfilled the expectations entertained from one's tour. (3) Whether the troubles and worries taken and undergone by oneself have been to some purpose.

"These questions every one of us might well ask himself about tour.

"Other points to consider while inspecting are:—

- (1) Has any action been taken on the instructions contained in the criticism given by those who have inspected in the past?
- (2) Were these instructions made generally known for the guidance of other officers of the grade inspected, by means of Tour Reports, Circulars, or Departmental Orders ?

"It is very plain that if this is not done and the subordinates are not made to understand that they have to do as they are desired, no good can come of such inspection of offices in tour, nor of criticism that exposes the existing defects.

"Take, for example, an officer of the Educational Department inspecting a school. He must first refer to the inspection book to see what remarks have been put down in the past and from them picturing to himself the state of things at the last inspection, contrast them with what it is at present. If the remarks put down in the past have been attended to, the state of affairs must be better. If not, the state of things complained of would be still observable.

"In the latter event, if due notice is not taken of remissness, the subordinate in charge of the school must feel that it is part of the officer's business to put down remarks, but he need not very much worry about them as the officer is content merely to put them down year after year, to justify his position, and he for his part is not expected to take much notice of them, for the neglect of them in the past has not been attended for him with any evil results."—(Extract from the Darbar's Review on the Administration Report for the year 1912-13, Samvat 1769, page 9.)

335. The following extract taken from one of my Annual Reports will show what alternate course an officer might adopt if somehow he fails to get an opportunity of making a regular tour:—

Insufficient time for tours.

"One thing or other kept the Political Member so busy that he was deprived of the pleasure of making tours with a view to rendering advice to those who needed help and of further promoting good relations between the people and the authorities concerned. With a view to make up this deficiency I think I may safely suggest to the Political Member that tour may not be made owing to urgent and important business and various other engagements, but opportunity may be taken of making tour by bits at different times. Places near the Railway line may be visited during the summer and monsoon, while outlying places may be visited in the

cold weather.”—(Extract from the Darbar’s Review on the Administration Report for the year 1914-15, Samvat 1971, page 3.)

10. PLACES OF WORSHIP.

336. At most of the places there exist shrines of holy saints, *maths* and temples which, for their maintenance, are in receipt of cash allowances or enjoy plots of land free of rent. But it is generally observed that the *sajjadanashins*, *khadims*, *pujaris* and *savasthaniks* of these sacred places have deteriorated to such an extent that they have lost all idea of the tenets of their respective religions. With the object therefore of reforming and rendering better the condition of these holders as also to watch the maintenance of these sacred places and to ensure the proper performance of the usual religious rites it is incumbent on the Ruler to lay down a set of rules providing that only such persons should be placed in charge of these institutions as are best fitted to acquit themselves of the duties devolving upon them as also to maintain their position as head of such institutions and a religious leader in the eyes of the public. Apart from this the people in charge of such institutions, should also be required to give an undertaking in writing to the effect that they will neither preach themselves nor allow others to deliver such lectures or *kathas* in the sacred places, mausoleums, mosques, and temples as may in any way go against the government of the land. In other words, they should be required to agree not to take part in any political movements but to devote themselves to praying for the good of the Ruler, his people and the country.

Rules for Pujaris
Khadims, etc., of
places of worship.

337. When cases relating to the mutation of names of minor holders are submitted to the Darbar, their policy should be to see that the minor gets his proper ancestral education to fit him for his duties before installing him on the *Gadi*; in the meantime a suitable person should be appointed to the post. The man so appointed should be selected, as far as possible, from the same family, failing which a member of some other family might be selected. It should be noted that by the appointment of a temporary person I do not mean to say that he should be a mere acting agent. No, he should be a man who would maintain the traditions of the *Savasthan* and be fitted to observe the various religious rites, would

Education of
minor Mutwalli.

perform **Namaz** and do the **Pooja, Katha, Archa, Kirtan, Maulood**, etc., etc. If the minor holder after having attained his majority does not prove himself to be a fit man and turns out to be of a loose character like so many **Gusains**, he should be excluded from succession after giving him an opportunity to mend himself, and a man of good character and religious habits according to the traditions of the family should be appointed instead. In short, the property and cash allowances enjoyed by these sacred places is not anybody's inheritance; it is only a remuneration for the services rendered. The holders should, therefore, be warned beforehand that only such of them will be considered deserving of the situation as are expected to acquit themselves well of their charge, while, on the other hand, if a holder is found slack in the proper performance of the duties attaching to his office or fails to behave or conduct himself in a manner befitting his position shall be liable to forfeit his place and be succeeded by a capable and fit person.

It should be particularly noted that it is not advisable to keep a **Gadi** vacant for long.

338. The question of fixing cash grants in lieu of land for the maintenance of the temples dedicated to Jayeshwar Mahadeo was once submitted to me. I decided, after due consideration, as follows :—

Jayeshwar Mahadeo Temple.

- (1) That every one of these temples should be given land sufficient to yield an annual income of Rs. 100, that is, if on a rough calculation one Bigha of land is calculated to yield Re. 1, every temple should be given 100 Bighas of land and all cash grants should be stopped.

The old Sanads should be taken back and fresh Sanads containing the following undertaking by the holders should be granted:—

- (1) That we shall keep the land properly cultivated.
- (2) That the **Poojan, Archan** and the **Utsav** shall be performed regularly.
- (3) That we shall not let the Mandir deteriorate in any way.
- (4) That we shall carry out all repairs to the temple not exceeding Rs. 10. If more amount is required, we shall report for it to the Government.

- (5) That we shall maintain good conduct; if we infringe this the Government may remove us from the situation.
- (6) That the Government shall not turn out a Pujari so long as he fulfils the afore-said conditions.
- (7) That we shall never raise any loan on the land attached to the temple.
- (8) Should any of our descendants and successors be found unfit for the performance of his duties, the Darbar will be perfectly justified in setting him aside and placing the temple in the charge of a competent and fit person.

NOTE.—The Pujaris must be possessed of the qualifications set forth in the rules promulgated in this behalf. A special series of books has been published for the education of this class and a notification has also been made, *Vide Appendix No, XXI.*

339. As a matter of principle, the trustees and **sajjadanashins** of mosques and shrines and those of the various **mandirs** and **maths** should be given similar Sanads for landed possessions or cash allowances as the case may be.

Grant of Sanads to
mosques & shrines.

II. SPECIAL TRAINING.

340. The system of giving special training will prove less expensive in the long run as outsiders will have to be paid according to their demands. It would be, therefore, economical to send young boys for training from the State provided training given them is so thorough and complete that they be able to compete with any man in their profession and should be possessed of acknowledged proficiency and be considered capable officer and good worker. My experience of these people has been rather disappointing. They have generally returned from Europe armed with high qualifications but when put to work they fail to prove their worth. I have discussed this position with some of the Indian gentlemen and said that they want technical education for their boys and move the Government to encourage it by awarding scholarships in foreign countries, but the position is that if any of these students is so fortunate as to qualify himself in a certain branch of Science he is neither engaged in any flourishing concern nor given any important appointment nor is his technical knowledge availed of as a consulting engineer. I have

Benefit of special
training.

been invariably told in reply "It is true that they come back with a formal diploma of their qualifications but they are not as expert and proficient in their work as the Europeans." The point requires therefore to be prominently brought to notice that unless the above-mentioned conditions were strictly kept in view our object of giving special training would never be attained.

341. It is no doubt absolutely necessary that the candidate nominated for special training must have received an adequate amount of preliminary education to enable him to get admission to the particular Institution which he is going to join. Such boys should be selected from the gentleman class—I mean regard must be paid to good family since everybody these days claims to be a gentleman, and in such conditions it is just possible that a weaver's or a beggar's son might secure his nomination because he happens to have obtained the B. A. degree. In the nomination of candidates for special training regard must also be had to keep the caste proportions intact, as people generally think of their own caste. If it is desired to give to boys of such classes as goldsmith, carpenter, etc., special training they must be trained in their own profession.

Members of good families sent for special training.

342. So far as possible, we must endeavour to have the local talent given special training in the work of the various departments, such as Customs, Settlement, Electricity, Mechanical Engineering, and other sciences so that we may not have to beg from outside. A list of the various special services for which an expert knowledge is necessary should be drawn up in the first instance and the probable expenditure required for their training should be estimated and provided for in the budget. After having done this a forecast should be made of the time required for training in the different lines and arrangements should be made in advance for posting these candidates so that they may not have to knock about when they return after qualifying themselves.

Training Natives of State for technical services.

343. When a new officer or some other respectable person is attached to a certain department for purposes of training, the officer in charge of the said department should in deference to the orders of the Darbar, and the interests of his own department, interest

Want of interest in those attached for training.

himself in the proper training of the person attached. But experience shows that officers generally pay no attention to this matter and whenever they are asked about the progress of the officer so attached they excuse themselves by saying that those under training are not sufficiently interested in the work, that they are keeping bad health and that they are not regular in attendance. If such an indifference on the part of the Heads of the Departments is due to any consideration of caste it can only mean that they are not desirous of carrying out the orders of the Darbar. The result of such an attitude is only too apparent, that is, they want to show that they consider obedience a degradation. It only would show that the members and the heads of the departments have not at heart the good of the people of the State and yet while they say that the State people should be given a fair chance in public service they show an attitude as shown above and still they do not like the advent of an outsider. It is thus impossible to judge what their true feelings are. The Ruler should, all the same, force the officers to exert their utmost in training the men nominated by the Darbar.

I have already directed the attention of the officers to this point in one of my Reviews on the Annual Administration Reports an extract from which is given below:—

“The extended employment by them of the products of the State Educational Institutions was urged upon the Heads of the various Departments and compliance with this would afford gratification to the Darbar.”—(Extract from the Darbar’s Review on the Administration Report for the year 1905-06, Samvat 1962, page 5.)

“I wish to call upon the Heads of Departments to make a point of employing in their charges, boys who pass out of the State Colleges after qualifying at the Universities as it will not be denied that amongst other objects of imparting education under the patronage of a Government such as turning out useful members of society, etc., an important one is the recruitment of State Services.

“Orders to this effect have been issued before and I expect that they will not be forgotten.”—(Extract from the Darbar’s Review on the Administration Report for the year 1906-07, Samvat 1963, page 16.)

“Service School Boys:—The question of the post-graduate training of the Service School boys is of greater importance than what the Revenue Department is generally inclined to attach to it. The future of the Darbar’s Revenue administration depends upon the training of these boys and the Board will kindly see that these

orders, given in this behalf, are so carried out as to insure the success of their underlying idea."—(Extract from the Darbar's Review on the Administration Report for the year 1906-07, Samvat 1953, page 2.)

12. JUDGING OF PROGRESS.

344. In order to ascertain whether or not the orders issued by the Darbar from time to time are being duly carried out it would be better to appoint a Commission every second or third year to see what orders were issued by the Darbar, how they are being attended to and whether the results are compatible with the expectations with which a certain order was issued. If the orders have remained uncomplished, the reasons for the non-compliance should be ascertained from the officers concerned and the orders carried into effect. If there was any insurmountable difficulty in the way of complying with a certain order the Commission should call upon the officer concerned for an explanation as to why the difficulties were not brought to the notice of the Darbar.

Appointment of Commission every three years.

For example, look at:—

- (1) The case of the Land Records Department in respect of which a notification was issued by the Darbar.
- (2) The affair about the Boy Scouts Movement.
- (3) The University scheme and File No. 83 of Samvat 1977, of the Education Department in which the Darbar had appointed a committee to enquire into and suggest improvement for the reform of the Educational system.

It shall be the duty of the aforesaid Commission first to inspect the offices situated at the Headquarters and then go and see in the districts whether the orders of the Darbar are being carried out and if so with what results. If they have not been attended to, what were the reasons? If there were any real difficulties in the way of compliance why were they not brought to the notice of the Darbar in time? What manner of execution of orders was adopted?

NOTE.—It should be noted that the orders issued by the Darbar are issued either to rendering the work better, by way of guidance, or in the form of advice calculated to bring good to the public as well as the officers. This point is being noted here pointedly because the method of executing an order is not always the same, and much

depends upon the tact and foresight of the officer concerned. If he proceeds in a careful and sympathetic manner, he is sure to succeed, but if he goes about in a haphazard manner he is bound to fail. In the first place, the people would pleasantly abide by the counsels tendered while in the other, they would not. What is desired to point out, therefore, is that much depends upon the officer executing an order in getting the wishes of the Darbar fulfilled.

After having completed their enquiry in the manner pointed above the Commission's report should be put up to the Darbar.

The history of the three cases referred to above will be seen by a perusal of **Appendix No. XXII.**

I also give a couple of extracts from my Annual Reports which would show what observations were made by me on this subject in the past :—

"I also agree with what the Naib Diwan has said in para. 18 and I consider it a very healthy suggestion. My opinion is that we should have **a special officer to prepare a concise and brief note** at the close of every year to enable the Darbar to see what had been accomplished and what had not, what things were undertaken with what expectations and whether those expectations had been satisfied or not. I am sure this will help us all to take further steps for pushing our progress. I hope the Naib Diwan will not lose time in submitting a note on this point for my consideration, and necessary action, if he likes after consulting with other colleagues."—(Extract from the Darbar's Review on the Administration Report for the year 1917-18, Samvat 1974, page 32.)

"I also see by the report that officers were impressed with the importance and benefits of observing sanitary principles and warned to pay greater attention to the well-being of their men by regular personal inspection of the Lines. I consider that this duty of the officers does not require any special reminder if they generally know their responsibilities and what is expected of them. Of course, as a special case, the order given was a correct one, but **I have always found that such orders are invariably forgotten and never carried out** though the ordering authority considers that he has done his duty by giving them. In my humble opinion it is extremely desirable that the principle should be thoroughly impressed upon the officers and subordinates that once an order is given, it is their duty to carry it out and that they must not expect the order to be repeated over and over again. All to note this principle, as it does not concern the Military Department only. Many a time I have found that orders are overlooked and not carried out, which is great defect indeed."—(Extract from the Darbar's

Review on the Administration Report for the year 1918-19, Samvat 1975, page 4.)

345. The easiest way of judging whether we are consistently

How to test progress.

progressing in our work or not is to keep a constant eye on the results of various orders issued and the policy introduced by the Darbar. It would, however, not do to be hasty in judging the results but a sufficient period of time must be allowed before judging them. For example, the Darbar have the policy of imposing certain taxes in specified areas with the object that it might help towards the creation of a certain industry, or giving impetus to trade by the establishment of new *mandis*, or they adopt certain measures with a view to reduce the number of crimes, or to help the increase of cultivation. Now, if after a sufficient period of time no signs of actual improvement or a possible realisation of the object for which the particular measure was adopted are not discernible, it must be concluded either that the policy was somewhere defective the appreciation of the situation was not correctly made or that there was some mistake in issuing the order or that the order was wrongly executed. Under all such circumstances we should not lose heart ; on the other hand the officers and the Ruler should steadily set to work to find out the counteracting influences which may have been at work in the realisation of the object. Having done this it should be considered as to what modifications or improvements are necessary to attain success in our plans. In this task the public, specially such people as are competent and experienced, should also be taken in our confidence. Fresh orders should then be issued and the work started over again and progress judged on the principles pointed out above ; this procedure should be repeated over and over again until success is achieved.

NOTE.—Properly speaking, this is specially the work of the Members of the Government and the Sar Subas.

13. PETITIONS.

346. The manner of disposal of the petitions, the evils arising out of indifference to the complaints of the public,

Hearing of petitions.

or telling a petitioner to submit his petition and then taking no action therein or giving him to understand that his complaint has been noted but taking no action all these points have been dealt with by me

in my Tour Report of 1970 which finds place as **Appendix No. XXIII.** of this work and should be given the attention it deserves.

347. With regard to anonymous petitions and petitions tendered under fictitious names a definite line of policy

Anonymous
petitions.

was settled in the Zamindari Conference (the particular resolution of which finds place later on and no action should, therefore, be taken on such petitions. Such of them however as contain any information of a serious nature should be published in the local paper and the fact of the Darbar's inability to take any action owing to the absence of the petitioner's name explained. People sometimes act very cleverly and put a false name to an application that it might not be consigned to the waste paper basket but they must be treated and dealt with as anonymous petitions. There are still other petitions signed as " Panches of..... " or the " public of Ujjain. " These should also be treated as anonymous unless they bear signatures of the Panches or the public and the signatories acknowledge the fact of having tendered such a petition.

348. The following copy of a notice will show the manner of disposal of petitions submitted to me direct ;—

Direct petitions
to the Darbar.

Copy of a Notice issued by the Darbar Peshi Office, dated the 21st December 1921.

- "1. It has often been noticed that the parties to a case and other petitioners have to knock about a great deal looking about where the officers sit whom they desire to approach and as soon as they happen to come across an officer, moving about the place they pester him with their solicitations. This is a bad form. With a view therefore, to save the public as well as the officers from all inconvenience in the future the Darbar have been pleased to make the following arrangements which will take effect from the 1st of January 1921.
- "2. Such persons as may be called up by one of the Members of Government or some other officer in connection with a certain business or a case, also people who may desire to see or speak to an officer on

business should go and wait in the room, known as " Qila " behind the Central Treasury in Moti Mahal.

- "3. The officers should send for the required persons through a Chaprasi, as soon as their case is submitted to them or whenever they may desire to see them. The Chaprasis should be directed to bring up these people by a direct route and when their business is over to direct them to go back by the same route.
- "4. Doctor Phatak should arrange to have a telephone set up at the " Qila " for the use of such persons as have not been summoned by any officer but desire to put in an application or see an officer. A few men able to read and write should be detailed from the " Yakkan " or the " Shiledari " to be present at the phone by turns. It shall be the duty of these men to enquire and note whom they desire to see and for what purpose. They shall then report to the officer concerned over the telephone and transmit his reply to the person concerned.
- "5. Those who desire to wait on H. H. should also be seated in this room. An officer from the Darbar Peshi Office shall visit this place daily between the hours of 2 and 3 in the afternoon and shall take down the names of the visitors with a short note of what they desire to say. But it should be remembered that cases which should go up to the Darbar through the proper channel or which may be pending decision in a subordinate court or office shall not be noted by this officer. The orders which the Darbar may be pleased to pass on these notes shall be announced to the visitors the following day at the same place or communicated by post.

"NOTE.—This order shall not be held applicable to the visitors for whom the Moti Mahal drawing-room has been specially reserved. They shall wait in the drawing-room and whether they have come by appointment or not they should communicate over the phone with the officer whom they desire to see."

When an officer submits his report according to para 5 of the above notice I deal with it in the following manner. If the case is found to be related to some particular department I direct the applicant to go and see the officer concerned who will decide his case ; in some cases I call up a report or the file of the case from the department concerned and pass the necessary order myself ; in others the petitioner is given clearly to understand that the case admits of no further action or that he might proceed on such and such a line. A few instances of this nature are given in **Appendix No. XXIV** which would show how I deal with such cases.

General principles relating to petitions
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349. The treatment of complaints by the public is a very delicate matter. If they are not promptly attended to it brings bad name to the Ruler and other responsible authorities and causes general discontent. If the complaint is against an officer of the Police or some such service, the officials would grow more tyrannical if there is no systematic way of treating the complaints. Such a situation adds to the discredit of the administration because people realise that no one pays any attention to these matters or that no hearing is given in such and such a quarter. When this gets wind the outsiders hesitate to go to a Native State nor can they be induced to start any business as they are afraid of unbridled highhandedness and the public sympathy is lost by such misdeeds. Besides, the existence of such conditions gives the higher authorities an opportunity of interfering with the internal administration and calling explanation at the slightest opportunity ; and speaking properly they are not wrong, because when the absence of justice brings the administration into disfavour, it becomes their duty, in the first instance, to try to remove the defect by advice feeling which in the alternative the higher authorities are obliged to take action which is calculated to set matters right. Such action being regarded as a direct interference fails to meet with general approval of the States, forgetting how it was necessitated and who was responsible for it. If there were no valid reasons the higher authorities could have no occasion to interfere.

It is with these reasons that I call this a delicate matter. There is a further special reason why I call the question delicate, since there are often cases in which an officer or the Ruler himself is complained against. Among the matters coming up in this manner there are even cases in which policy demands that to

extend responsibility the public should also be consulted. It is because of this that I have repeatedly urged that in the settlement of important questions the public should also be taken in confidence and advice obtained so that nobody may have a legitimate ground to complain against the Ruler in particular and if any complaint should arise at all the Ruler may be in a position to say that whatever he had done with the advice of the public, and if any blame should still be attached it should not rest with him alone.

In consulting with the public care should be taken that only the non-official element nominated by the public are consulted. Those nominated by the Darbar should be scrupulously excluded lest the public may have an occasion to say that the consultation though it was made from non-officials, yet they were the Darbar's own nominees and hence their counsels were prejudiced being in league with the Darbar.

The question of disposal of petitions was accordingly put up at the Zamindari Conference held at Shivpuri in Samvat 1976 and the Resolutions passed by the representatives of agricultural classes, traders, officers and others are given below :—

- (1) With regard to the disposal of anonymous and other petitions submitted to the Darbar contrary to the prescribed course the legal provisions are sufficient and should be acted upon.
- (2) The practice of sending anonymous and fictitious petitions should be checked by allowing people to submit, such of the applications as they do not want to send through a proper channel, in person before an officer who will be nominated for this purpose by the Darbar. This officer shall after certifying about the name and residence of the petitioner, send the application up to the Darbar. If the petitioner desires to keep the subject of his petition a secret from the forwarding officer he may be allowed to submit it in a sealed cover.
- (3) Any petition coming up to the Darbar in a way other than this should be destroyed. Petitions submitted in the authorised manner indicated above should be duly enquired into. If any petition contains a complaint against an officer, or any other person, the petitioner should be

required to give bail, as required by law, and if the complaint proves true he should be rewarded and if false he should be punished.

- (4) In matters in which proceedings should be taken through proper channels the petitions should be submitted to the court or officer concerned. Such petitions should not be heard in Darbar. Should such a petition reach the Darbar, it should be referred to the officer concerned.
 - (1) The following officers were notified under Circular No. 1 of Samvat 1977 of the Darbar Peshi Office, as the officers referred to in Resolution No. 2 above :—
 - (1) Tehsildars for purposes of Parganas.
 - (2) Subas at the Headquarters of the district.
 - (3) Peshi Officer for Lashkar and Gwalior.
 - (2) Before submitting a petition to any of the officers named above the petitioner shall be required to have the petition attested by the Numberdar or the Zamin-dar of his village certifying that the petitioner is a *bona.fide* resident of their village. In the case of the residents of Lashkar, Gwalior Mandsaur, Ujjain, etc, he must have the application attested by a respectable man of the town.
 - (3) It shall be duty of the Tehsildars and Subas to forward the applications or sealed covers, received in their office for being submitted to the Darbar, according to Resolution No (2), to the Peshi Officer, Darbar, after due enquiry into the name and residence of the petitioner.
 - (4) By enquiry it does not mean that a regular file be instituted, correspondence increased and the statements of witnesses recorded. It simply means that the officer should satisfy himself as to the correctness of the name and residence of the petitioner. Having done this the application or the sealed cover, after making an endorsement of attestation together with the name and residence of the petitioner, should be entered into the outward register and despatched. The utmost period allowed for the enquiry is two days and it should not be exceeded on any account.

- (5) The officers must also take care that the petitioners should not be given an occasion to complain that they go and submit their credentials from day to day but the officers pay no attention. If the petitioners are given an opportunity for such a complaint the incident will bring not only the officers into disrepute but is likely to affect the good name of the Darbar.

350. The mistakes generally committed by the officers in this respect and the manner of setting them right was pointed out by me in my Tour Report of Samvat 1970. I have also explained therein the good and evil of such practices and discussed the advantages of keeping promises and the disadvantages of not keeping them. All this will be found in **Appendix No. XXIII.**

But it is really surprising that the officers are usually forgetful of the fact that if they do not listen to the complaints of the public it would amount to teach the people that they would not be given a hearing if they were to approach directly while if they were to apply through a Political Agent they would get a prompt hearing. How regrettable it is that we should by our own doing induce the public to such actions and hurt ourselves with our hands. The position set forth here has been pointed out by me in the past also.

351. The petitions addressed to me usually belong to the following classes :—

Petitions and the method of their disposal.

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|------|---|
| | (1) Complaints of officers. |
| | (2) Anonymous petitions. |
| | (3) Petitions for some help or employment. |
| (4) | Giving information. |
| (5) | Regarding Treasure-trove. |
| (6) | The mutual dissensions between the Zamindars and cultivators and Mustajars. |
| (7) | For transfer of cases. |
| (8) | Relating to high-handedness of the Police, etc. |
| (9) | Complaints about non-advancement of money for manure, seeds, etc., in time. |
| (10) | Petitions by way of <i>Khair Khwahi</i> of Darbar. |

Most of the petitions are of such a nature that no order can be passed on them except that they should be forwarded to such

and such a department for necessary action or be returned to the petitioners to represent their grievance to the proper quarter or that they be filed. I have accordingly entrusted the Peshi Officer with the task of looking into and sorting out these petitions and have laid the following instructions for his guidance so that only such of them as are worthy of being put up to me should be submitted the rest being disposed of by the Peshi Officer himself according to the following principles:—

(1) Applications of the first category should be submitted to the Darbar and the orders passed by them carried out.

(2) Applications of the second kind generally to be destroyed. If, however, there be anything worth bringing to my notice it should be submitted to me merely for the purpose of my being informed of the feelings and sentiments of a particular individual and class of people; and instead of taking any action on the petition be prepared against the trickeries and evil machinations of evil doers. For instance, if a petition reports the formation of a gang of dacoits at a certain place, or that a certain individual is acting against the interests of the Darbar, or that a certain officer appointed by the Darbar for such and such a task is not doing his duties properly which would be detrimental to the interests of the Darbar and so forth. It should be remembered that such petitions should not be dealt with publicly, as by doing so the *badmashes* would be encouraged in their evil tendencies and make further complaints. The proper thing to do, if the statements made in the petition savour of truth, is to ascertain the truth by instituting confidential enquiries without any indication that the particular action is the result of the information contained in the application. The parties concerned should also be intimated that such and such a report is received by the Darbar and that they should be prepared for a possible contingency of clearing their position.

3. The third kind of petitions are of a very general type and may well be destroyed. But if a candidate appears to possess any special qualifications the services of whom may be needed by the Darbar his application should be put up to the Darbar.

4. With regard to applications of the fourth type if they appear to have any truth in them they should be put up to the Darbar otherwise they should be destroyed.

5. Applications of the fifth type should be dealt with like those of the fourth type.

6. Applications of the sixth class should, as a matter of principle, be returned to the petitioners pointing out the right procedure.

7. Applications of the seventh type should be dealt with like those of the sixth or be forwarded to the head of the court concerned, such as the Chief Justice, the Member, for Law and Justice, or the Member for Appeals merely with the object of satisfying the petitioner by transferring his case from one court to another provided his request is reasonable.

8. Applications of the eighth class should be forwarded to the Inspector-General of Police and the result of his enquiry should be called for as a rule and put up to the Darbar.

9. Complaints under this head should be forwarded to the Suba concerned and a reply called for.

10. Applications under this head generally come without the name of the sender. The best way under the circumstances is to publish them in the local paper with the remark that unless the applicant discloses his name the Darbar are unable to take any action. The same procedure should be adopted in respect of petitions containing some serious allegation but bearing no name or having a fictitious one.

I have purposely adopted such a policy in respect of the tenth kind of applications, because, I think that it will create a conflict of opinion among the public who will say amongst themselves that it is impossible for the Darbar to take any action under the circumstances; or, if the complainant is known to be a member of the public he would be put to shame for having made such an unfounded report.

People generally send telegrams or letters to the Darbar purporting to be addressed by the public or the PANCHES. Since these telegrams or letters do not carry any particular individual name, they should be replied forthwith saying that unless the sender's name is disclosed, no action can possibly be taken. If the address in the petition is not legible and correct the petition should be published in the local paper with the above-mentioned remark,

Petitions and telegrams against officers are usually received by the Darbar direct. When such cases are enquired into, it generally turns out that the complainant having been annoyed with the officer in question in the performance of his legitimate duties had put in such a baseless complaint. The manner of dealing with such petitions and telegrams should therefore be to return them to the complainants with instructions to bring a regular case in the proper court and substantiate their complaints. By pursuing such a policy the public, on the one hand, will be deterred from making false allegations and the officers, on the other hand, will constantly dread the consequence of going astray, knowing that the complainants will be allowed to bring a regular case against them and they would be dragged to the court as defendants and prove their innocence.

352. The correspondence between the Peshi Officer and the other officers concerned should be carried on demi-officially or confidentially as the nature of the case requires, and should be as brief as possible.

Method of correspondence between Officers and Peshi Officer.

If in any case it is considered necessary to go through a file it should be called up with the permission of the Darbar and having satisfied himself that the case requires an order from the Darbar it should be submitted with a complete note; otherwise the file be returned and the complainant duly informed of the reasons why his petition was filed.

353. Any case considered fit to be a test case when it is considered desirable that the officers generally should be informed of it and when it is thought necessary to point out the mistakes that are likely to bring discredit to the State of which they should

Preparation of a test case.

be very careful, should with necessary comments be prepared, printed and circulated among all concerned for future guidance. A reference to **Appendix No. XXV** will show what I mean by a "test case."

354. Applications referring to matters relating to the Jagirdars, etc., which concern the Home Department, should be submitted to the Darbar and the orders passed by them should be duly carried out.

355. The petitioners should be replied per bearing post unless they have enclosed sufficient postage stamps to bear the cost.

Replies to petitioners.

356. The procedure in vogue in most of the States is that the Darbar personally see the people who are desirous of making their submissions to the Darbar in person; but, the procedure is fraught with the danger that the number of visitors may not grow so large as to occupy the whole of the Ruler's time. It was with these considerations that the procedure set forth in para. 348 above has been adopted by me.

Mode of making petitions in some States.

14. DEMOCRATIC IDEAS AND THEIR PREVENTION.

357. Discontent raises its head only when justice is not dispensed with ; when just demands are not listened to; when the Government ignores the rights of people ; when honourable treatment is not meted out uniformly to all and when people are not given equal chances in the public service. Similarly there is danger of discontent if the Government prompted by notions of prestige, etc., is not willing to retract from an unreasonable action, even then the mistake is brought to their notice. Therefore, since the existence of discontent is dangerous to the Government it is recommended that such methods should be adopted that give no cause for discontent, *i. e.*, the causes enumerated, and which too often breed discontent if they are scrupulously worked of, it is hoped that discontent will not arise. There are discontents and discontents. For instance, a man who has fought out his case at all the stages and ultimately lost the case would naturally feel discontented, or that a person asked for a loan he would also feel discontented if his request was refused, as a matter of principle. But I am not referring here to discontent of this nature. I am referring to that spirit of discontent which creates unrest in the heart of the people, whether it is due to one of the reasons stated above or is due to any other cause.

Reason of discontent.

- 358 While speaking of "equal treatment" it has been pointed out somewhere in this book that if the Ruler or an officer does undue partiality to any one community or sets one class against another it will bring him into great discredit and create discontent and

Prevention of public discontent.

dissatisfaction among the people. It is, therefore, strongly recommended that whether a Ruler or an officer, he should, in no circumstances, allow himself to drop such a course. It should be borne in mind that it is most dangerous to adopt the policy of "Divide and Rule."

359 On account of the spread of improper education and of giving the people an unbounded latitude of freedom democratic ideas have taken great hold of the people and are daily gaining in strength. What is my reply to such ideas I have given in one of my previous Reviews on the Annual Administration Report which is reproduced below :—

Causes of democratic ideas.

"This brings me to the question of supporting the existing authority while persuading it to remedy the defects for which it is generally held responsible. Such authority may be an absolute ruler, ruling by right of descent, or an elected individual or body of individuals. It is certain, however, that the existence of a body politic presupposes the existence of a directing power at its head. This power, which occupies its place at the head whether as a matter of Divine Dispensation or as the result of people's choice, has got to be supported and loyally served if the social and political life of the community is not to be in jeopardy by repeated cataclysms and the constant shifting of the centre of power. I say that the man at the top must have the willing allegiance of the organised society over which they preside, if the interests of the people composing such society are to receive improving care. I say further that, even supposing that the Ruler or Rulers for the time being are not satisfactory individuals, the people whose affairs they administer instead of seeking to subvert them should lead them on the right course by wise counsel and sweet persuasion. Because, repeated depositions and interregnums are shown by history to be occasions for intrigue and the play in their worst form of rivalry and self-aggrandisement. It will be replied, how can you make good steel of bad iron or transmute the wrong into the right sort. History again replies and the simple lesson it teaches is continued in the hackneyed adage "where there is a will there is a way." Wherefore I say, no matter due to what reasons, whether hereditary or congenital defect, evil counsel or fondness for despotic power, if a Ruler goes wrong, keep him there in all his dignity and let him be a standard to all round. Aim at the people's good and bring it smoothly about. But the tendency is to be impatient, to be recklessly impatient and it is therefore that the phrase lies in so many mouths. "I do not care what happens" How far such an attitude is wise, statesman-like and productive of good results is worthy of serious consideration. It is not denied that faults and serious ones too may, and often do, lie with heads of Governments. Be it so but they all admit of correction without resort to extreme measures"—(Extract from the

Darbar's Review on the Administration Report for the year 1916-17, Samvat 1973, page 14.)

360. It is feared that in coming years the world opinion would be that as far as possible Self-Government should be established. Be it known that the cause of this mainly would be that in autocratic Rule the duties incumbent on the Ruler or his Government as regards the people have not been properly discharged, despite their being capable advisers to the State. Look at the case of Russia. Therefore to suppress such ideas I recommend that work should be divided in two parts, one in which it is necessary to take counsel from the people and the other that requires only one's own discretion. Keeping this principle in view I have framed the Rules of the Majlis-i-Am and in order to take counsel from the people have named all subjects that concern the people largely in order that the people may remain satisfied, that the Darbar honour them and listen to their advice, and the Darbar have kept only such matter in their own hands in regard to which the Darbar are the best judge. I also think it advisable to mention here in no uncertain terms that the world is taking a strange turn. People have lost all regard for others, everyone is guided by his own inclinations without having much attention to consequences and thinks that he alone is in the right. Such is the outcome of freedom.

The mode of preventing ideas of self-government.

It must be remembered that so long as a country is not governed on its own traditions the evils will remain unchecked and the situation will grow from bad to worse. Be it known that the conditions obtaining in Europe cannot hold good in India, neither those of India can be held applicable to Europe. It is easy to imitate but to show any real progress and stand competition with a nation is a difficult task.

361. In the first place there is not fear of strikes in the State; but if, unfortunately, it should happen the symptoms and the causes thereof would be known beforehand through the medium of our Secret Service provided that the Secret Service is working honestly and is managed by the Inspector-General of Police in the manner pointed out by me in my Policy relating to the Department of Police. On the receipt of a

Strikes.

report from the Secret Service the accuracy of the information should be tested thoroughly and such measures as are calculated to insure against the affection raising its head adopted at once, just as I had in regard to the affair relating to the Gwalior Light Railway, *vide Appendix No. XXVI*. Briefly as soon as the event came to my notice I sent the prime movers away one by one, and no one knew who had done it. They were not dismissed but were simply told that their services were no longer required.

Should, however, the Secret Service fail to give us a timely information and we have to face a strike all of a sudden, the first thing to do is to call the leaders and find out the reason of their going on strike. But whether the reasons are just or improper, they should in either case be questioned if they had ever represented their grievances and sought redress according to the prescribed manner. If they reply in the negative they should be told to do it then. It should also be made clear to them that no notice will be taken if they were to behave in such a way (*i. e.* continue on strike). The leaders should be brought round and checked on these grounds. If they do not listen to this advice and are found showing a threatening attitude, no further expostulations and sweet words should be wasted on them and they should be removed at once. Never mind if this should cause obstruction in work, they should be replaced by transferring the required staff from some other institution and the work set going. In the selection of the required staff care should be taken that the whole of it does not belong to any one institution; they should be picked up from different places. No weakness should be shown on any account, on the other hand, we must prove ourselves to be thoroughly independent and firm and should not hesitate to turn such refractory spirits out of the State at the shortest possible notice, or award them severe punishment. Administration implies that matters should be arranged in such a way that in the event of a certain appointment falling vacant or a work stopping abruptly other resources might easily be drawn upon to set the work going. It was on these considerations that I have laid down in the Military Policy that the men should be trained in engine driving, Station-master's duties and similar other technical works that they might prove useful in time of need. But it is a pity that the order has so far remained a dead letter, why? Simply because the officers with all their capabilities are not far-seeing in such matters,

If the strikers are respectful and willing to follow regular procedure there representations must receive immediate and proper hearing and a convincing reply given. It must also be remembered that it depends to a great extent on the attitude of the officer concerned whether the people go on strike or not. The officer responsible for such an incident should immediately be told to go, because if he had carefully handled the situation the strike should not have occurred at all. There is also a type of officers, as the instance of a certain department furnishes a concrete instance, who seeing that Darbar could not be induced to do anything which might make their name renowned, engineered a plan to influence the Darbar's opinion by force of petitions tendered at their own bidding.

The danger of such disturbances lies mostly in schools, Railways and Mills; and I repeat that it depends on how the officers handle a particular situation; he who holds his subordinates in the palm of his hands and has complete influence over them. And it was for these very reasons that the importance and absolute necessity of keeping a complete hold, through love and not fear, on the subordinates by officers and on the people generally in the districts was repeatedly urged on the officers firstly, in the Notification, dated the 20th August 1921, published through the "Government Gazette," dated the 27th August 1921, and again in the *Ailan*, dated the 21st February 1922, published through the "Government Gazette," dated the 25th February 1922.

362. The people who usually spread ideas of hatred against the Government or the Ruler generally go about lecturing and giving expression to their ideas in such a malignant language that per force creates excitement among the people. Such people should,

Treatment of agitators.

in the first instance, be warned kindly to clear out the State or to give up their ways altogether and honestly. If they fail to mend themselves after this warning, they might be given a further chance, after which if they were still found persisting in their ways, they should forcibly be turned out of the State territories—no matter whether they are State subjects or outsiders.

It is, however, necessary to take care that after the first warning they are not at all allowed to make any speeches or lectures by the time they have made themselves liable to be turned out of the State,

These people usually make their beginnings by lecturing on subjects such as the evils of drinking, cow-killing, telling lies and stealing. After they have succeeded in attracting the people in this manner they try to spread malignant ideas; in other words, they try to shoot from behind the screen. It is, therefore, necessary to put a stop to such speeches and lectures.

If these people move away from one part of the State to another the officers there should be duly apprised of their coming that they may find no shelter even there.

Whenever there should occur any quarrel or disturbance between Hindus and Muhammedans, under the cloak of religion or some people under the pretence of preaching their religion incite some communities to create disturbances or people from foreign jurisdiction come into the State and through their speeches and lectures attempt to mislead people—the best way of dealing with such a situation is the one adopted by me in dealing with the Ujjain and Khachrod affairs, a detailed account of which is given in Memoranda 25 and 27. That is to say, to call the parties concerned before one-self and investigate the matter personally and by pointing out what their religious injunctions are to bring them to the right path and settle the dispute, as has been shown in the said memorandum. Similarly in Barnagar also it appeared that Satyagrah people had created some influence. Therefore those people who seemed to have some connection with Satyagrah people, I called before me from Barnagar and matters were fully explained to them.

In such matters, at the time of investigation it is most essential that proceedings should be conducted impartially as laid in section 437, General Policy.

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CHAPTER VII.

Reflections on Matters of a Miscellaneous Nature.

363. No one would find fault if expenditure is incurred at an appropriate time in a proper form and to a reasonable extent. For instance, it would redound to our credit and touch the heart of certain classes in a manner which would enlist their sympathies in our favour and create howsoever little it may be, a favourable impression as expenditure on occasion of war, or subscribing to a charity like the provision of sundry articles such as telescopes, etc., as was made by the Darbar during the Great European War, or the distribution of bonuses to the workmen employed for the manufacture of arms and ammunition; or looking after the families of officers of the Imperial Service Troops or paying a donation in aid of a certain special branch of education. In short money should be spent in such an appropriate manner that it may give one a good and not a bad name. People usually believe that it is sufficient to make one single donation for all times but they forget that the single donation would bring the renown only once. The best way therefore is to decide at the outset what amount we are in a position to spend and then utilise it in providing gradually and with due consideration, the various wants which are calculated to please the people. The advantages of such a plan are that the public would in the first place keep a lively remembrance of such actions and, in the second place, the name of such a donor would be repeatedly mentioned in the public press.

364. It has also been noticed that a few sympathetic friends of the officers are busily engaged in mentioning everywhere without pausing to think over the accuracy of their statements that such and such an officer is being tired by continued work and is not allowed any leave, but they scarcely give a thought how such idle talk would affect the Ruler. For those who are unaware of the real position would surely regard the Ruler to be a tyrant who does not let the

Helping the Govt.
in times of war.

No work on
holiday.

officers have any leave. But the people who proclaim their friends to be martyrs have no idea how the holidays are passed by their friends whether they do some other work or take rest and what is the real state of things.

365. It should be remembered that the officers can never feel tired if they would only devote their holidays to rest but the difficulty is that they do not benefit by the holidays, as they should. As a matter of fact, no work should be done on holidays and they must be devoted to complete rest. If there is any work which must be done on a holiday there can be no help; but such occasions are few and far between. The officers are, however, found to have the tendency of devoting their holidays to work which clearly shows that in spite of their being educated workers and efficient in making rules and regulations they do not understand the simple definition of the word "Holiday" nor how to use it. This is very surprising. If they would go on in this way they would naturally fatigue themselves. Apart from this the Indians have not the least idea how to spend their holidays just as the Europeans generally do in spending them for their pleasure. There is no reason why the officers should not go out on Saturday afternoons, from 4 o'clock, either alone or with their families or in parties to enjoy complete rest till Monday morning. If they were to adopt such a course they would realise the value thereof.

It would be an excellent method for all workers whether they are officers or a Ruler, to stop their work at 2 or 2.30 P. M. on Saturdays and go out somewhere for an outing and do no reading or writing even one should not read a novel. The work should again begin on Monday morning. In this manner they will keep up their energy and without any fatigue the work will go on all right. I say this from my own experience and it is the safest rule for keeping good health. The officers should be strictly bound up by this rule and the Ruler must also submit to it. I must say that I am very grateful to Sir H. Butler as it was from him that I learnt this useful lesson.

366. Following the observations I have made in one of my Policies to the effect that a man gets but a limited period for work it is pointed out that no leave should be taken unless it is absolutely necessary to do so.

Stoppage of work
on holidays.

Number of
working days.

367. It was explained in paragraph 3 of my inaugural Address to the Majlis-i-Am (17th October 1921) as

Public duty to
bring Ruler on
right path.

to who is responsible for keeping the master and the officers in their proper place, by tactful persuasion. If the Ruler and the officers are found wanting in acting up to the principles advocated by me in this paragraph further on the public would be given room to think that we say one thing and do quite another, for instance, a disregard of useful advice or paying no heed to what is said for one's good. If the Ruler and the officers would listen to what is said to their good the people would surely keep them on the right path and maintain them in their proper place, to otherwise who would care to waste one's time and earn their displeasure in the bargain. Since the problem concerns mutual interests I think it expedient to note my ideas at some length. The question is what care should be observed in mutual dealings and mutual treatment and in what form.

368. A man who has the knack of reading other peoples' thoughts by their faces and has seen something of

Reading of ange-
ries.

the world can determine at once whether a certain treatment meted out to him was merely outward show or was real. Those who have not the power of such a discrimination are often duped. For example, there are some people who come to the Ruler not for any love of him but merely to please him—such a conduct would be called an artificial treatment. On the other hand, when people come for pure love and friendship and without any motive, their conduct would deserve to be called true and pure whether such a treatment relates to the Ruler himself or is amongst the officers or the people.

I give here a few examples and trust that they would give a clear idea of the object I have in view. For instance, when people find that the Ruler is a frequent visitor to and shows particular interest in the Club everyone of the Members is found to be over particular in his attendance; but no sooner is the Ruler obliged by other engagements and reasons to lessen his visits the Members likewise make their visits less frequent till at last they are never seen there.

369. When people think it pleases the Ruler or the officers to be invited to feasts, *Jalsas* or parties they begin doing so simply to

get into their good books. But it would be only an artificial treatment and not real one, because the people have had a distinct motive behind these entertainments. A real and honest treatment is truly defined by the well-known saying—"Hearts beat in unison." Suppose some one comes and says—"Come, let us enjoy the holidays. We will have a stroll in the jungles and cook and eat there." Or some one says to his friend—"I wish you would come and dine with me to-day." Such a treatment would be considered to be the outcome of an affectionate heart, as it is free from all affectation and has no personal motives nor any indirect purpose of gain about it. But we could never call it natural if an act were prompted merely to please one's fancy,

Some people are so closefisted and miserly that an entertainment is regarded by them mere waste of money. When the friends of such a man find that he does not approve of the idea of feasting a friend and hardly likes to undergo such an expenditure, they find it amusing to pester him at his own place and tease him with demands for a meal and drinks. Although the man, when he is so taken in, tries outwardly to show that he is pleased yet in reality he is much disturbed at heart. It is no good pressing such people because the object of having meals together is to increase and cultivate mutual relations and friendship and not to make any one act contrary to his wishes. I would even go further and advocate to leave him alone, *i. e.*, we should never accept his invitation even if he were to invite us on some festive or ceremonial occasion. Why? because he has not maintained such relations. This is the only way to bring such people round, whether it is an official or a private matter.

370. There is another set of people with regard to whom the saying, "neither a particle less nor more" would not be out of place, *i. e.*, they come only when they are obliged to do so in connection with some business or other and as soon as they have finished their work they would go away without any further talk or greetings and generally keep themselves aloof. Such a behaviour, though it may show the independence of a man's character would surely be looked upon as wanting in manners and who would care to treat them differently. The result would be that no one will sympathise with them in their hour of need. For example, on occasions of marriage or death or in the case of an illness of such a person people would keep away saying that they were not on visiting terms with

him. It should be remembered that treatment from the heart and outward show are two separate things and widely different from each other; and it is impossible to hide one or the other from the penetrating and probing eye of a man who can see through.

It is a habit with some people that, when they go to call on any body, remain with him for long time not because they have any particular business but either to curry favour or to advance some personal interest but such lengthy visits are considered to be against good form specially when the other man is busy. When a man is engaged in work you should not stay with him longer than what is absolutely necessary because he will be disturbed in his work. If, however, you are asked to stay and you have no other engagement there is no harm if you remain a little longer. But if a man is staying on unnecessarily as stated above and you are being disturbed thereby you must frankly excuse yourself by telling him that you are busy.

371. Or supposing that a person has business with an officer and being anxious to gain his end is looking about for some means to gain access to the officer in question. In course of time he comes to know that the said officer is a frequent visitor of the Ujjain Club. He accordingly becomes a visitor of the Club and then makes up his mind to become a regular member by paying the fixed amount of subscription. After a time when he has gained his object by these means he stops his visits and finally resigns the membership.

Under the circumstances when a ruler or some of the officers in their endeavours to improve the social life, the former by spending State money and starting an institution for social improvement, and the latter by contributing towards one, find that the public instead of patronising these institutions hardly like to pay them a visit or keep up any social intercourse it is plain how much the person who started these things would be discouraged and disappointed whether the person be the Ruler or an officer. He is still more disheartened and upset when he has directly and indirectly exerted to prove the utility of such institutions and yet all does not impress the public, he is forced to keep aloof from such people.

372. Where the mutual relations are of an intimate and cordial nature one always looks forward to an opportunity of inviting

the other to have a meal with him at his own place, since the pleasure which one finds in company can never be had in sending a meal to the other man's place. If on any account, either for one's own convenience or for some other reason, it is not considered advisable to invite a friend to dinner what pleasure can there be in sending him a few dishes at his own place, it is hard to understand. Looked at closely it can only mean that people do so either with some particular motive or because they do not consider the other man fit to be invited to their house. The obvious conclusion is that although they wish to keep up an appearance of intimacy they desire to keep their distance, just like a man who greets you with a "Salam-alaikum" on the way and you return the greeting by "Wa-Alaik-us-salam" and pass on.

I consider such a behaviour as bad manners. It is, of course, a different thing to send one a present of fruits, "Siwaiyan" on the *Eid* day, or to observe some such other customs on different festive occasions; but I certainly hold that the act of sending such presents and **making them in person** makes a difference of heavens and earth. If however one is really unable to go in person there is no harm in sending such presents.

373. The illustrations given above and difference pointed out be-

Evils of absence
of sincere relations
between the Ruler
and officers and re-
spectable citizens.

tween real and artificial treatment are not merely with the object that the Ruler should be acquainted with them but real object of this long story is that when the officers and the nobility are not sincere in their dealing with the Ruler and in spite of his best endeavours they show no interest in his society it is possible that the Ruler may in his chagrin and hopelessness take the society of a set of low or objectionable class of people. The loyal subjects and the faithful officers of the State can well realise the consequences of this. While the Ruler is thus obliged by force of circumstances to fall in the company of people who are not well thought of by the public, the public without the least appreciation of the situation would never hesitate to scandalise the Ruler's name.

And what should the Ruler do when he invites people cordially in the hope that they would be delighted to receive the invitation and enjoy themselves in his company, but finds to his great dismay that the guests instead of staying after dinner for the *Jalsa* show a tendency after their *Itr-Pan* that they

would be better pleased if they were allowed to go; or if to keep up appearances they do stay, they show by their manner that they are there under pressure, or if they talk they talk of business which has nothing to do with a *jalsa*. They would also impress discreetly on the host that they would remain provided they are given a copy of "Ramayan" to read in a separate room and while away the time in this manner. When they behave in a manner which shows unmistakably that they neither like tent-pegging, nor riding nor any game nor music, one is at a loss to know whom to invite to a *jalsa* and how to amuse oneself.

374. Relations should be treated just like other guests, the principles of which have been explained elsewhere.

Treatment with relations.

The relations whenever they come they stop for months and months together and press their demands for money on the man who supports the family.

The manner of their treatment should be, although it would appear a little unkind but we have to correct them, that after a time they should either be given a hint or told plainly to leave. If they receive any financial assistance give them whatever you conveniently can but never by way of loan: as a loan is never repaid by them. Give them whatever you would and tell them frankly that they should support themselves and never rely on your assistance in the future. Relations try to get money out of you in any way they can—they would ask you to give them railway fare or that they want money because they have to bear the expenses of such and such a marriage or to repay a debt which they had incurred on the death of such and such a person. In short they bring forward a hundred excuses like this and never let the man who earns his own bread alone.

375. The practice of creating the father-in-law a Sardar of the State is not a good practice nay, it is a great mistake. So also it is equally bad to keep the son-in-law permanently established at your house.

TREATMENT OF STEP-RELATIONS.

Step relations should be treated like real relations, nay on all occasions they should be so treated as to create the impression on them and the others that even their real relative would not have treated them any better.

376. It should be remembered that it is not as good to have a

Foreign officers to
be treated accord-
ing to their rank.

guest at a hotel as it is to have him at your own place. Such officers (guests) whether they are Indians or Europeans should be entertained according to their own mode of living. For example, it would never redound to your reputation if you were to treat a European guest with a glass of *bhang*, bad whisky or a meal without meat; such hospitality cannot bring good name nor an officer who offers such hospitality can ever maintain the good reputation of the Darbar.

NOTE.—Entertainment does not mean that it should be at a great expense and on a grand scale, it should be decently befitting the position and purse of the host.

377. The following practices are considered at some places to be legitimate but they are very improper and unjust. For example:—

Illustrations of
some ill advised
action.

1. When a matter relating to Nazrana is submitted instead of passing orders on the merits of the case, negotiations through a third party are entered into as to the amount to be paid to the Privy Purse of the Ruler over and above the State demand. And, of course, the middle man takes his share, thus a formal order is not passed until the settlement of the two Nazranas referred to above, *i.e.*, the one for the Ruler's own pocket and the other for the benefit of the third person.
2. Another policy is to connive at the doings of an officer who is a confirmed bribe taker. After a time he is caught on some pretext or other and fined so heavily as to drain him dry of all his earnings and afterwards reinstated in his place.
3. There is another form worse than the above two. When a Ruler does not generally see his officers so much so that even the Diwan gets but little access to him the officers are driven to the measure of bringing most of the State affairs to the notice of the Ruler through the medium of a favourite menial servant and thus get

them settled. This too is a very bad and would bring bad repute.

Where such practices are common the springing up of scandals would not be surprising. At places it has also been observed that when under such scandalous circumstances any questions are asked evasive replies are given. But truth is truth and a lie is a lie.

378. It was also a practice in the olden days that at the celebration of wedding and on similar other occasions in the Ruler's family, the Jagirdars, Darakdars and other noblemen, although they were not invited were yet made to pay a fixed amount of money by way of "Aher" or "Bahuman." This is a very improper practice and below the dignity of the State and should never be resorted to. If however the Jagirdars and the others are invited on such ceremonial occasions there is no harm in accepting the "Aher" presented by them. But it is wrong to extort money in this manner. A reference to **Appendix No. XXVII** will show how forced realisations were made by way of "Neota" and "Aher."

Bad system of realising money in the name of Neota or Aher.

379. The railway staff often throw obstacles in one's way. For example, they would come and say "the wheels of your saloon have become very hot and have rendered the carriage unfit for further journey." But as soon as you have given them a tip the carriage becomes alright. When you detect a tendency of self-interest the best way to deal with such people is to tell them plainly that you would occupy another carriage and go by the next train. They would prove less annoying if they are always tackled within their rules but it is very necessary for this purpose to have a thorough knowledge of the rules. Those who help you honestly and do really good service should be appropriately rewarded.

How to escape unjust exactions during Railway journey.

380. While travelling we have sometimes to deal with quarrels of description mentioned below. Should one get excited on such occasions and be thereby led to do something rash there is a danger of its leading to actual blows and resulting in scandal. We must, therefore, perfectly be calm and collected and should not lose patience and control.

Incident relating to a quarrel between a Servant and sergeant.

I was once coming from Bombay. It was night time and I was sound asleep when I was suddenly roused by some one knocking at the window of my Saloon. I lowered the shutters of the window and saw a gentleman standing on the platform. After making his apology for having disturbed me he told me how one of my attendants had boxed his servant on the face which had knocked one of his teeth out. I expressed my regret at the incident but at the same time I told him that I could not understand how my servants could do a thing like that. I said to him "The menials I have now in attendance on me have travelled in my suite from China to England but they have never been guilty of such a conduct. However, would you kindly let me know the circumstances which led to this affair, whether my servant had alighted from the Saloon on purpose to box your man, or had got him into the compartment to beat him or whether your man had forcibly tried to get into the carriage and was treated in that way. But apart from this did not my servant tell your man that there was no room in this carriage and that it was reserved? I personally think that your man paid no heed to my servant's warning and must have tried to use force that they came to blows. You can see for yourself that this is a Saloon and is reserved, and as such your man had no business to enter the compartment. There is no doubt that it is a case of grievous hurt but you can institute proceeding if you like and I shall be pleased to hand over my servants." The result was that the gentleman quietly thanked me and moved away and we heard nothing further about it. It would also appear from this story how the servants mislead their masters and expose them to a false position.

There is another instance. I was once travelling by the Delhi Bombay express and on arriving at Jhansi a Sergeant jumped in through the window in the servants' compartment of my Saloon attached to the train. The incident was reported to me and I noticed that the staff became so excited that they wished to thrash him. I immediately checked the staff and brought the sergeant to the drawing room compartment of the Saloon. I then called up the Station Master and the Railway Police and told them how he had acted against the railway rules. I said, "He had got into the carriage through a window. You should take him in your charge and deal with him according to your rules" and saying this I saw the three out of my compartment. The Sergeant was not quite sober but

finding himself in their charge he told the Station Master that he would like to speak to the gentleman in whose Saloon he had entered. When the Station Master conveyed his request to me I told him (Station Master) "I don't mind speaking to him provided you and the Police are present." In the meantime a crowd of passengers had collected on the spot. Addressing the Sergeant I told him "I am very sorry for your behaviour because I belong to the same profession as you do. If you would just look to the Army List you will find that I hold the rank of an Honorary General in the British Army. It is, however, fortunate that the affair has to do with me or you might have found yourself in a very tight corner and it would have been disreputable to you as well as the honourable profession to which you belong. I therefore advise you not to behave in such a way in the future." I also asked the Station Master not to proceed with the case as I was unwilling to take any further action. The result was that after a few days the Sergeant wrote to me asking for my forgiveness. It is, therefore, recommended that on similar occasions the principles underlying the above-mentioned incidents should be kept in view.

381. So far as it lay in my power I have arranged to provide means of amusements for purposes of recreation in a way that there may be no necessity of going out of the State. For example, a number of areas have been reserved for different kinds

Means of recreation.

of game. Deer and Pig preserves are situated in Susera. And sections have been fixed for Tiger shooting, of which the Gwalior, Shivpuri and Guna sections have been reserved for Royal guests, such as the Members of the Royal family, Viceroy, Ruling Princes and other special guests for the sake of their convenience and facility in giving them sport. Personally I have almost given up shooting in these sections. Points for purposes of beats have also been fixed in these sections and they are known to all the people concerned.

In the same way facilities for shooting Swan, Geese, Shrike, Magar and Crocodile have been provided at Rameshwar where a number of boats sufficient to accommodate about 10 or 12 guests are available. The guests can live very comfortably on these boats and do the shooting for 17 miles down the Chambal. As accommodation has been provided for in the boats no houses have been built

as one can go on shooting from the boats as long as one may like and sleep for the night where the evening falls and begin from the same point the next morning. Boats have also been provided for servants. The Jungles of the Sheopur Section, which abound in tiger, deer, Chikara, birds, bear, Sambhar, Tendua and where Neel antelopes are also found, I have reserved for myself. There is also a Palace at Sheopur Kalan. The object of recounting all this is that the Ruler should always try to find out and appoint suitable spots for recreation and sport that he may have no occasion for going out of the State.

382. I have appointed Shivpuri as a hill station and since the place is close to Gwalior it affords all sorts of facilities in work on the removal of the headquarters during the summer. The money I have spent in beautifying and rendering the place attractive is considered by me to be an investment and it must be considered as such. But the investment will prove of benefit only when we strain every nerve to provide all sorts of facilities for the comfort and convenience of the people. People should be encouraged to construct hotels and private bungalows for hire, and provide similar other conveniences. Land for the construction of bungalows and residential quarters should be given on the principle of 99 year's lease but there is no harm even if it is granted free. During the rainy season and from September to December the season here is nearly as good as at Simla; and if sufficient facilities are afforded to the public, I am convinced that the place would flourish; the money spent by me will prove an investment only, when the place is frequented by visitors in increasing numbers and this can only be possible when the points noted above are acted upon; with the increase of population during the season, trade will improve, the income of the Railway will be raised, and it is just possible that a few small concerns may also be set up.

383. I have so far provided the following facilities to enhance the attractions of Shivpuri ;—

1. Sport—A separate area has been set apart where people can go for a shoot.
2. Places for spending the week-ends such as the Bungalows at Garaghat, Bhura-kho and Parora, or the Baradari, at the Lake view.
3. Roads for evening drives.
4. The Sakhya Sagar Lake for boating.

5. A furnished house boat placed in charge of the Club.
6. Apart from these there is the Jadho Sagar, the covered tennis court, the lawn tennis court, the polo ground, the golf links, the Sakhya Sagar Sailing Club, etc., etc.
7. For the public there is the Riding Track known as the Kashi Rao Rotten Row.
8. Different places appointed for picknics.
9. Dak bungalow as also the old building at Surwaya.
10. The Ladies Club which is higher up the Sakhya Sagar Club on the hill.
11. Dancing Room—the new addition close to the Sakhya Sagar Sailing Club.

In regard to House-boat referred to in No. (5) more boats should be provided if the people are found to favour this form of recreation and there is an assurance that there will be a continued demand for them and that they will continue to give a suitable return in the form of their hire money. As the lake has no rainy waters, care should be taken to see that the sanitary fittings of the house boats are of the old type as the new type of fittings may possibly spoil the waters. The Kaliadeh Palace at Ujjain has also been furnished and other houses have been built affording sufficient accommodation for residential purposes and the scenery of the place has a charm of its own.

Since the Ruler has frequent occasions to visit Delhi, Calcutta, and Bombay residential buildings have been procured there to avoid the necessity of going to a hotel.

384. Most of the Jagirdars and other holders enjoy grants of

Confiscation of land if not properly utilized.
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land for purposes of a garden but the grounds are not accordingly laid out except that a few of the Jamphal and Kanair trees are seen growing there; on the other hand, some of the gentlemen have brought these lands under the plough and grow Jowar, Bajra on it. In the same way you find nothing but waste in the compounds of the State bungalows tenanted by the officers. The attention of these gentlemen should therefore be directed towards keeping the grounds in a manner befitting their rank and position. The Ruler ought constantly to keep an eye to see whether the lands

enjoyed by these gentlemen have been properly laid out and are fulfilling the object for which they were granted. If the garden lands are not maintained as a garden the holders should be warned by giving them due notice; if the warning is found to have proved ineffective, the garden lands should be taken out of their possession.

A garden is not worthy of its name if the flower plants and fruit trees are not planted in a well regulated and symmetrical form; that alone is entitled to be called a garden which has flowers, choice fruits, well trimmed lawns, fine vegetables and the ground with well kept paths, If the garden has a residential building it should also be in a good condition. It is not meant that the whole garden should be filled with lawn; if there is a lawn for Tennis or some thing like that it would be enough.

385. The Darbar have in considering the comfort, rank and position of their officers constructed a number of bungalows at their own expense in order that officers might be enabled to acquire decent buildings on rent. If the officers however, do not maintain the buildings in a befitting manner and allow the com-

Officers to keep
State bungalows
appropriately fur-
nished

pounds thereof to grow so desolate and dirty as to give the appearance of a place inhabited by ghosts the object with which the expenditure was incurred by the Darbar on the construction of these houses gets defeated. It is therefore the duty of the Ruler to see that the buildings rented or given free to an officer in consideration of his comfort and rank are kept well-furnished and decorated and laid out with a decent garden befitting the position of the tenant. There is no reason why the officers in our service should not do so when we see at other places that people drawing a comparatively less pay keep their houses and gardens in excellent condition. Look at the house of a mere foreman and you will find that he has a small garden with a few vegetables growing thereon and a house quite decently furnished according to his means.

386. *The question of drawing up a will is a very important matter, as it puts an end to endless complications, mutual dissensions, plots, political intrigues and waste of money. The public should therefore be constantly impressed with the importance of drawing up a will and the Ruler must also do the same,*

Will.

for who knows when and what may befall a man and what complications may arise after him. The principal points for consideration in this behalf are that the man entrusted with the task of drawing up a will should be well-versed in the language in which the will is proposed to be drawn up, so that if it is contested, there might be no occasion for mis-construction. Secondly, it must be remembered and the attention of the public also directed towards the same that no such conditions should be entered as are not sanctioned by the dictates of the writer's religion and which may have the effect of depriving any one of his just rights.

People are sometimes so unthoughtful that owing to the existence of certain differences brought about by some misunderstanding or otherwise due to his having a weak ear and a biased opinion, a father tries to disinherit his son or a husband ignoring his lawful wife leaves the whole of his property to a mistress. These are most regrettable, but the man who acts on the principles indicated above will be saved from committing the mistakes just spoken of.

The executors of the will should be true friends and honest people who would not defeat the wishes of the deceased either in pursuance of their own inclinations, the machinations of other peoples, due to a certain pressure, or a desire to oblige some one or other and so forth.

387. It is a good practice to found a Trust of a certain cash amount

Trust in favour
of girls.

for the benefit of a daughter or where there is more than one son for the benefit of every one of them immediately after their birth. Following the said principle I have also appointed a trust for the benefit of my daughter Kamla Raja, *vide* the Trust Deed given as **Appendix No. XXVIII.**

388. It should be constantly impressed on the Government

How Government
Officers and Royal
Guests be address-
ed.

Officers and Members of the Royal Family, *e.g.*, the Prince of Wales, etc., that we are most grateful to them for all the kindness and favour shown to us, that it is not only our duty to help them in their hour of need, but we are justly proud to be of any service to them, that it is our heart's craving and desire to earn their pleasure by our faithful services in times of need, that we are ever prepared to come to their assistance, and that we pray that having regard to our humble services we should be considered

as their own, etc., etc.. or some thing to this effect as may be considered fit for the occasion.

389. I give here the following extract merely by way of information but with the recommendation that on occasions such as the one referred to in the said extract, high personages like the one mentioned therein might advantageously be invited by the Darbar as it proves a source of increasing the reputation of the State:—

Invitations at important occasions to high Officers

“ Before the ship left Calcutta His Honour the Lieutenant-Governor of Bengal paid a formal visit to the Hospitalship “ Gwalior ” as representative of His Excellency the Viceroy. ”—(Extract from the Darbar's Review on the Administration Report for the year 1900,-01, page 2.)

390. The Gwalior Army has been fortunate in having received their decorations at the hands of one of the highest personages in the realm, and it will be considered as a point of glory to the State if similar personages are invited by the Darbar on future occasions, *vide* the extract given below:—

Some high official to be invited for giving away Medals.

“ On behalf of His Majesty the King-Emperor, His Royal Highness the Duke of Connought bestowed on me the order of G. C V. O His Royal Highness also presented China Medals to some of the officers and men who took part in the late China Expedition of 1901. ”—(Extract from the Darbar's Review on the Administration Report for the year 1902-03, Samvat 1959, page 1.)

391. The care of burial grounds is a good and charitable act; and it is the duty of every government to look after the graveyards and see that they are kept clean and tidy The ground should be covered with thick and flowery trees to give it a neat and beautiful appearance; and it is not the European Cemeteries only that are to be considered deserving of such a consideration; any burial grounds so maintained, would add to the popularity of a Ruler. The public (which includes men of all castes and creeds) is pleased with such acts of kindness and they get the satisfaction of feeling that they occupy a place in the Ruler's affection; and it need hardly be said that the existence of such a feeling in the public mind is a piece of the greatest good fortune for a Ruler.

Graveyards.

392. When taking parts in *jalsas* the following points must be duly considered:—

Taking part jalsas

1. What sort of people are there ?
2. Is it a respectable place ?
3. What class do the people habituated to drink belong to ?
4. Is there anybody who would take an advantage of the occasion and create a scandal ?

And then conduct yourself according as the circumstances may demand, but be careful that the manner of your speech does not become inelegant which might give rise to hot words, that you don't do anything indecorous in the excess of your cups and that you do not create a bad impression about you on the minds of the other people. Some people are so overparticular in this respect or may be by other reasons, that they virtually seal their lips; but this is also an extreme as it mars the gaiety of the party. It proves a great disappointment to the host who had given the party with great enthusiasm. We must therefore save the feelings of the host and at the same time do nothing to take away from his hopes of pleasure. But not unoften there are people who are after spoiling the whole thing by sitting with a dry face, or take to vomiting or showing themselves disgusted. This is a bad form from the society's point of view. Anybody who, while keeping the above considerations in view maintains freedom of manner will, I think, neither do himself any harm nor prove to be a nuisance to the others. It must be remembered that no party is agreeable unless the guests are merry, and joke among themselves, are attentive to one another, do listen to music and singing and do force one another to sing and to talk. Do not the Europeans do so ? The Ruler too should mix freely with the people on such occasions and should also induce them not to stand on ceremony. In the absence of these conditions the Ruler's presence would only have the effect of marring the party. And it must be remembered that it is an egregious mistake to think that mixing freely with the people would make any difference to your position.

393. It has been explained above what precautions should be taken in *jalsas*. I am now going to explain what is

Proper Jalsa.

meant by a well-ordered *jalsa*. A party where suitable arrangements exist for the comfort and enjoyment of the guests, will be considered to be well-ordered *jalsa*. For

example, there should be well-prepared **Pan** (betel-leaves), not like the **Biras** of green **Pans** made at a **Panwari's** shop; it is not necessary that they be covered with gold or silver leaves, or other rich accompaniments such as a **Keoda**-scented **Kattha**, pearl lime, **Zafran**, **Jaipatri**, etc. The essential thing is that the **Pans** should be well-preserved and of good quality and prepared cleanly with proportionate quantities of **Kattha**, lime and nuts; tobacco or tobacco pills should also be of a fine quality. If there are any garlands they should be of fragrant flowers and not of **Kaner**. The otto should be of a good quality and not one which you can have two tolas for a pice. With regard to dinner it is not necessary that it should consist of 500 courses; whatever there may be should be well-cooked and hot. In the same way the dancing people should be quite agreeable persons with good manners with whom you can have a pleasant talk and who are good singers and not merely boys from the music school. The turn-out of the servants should be smart and the attendance good, good cold water to drink, excellent cigars and cigarettes and wines of the finest quality: not that you get Pedro cigarettes and cigars worth a pice a piece or a few bottles of country liquor. Whatever is asked for by a guest should be provided forthwith so that he may not have to wait for it which is disgraceful. The meal should be arranged strictly according to the religious dictates of the people invited. Arrangement for the accommodation and of seats allotted to guests and their staff should be well-regulated. If the arrangements for a feast or **jalsa** answer the above description it may well be spoken of as a well-ordered function and then alone would it do one credit. If in arranging for a feast the above considerations are lost sight of the Ruler shall have to suffer disrepute through the negligence of the staff (the Private Secretary, the Military Secretary or the Master of Ceremonies and the A. D. C.'s).

394. If you are staying with any one as his guest or some body makes you a guest at his house, you must behave

How to behave
as a guest.

in a manner that the people there may have no occasion to regard you as a stranger, but, on the contrary, you should behave in a manner that you may be regarded as a member of the family. You should not show caprices and fastidiousness that may prove you to be a burden or cause irritation. For example, suppose "Chaughara" is played at the house at its appointed time; you should not ask them to stop it because it disturbs your sleep, or if the dogs keep continually bark-

ing you should not wish to have them killed; or such other whims as you must have a carriage and four, or some particular motor to drive out without which you would not go out; or abusing or maltreating the servants of the host, or blurting out that a certain thing was not made available or that the meals are not well-cooked. This is a very bad form. It must be remembered that all such freaks of character are against manners and etiquette and they give you a bad name.

When departing you must tip the servants according to your rank and position. Such an expenditure is sometimes regarded by people as a mere waste of money and in their thriftiness they would give only an 8 anna piece as a tip and depart. In such cases it is better not to give at all as it only brings you discredit. People who behave in this way can never be called respectable, as such ideas are a peculiarity of the low born, no matter however learned or high placed officers they may be.

Be it remembered that such savings do not go with you to the grave. It is only fame that accompanies you and people strive with their lives to make a name, and that is why it is urged that the servants must be given tips according to your rank and position. For, there is a time, occasion and place for everything and any action found wanting in propriety would be a source of disgracing your name.

395. The merit of entertaining a guest lies in treating him in a manner that he should feel quite at home and not

Treatment of guests.

think that he is staying with strangers. He should be accommodated in the way he is used to; for instance, there are men who like an Indian way of living and

others who prefer a European style. Moreover you must not put a restraint on your guests as they must be present at meal times or that they must accompany you on your pleasure drives. As far as possible he should be left to follow his own inclinations in the matter of his meals and going out. But when it is a question of official duty he must certainly be tied down, as there can be no help for it. It is the special duty of A. D. C.'s to see to the comfort and the food of the guests, and the Master of Ceremonies should see whether the A. D. C.'s are discharging their duties properly or not.

In the entertainment of guests it is an egregious mistake to pay all the attention to the comfort of the more prominent guest and

to ignore those of lesser degrees. Be it must be remembered that the latter alone bring one a good or a bad name. The big people may have patience and forbearance, but those of the other sort being less endowed with either of these qualities are prepared to malign easily. All the guests should therefore be given equal treatment so that none of them may have a cause for complaint.

On occasion of big entertainments there ought to be told off an officer to look after the convenience and comfort of every 10 guests, and he should be warned that if any of the guests under his charge are put to any discomfort which might cast a reflection on the Darbar's hospitality he shall have to suffer for it, and that he should therefore be attentive to the guests in his charge. The guests should also be intimated that such and such an officer has been detailed to look after their comfort and that they might please let him know their requirements without standing on ceremony. Having made this arrangement no third person should be allowed to interfere.

In arranging for the meals of a guest specially when he is put up in a building where he would be alone or when out in Shikar alone care should be taken that the butler who has been told off to look after him should be instructed to prepare the menu in consultation with the cook and present it to the guest after whose approval the meal should be prepared.

396. The servants should constantly be impressed with the importance of discharging their duties properly that they may save themselves as well as yourself from the unpleasant consequences thereof. They should be particularly told to observe promptness, economy, care and cleanliness in whatever they are ordered to do. It would neither mean economy nor loyalty if any article or other stuff is damaged or destroyed ; as, for instance, glasses are broken, sheets are found missing or a napkin is torn or put to a rough use as a duster or the sugar is spilled or the provision tins are unnecessarily opened, and so on and so forth. The turn-out must be very smart.

Guidance of servants.

397. When they come on duty they should come after a bath, present a neat and clean appearance and should perform their duties efficiently. They must take due care of their master's property and should keep it in good condition. The things entrusted to them for

daily use should be carefully handled, they should be in attendance in the dress suited to the occasion, attend to orders promptly and should not be overbearing to others. For it is generally seen that the servants who happen to enjoy the favour of their master poison his ears against the subordinate officers and bring them to ruin. As a matter of fact, the Ruler must be held responsible for giving the servants so much liberty that they are emboldened to commit such things. Supposing that they are out on a tour and find that the Suba or any of the subordinate officers has failed to seek their favour or to please them, otherwise they would bring him to trouble by poisoning the Ruler's ears against him. For example, they have received the milk all right but just at tea time they would come and say that the supply has not yet come to hand. The masters who are in the hands of such servants being misled by them are hard on the Subas or others, which is a very great mistake. Sometimes they go to such extremes that while in fact an article was damaged by them intentionally, they would lay the blame on the head of an officer. With regard to the Ruler or the officer who takes any action on such complaints I would say I pity them.

398. Servants of the above type are usually so knavish that they shirk work, are insolent in their talk and at every step they would impress on others the importance of their position: because they are in the service of a certain high officer or Ruler and while travelling they would not handle even their own luggage. If a motor has only 5 seats ten of them would get in; if they have accompanied you in shikar for the day they would not attend you at dinner, they have no regard for their master's money, nor they ever have a twitch of conscience. For example, they would not mind spending 10 seers of *ghee* where only one seer would suffice, or they would make a demand for 4 yards of cloth where only a piece 8 inch long would suffice; and they would break dozens of crockery in a single Tamil. Not only these but even officers have often the tendency of causing a quarrel between husband and wife. ***Such conditions generally exist in well-to-do families; and the best way, in the case of menial servants, to keep them in order is to keep them under strict discipline; they should never be allowed to go beyond their position nor should you grow familiar with them. If they do any mischief they should be severely dealt with; but if they work well you should show your thankfulness. In the case of officers they be either dismissed the service or kept***

under constraint that they may never be able to raise their heads. The servants should also be rewarded from time to time if they are found working well. One of the tricks of these people is that they would show four bottles of **Sharbat--anar** where only one has been used, or would put down 10 boxes of cigarettes when only two have been consumed and the things so saved are brought in their own use. They cause loss to the master and benefit themselves in an undue manner. This too should therefore be checked.

399 No one should be allowed to tip the servants; whatever

Not asking others
to tip the servants.

you want to pay them, pay it from your own pocket.

400. The Maratha community of the present age is getting

Purity of Maratha
race.

much deteriorated by the intermixture of the **Kharchis** and the **Khasas**. The Ruler must therefore give his particular attention to this matter and should as far as possible put a stop to such prac-

tices. The **Khasas** should be penalised for marrying into the **Kharchis** and **vice versa**. The practice should be discouraged and boldly stopped and the Sabha organised for the purpose should be made to draw up and promulgate a set of the most stringent rules on the subject. As an instance of this nature **vide Appendix No. XXX**.

401. Generally great mistakes are made in this. As a general

Mode of making
Nazar, Nochhawar
& bestowing Poshak.

rule no one should be allowed to present **Nazar**, **Nochhawar**, **Poshak** or **Itra-pan** in office as it is against official etiquette to observe such customs in office.

Anybody desiring to present **Nazar**, **Nochhawar** or **Poshak** should apprise the Darbar and obtain their orders in advance so that it may be possible to arrange for the occasion accordingly.

Most people try to do the **Nazar** and **Nochhawar** on the way or in a meeting or a **Jalsa**, but this is not in good form and it is necessary to put a stop to such attempts.

Whether the Ruler is in the headquarters or on tour no **Nazar** should be received from Zamindars and cultivators excepting the occasion of the birth of a child (**putrotsava**) or marriage; nor should they on any account be allowed to do **Nochhawar**.

402. All kinsman should be addressed according to the relation they bear as it shows a sort of cordiality and

How one's relations
be addressed.

affection and indicates that we are related to each other. For instance a maternal uncle should be addressed as "**Mama**," an uncle as "**Kaka**, a brother-in-law as "**Daji**," and so on. Most of the relations of the Ruler do not address him by the name of the relation he bears to them but address him as "Maharaj," "Sarkar" and similar other ceremonious forms which are out of place and betokens a sort of strangeness. There is no reason why the Ruler should not as well be addressed with the particular relation he bears, as for example the Ruler's brother-in-law (**Sala**) instead of addressing him as "Maharaj" or "Sarkar" should address him as "**Daji**" or sisters and brothers should address each other as "**Dada**" and "**Jija**."

403. The officers should be thoroughly familiar with and abide by the various customs and usages of the State and

Necessity for officers to know the
customs of the State
and to follow them.

should also make the Ruler abide by them; it was with this very object that Memorandum No. 13 was issued by me.

404. A certain European gentleman once invited a few of his

How a small
hearted man arranged for an
entertainment at the
instance of a
European friend.

European and Indian friends to dinner. As some of the Indians were not quite so advanced as to take their meal at the same table as Europeans, the host requested one of his Indian friends kindly to arrange for the dinner of the gentlemen in question; and the Indian friend most willingly undertook the responsibility of the arrangement. Well, the dinner day arrived and with due pomp and ceremony this Indian gentleman took some **pohas** (a preparation of rice) and a few other things, all stuffed in 4 small **bhagonas** tied together in a piece of dirty cloth; such was the sumptuous dinner prepared at the request of a friend, despite knowing all the time that the host would pay off the expenditure to a pice. But he could not cure himself of his own habit. The result was that the feast proved to be a great failure. The object of relating this incident is only to impress that such things are of no little importance. And it must clearly be understood that if the Ruler is surrounded by men of such a propensity it is impossible that they could create an atmosphere of generosity

and high mindedness in the Ruler. It is true that you must cut your coat according to your cloth, but you must all the same have due regard to refinement, your rank and reputation. A man can exist on 8 rupees a month, let alone a thousand; but what I want to impress, is that the man with an income of Rs 8 is more large-hearted than the other with a clear one thousand because the one passes his life more happily than the other.

405. Let me relate another story. A gentleman being once quite helpless asked a friend to arrange for his meals and end him a car. But the friend in question excused himself as regards both. Under such circumstances how can you expect people to sympathise and have feelings of mutual inti-

Effect of not being helped by friends in time of need

macy and good-will towards one another? Discontent usually takes root when you ask for assistance in time of need and you get a blank refusal; though at other times one would not mind. The Ruler however must learn to overlook such shortcomings and have more regard for his work rather than his feelings. It is only then that the Ruler would be able to lift up his eyes and these people would look small.

406. Some people have the habit of talking in an irresponsible manner or they would create a scandal by raising structures on imaginary foundations or without ascertaining from the man who is doing something

Meaningless talk.

with a particular object they would make up a story and spread it about, which goes to bring the other man into discredit, as for instance when few people are jesting and talking together a man comes and having snatched a few sentences or words from their conversation he would go about circulating unfounded news saying that a certain man has such and such an idea or that a certain man is used to taking bribe and so on. My personal experience of this nature is that once while I was stepping into my carriage to go out among the people present in the portico I did not happen to notice a certain gentleman in particular which led him to conclude that I was displeased with him and following this mistaken idea he resigned the service and left Gwalior without ever apprising me of the fact. Long after this incident I came upon him at the Kalka Railway Station and enquired why he had left without my knowledge. I was astonished to hear when he replied that he attended twice or

thrice at the Palace but as I did not speak]to him on either of those occasions he was led to conclude that I was angry with him. I told him "You know the evenings are reserved by me to refresh myself after the labour of the day; but when I am going out I find a dozen and more people hanging about merely to salam. If I were to speak to every one of these people and suppose that I gave them not more than 3 or 4 minutes each, that would easily tak eup the hour reserved for a drive. Tell me if I am right. It would really go hard with me if every one were to expect that I must speak to him at the moment I am stepping into my carriage to go out for a drive."

As an instance of the people who would make up a story of the actions of others without ascertaining the why and wherefore thereof, I would note the instance of a doctor who used to keep a phial of a certain drug in his pocket, pour a little quantity out of it in any well or a stream of water. A certain gentleman of the said type happened to see him in this act and without ascertaining the meaning of the doctor's action spread the rumours far and wide that such and such a stream of water had the germs of such a disease, although, as a matter of fact, there was no truth in either of the statements.

Similarly, in the course of conversation I once let fall before a certain gentleman that I was shortly going to Bombay; he went about proclaiming the news everywhere.

In the same way a certain gentleman once spread the rumour that Shivpuri was infected with cholera, but when the news was put to test it proved to be absolutely groundless.

The object of mentioning these incidents is to suggest that people given to such propensities should always be kept in view and they must be checked and warned from time to time that they should never open their lips unless they have ascertained and verified the truth of a matter. If they still persist in their ways they must be called to one's presence and warned that they are not behaving properly.

407. It is common experience that the officers are frequently found discussing officail or other matters pertaining to the administration of the State, while they are in *jalsas*, Feasts, Parties and Clubs and are quite free of duty. It should be remembered that it is

Not to discuss
administrative mat-
ters when off duty.

quite improper because such occasions being for freedom and recreation one is apt to make a slip with the result that one may blurt out a secret before strangers. The Ruler as well as the officers and the others must therefore be very particular in this respect and should never talk of business in their hour of pleasure. If anybody is found indulging in such a conversation he shall tactfully be advised of the impropriety of talking business on such occasions.

408 If some accident befalls an officer who was good in his treatment and on friendly terms with the Darbar

Appreciation of services of an officer
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how to show our appreciation of him will appear from the following extract taken from one of my Reviews on the Annual Administration Report:—

“I cannot refrain from saying that in Colonel Ferguson Davis we lost an ideal type of an Inspecting Officer. In my opinion he in reality laid down the desired relation between the Inspecting Officer and the Darbar and I cannot but thank him posthumously for this. I pray to God that he may enjoy perfect peace in Heaven I also take the opportunity officially to convey the sympathies of the Army and myself to the family of the deceased Officer in their irreparable loss.”—(Extract from the Darbar's Review on the Administration Report for the year 1918-19, Samvat 1975, page 3.)

409. While writing something on a subject a man is so engrossed in his ideas that whether waking or sleeping his mind is continually absorbed in his own ideas, but it frequently happens that the words employed in expressing a certain idea do not sufficiently express his meaning, but the writer finds no ambiguity as often as he goes over it and thinks that the idea is quite clearly expressed because it dwells in his mind and is automatically reflected in his words. But it has often been noticed that after a lapse of time when the writer happens to go over his composition finds that the words are hardly sufficient to convey his meaning. In order therefore to satisfy oneself about the merits of one's writings and to set all misgivings at rest it would be safe to show one's writings to another person so that he might go through it and say whether the meaning is clearly expressed, that there is nothing which might be considered out of place and that the writing is free of mistakes. It is therefore recommended that it is always advantageous to show one's writings to some one else, but the man so consulted should be one who enjoys our trust.

410. The **Chhatris** of the ancestors of the Scindia House are situated at different places but the **Chhatri** of my late lamented mother Shrimant Sakhya Raja Sahiba Scindia has been erected at Shivpuri. The work of construction is well-nigh completed, the cost has been paid out of the State Treasury. With regard, however, to the daily expenditure of charity, etc., and to provide for other heads of expenditure I have created a Trust allotting a sum of Rs. 9,58,500 from my own Privy Purse and have appointed a Committee to look after the management of the **Chhatri**. A copy of the Trust Deed appears as **Appendix No. XXX** of this work. It was considered necessary to resort to such an arrangement as whoknows what the future generation may think of this expenditure; it might possibly be regarded as unnecessary and therefore reduced. But the present arrangement would secure the proper management of the **Chhatri** without the cost being a burden upon anybody.

Mausoleums of
Scindia.

As this **Chhatri** is situated at Shivpuri, the summer headquarters of the Government of Gwalior, it should constantly be checked whether the work is going on according to the provisions of the **Qalambandi** and with this object frequent visits should be paid to the **Chhatri**. But apart from an inspection of its working we must also turn the visits to profit by making the **darshan**. In the same way whenever an opportunity offers itself and there is sufficient time at our disposal, we must profit by visiting the other **Chhatris** of our ancestors and making the **darshan**.

411. The **Darveshes** are of two classes; **Majzooob** and **Salik** and we must be particularly cautious in visiting those of the former class. But whether a **Darvesh** is a **Majzooob** or a **Salik** we should on no account wrangle with them. We must, on the other hand,

Meeting Faqirs
and Darveshes.

try to earn their favour, and there is every thing in that. When they have known and satisfied themselves that we go to them with a pure heart and true faith it is possible that they might become kind to us. But we should never go to them for the fulfilment of any worldly desires as generally people do, but merely go to them to have a look at them and this might bring you good, for there is nothing which you can hide from those of them who have approached God. They extend their favour to one in some manner or other. The affairs relating to the **Darveshes** are even more

complicated than politics. A true **Darvesh** is one who has no worldly cravings and he who hankers after the gains of this world should not be considered as a **Darvesh**. It is therefore recommended that we must always look about for **Darveshes** who are true and have approached God, and whenever an opportunity offers itself we must also try to make obeisance to them by kissing their feet. The advantages of this would hardly be noticeable on the surface but inwardly one would feel them. Great good can result from the society of **Darveshes** but those alone can be benefited who go to them with their hearts and not seeking any favours. A true **Darvesh** is one whose society exercises a soothing influence on your mind.

412. The Palace Department, also known as the **Karkhanejat** Department, is principally responsible for the following :—

Karkhanejat Dept.

1. Purchase of goods.
2. Care and safe custody of goods.
3. Entertainment of guests.
4. Sanitation.
5. Ceremonials, such as weddings, Janam Utsava large dinner-parties, etc., etc.

The greatest precaution to be taken in the working of this Department is to see that the expenditure does not exceed the sanctioned budgets; the Ruler, on the other hand, should always endeavour to manage in a way that the amount allotted for Pocket money and which has to do with the Privy Purse Office, might be recouped from the general savings of this Department. No officer should have the liberty of incurring an expenditure and charge it to the 'Zasti Kharch.'

413. In framing the budgets of the various Karkhanas the following principles should be kept in view :—

1. Provision should be made according to the actual requirements.
2. The budget should be framed with due regard to the income of the State.

NOTE.—If the amount of the budget expenditure becomes inflated the public would immediately begin to say 'How lavishly he spends on his own person'

- 3 The budget should be framed with due regard to the good name of the State, that is, the expenditure on ceremonials and **Lawazma** should not be allowed to suffer reduction as it would mar the reputation of the State.
4. The expenditure on **Devasthans** and **Ghhatris** should not be curtailed to such an extent as would result in the diminution of appropriate rituals to be performed.
5. The charity budget should never be curtailed.
6. For instance, the polishing of Furniture, Tents, Motors, Carriages, Leather goods, Howdas, etc. should always be such as to make them appear as good as new.

<p>Every thing should be kept with care and in proper condition.</p>
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7. The management of the kitchen should be kept in a well-ordered condition.

8. The entertainment of guests should be properly looked after.

What is meant by 'actual requirements' would be clearly understood by the following instance :—

Supposing that the number of riding horses goes up to 50 what is the use of maintaining such a large number specially when you have no time to ride them. The number of horses should therefore be regulated according by as we have the chance of riding them or that can be brought to actual use. If at anytime a larger number is required it can always be completed from the various Bedas, as for instance, the Huzurat Paigah maintaining 100 horses, can always be drawn upon in time of need. If there is still any shortage there is no reason why we should not make a demand on the Sardars and Officers whose requisitions are always supplied by the Darbar as far as possible. But apart from this the spirit of mutual accommodation bespeaks the existence of cordial relations of intimacy and unity between the Sardars and Officers. But with all this the Darbar's attitude should never create the impression that they have contracted for the supply of all the requirements of their dignitaries and so it is needless for them to provide their own necessities according to their position. ***The present condition of the Sardars and the higher officers is that while some of them cannot even entertain you by***

offering a cigarette or possess a set or two of silver lotas let alone the number and quality of their servants. If they ever happen to invite say 20 people to a meal the Darbar have to come to their rescue and help them even to provide cook. This is really shameful.

NOTE.—In order that they might be confident of meeting the demand for pack and saddle horses from the Karkhanejat the Officer, Commanding the Huzurat and the Inspector-General of Army shall have to take particular care to see that horses for both the saddles are properly trained. So also at the time of their purchases they shall have to pay due regard to the form and appearance of the horses and see that they are free from the usual defects of *Bala Bhunri*, etc.

On the same principle I have cut down the number of elephants from 40 to 20 which is quite sufficient for our requirements. As a matter of fact, elephants are almost useless because they are never requisitioned except for the purposes of processions and tiger-shooting. But in order to make this number usefully employed I have also arranged that 8 of these elephants should be allotted to the military so that the work of that department may suffer no deterioration.

Similar arrangements have also been made for carriage horses, *i. e.*, the number of horses and carriages sufficient for the requirement of self, family, the guests, and other miscellaneous ones has been retained and have further arranged that the carriage horses might also prove serviceable in the Military Department whenever they may be required.

With the same principle in view, that is, with due regard to actual requirements—I have organised the Rath-khana, Gaushala and the Motor Garage.

In the readjustment of the Arayash Department as well I have followed my personal experience and have provided for the staff and goods only to the extent I thought necessary for our requirements.

Subject to the above-mentioned principle I have also regulated the working of the Gardens, Khasgi Department and the *Chhatris*.

I would strongly recommend that the present organisation of the Karkhanejat should be kept in tact. Any attempt towards an increase of expenditure would mean extravagance.

The organisation of the *Shagird pesha* has also been effected on a line which, as far as I think, ensures the protection of the Palace in a very satisfactory manner.

It is now necessary to compel the heads of the various Karkhanas to work and supervise the working of the Karkhana under their respective charge in a manner which might reduce correspondence and ensure the compilation of the various account and other papers at their appointed time. All goods and property under the charge of each Karkhana should be properly looked after and kept in good condition, the godowns should be kept so well-arranged as would please a visitor, all connected things should be kept together, for instance, the tools and other component parts of a motor should be kept with the same car, and not allowed to get mixed with those of others, all requisites of each elephant should be kept complete in one place, and so on. The advantage of keeping the stores, so arranged, is, that while there will be no delay in handing over a certain equipment, the equipment itself will go out of the store whole and complete. The absence of such an arrangement is generally creative of great confusion. For instance, if a motor is requisitioned suddenly the tools and other equipment of the car which were not kept with the car itself are left behind. Now since the pump is left behind, what would you do if the car gets a puncture, or the harness of an elephant was issued in haste and you discover in the jungle that the ladder was left behind ?

We must also endeavour to prolong the life of goods, but that is possible only when they are properly taken care of, cleaned at due intervals, carefully handled and all goods going out are packed with care. With the absence of these precautions the budgets are bound to prove inadequate as they would not meet the cost of replacing the goods damaged before the estimated period of their lives. Anybody who has to draw up a budget must necessarily conform to a certain estimate or some principle, and if the unserviceable articles are punctually cast off at the appointed period and auctioned it will always be possible to find the goods in a good condition. But apart from this the timely casting off and auctioning the goods affords room for stocking the new articles in order and a reduced stock renders the task of supervision more effective. Another advantage is that the articles so cast off will give a good return if they are auctioned immediately after their rejection.

414. The cast-off articles sent away for auction should be replaced by fresh purchases forthwith. If the purchase of fresh stocks is put off from day to day the stores will soon become empty and

when a want is felt all of a sudden on the occasions of Tamil the **Karkhanedars** will cry out for goods which will have to be purchased at double their price. ***The principle of immediately replacing the unserviceable and cast-off goods should therefore always be kept in view, but to gain this object it is necessary to have an idea when the term of a certain article would expire so that fresh supplies might be obtained, a short time in advance, and made over to the Karkhana, as soon as the old stock has been cleared off.***

415. It is the duty of every officer to have a strict eye on expenditure, to check all undue increase thereof. For instance, we know that a certain car does 38 miles to a gallon of petrol, but when the same quantity of petrol is said to have been consumed by the same car for a run of 18 miles, the officer who is mindful of his work would at once take the driver to task, and ask him what did he do with the remaining quantity of the petrol.

It is usually a mistake to let officers expect that expenditure over and above the sanctioned budget will be sanctioned either from the **Zyasti Kharch** or the General savings of the budget. It is never right to accord such sanctions. The officer who is found to be departing from the sanctioned budget should be considered incapable for the work, and in that case he should be removed from that post.

No extra expenditure should be sanctioned from either the **Zyasti Kharch** or the General savings of the budget unless it was made with the previous sanction of the Darbar. Before actually spending the money, the sanction for such an expenditure, should be obtained in writing on the Order Book.

416. The duty of the Head of the Palace Department, *i. e.* the Private Secretary is :—

1. To exercise general supervision and see that in no case the budget is allowed to exceed.
2. To see whether the **saman** is properly looked after or not, and whether it is stored in a proper and well-arranged manner just like the things in the **Jamdarkhana**.
3. Whether the goods are carefully handled or not,
4. Whether the subordinate officers (the **Karkhanedars**) put their heart in the work or not.

5. Whether the animals and the garden are in good condition and whether the income of the garden is increasing or not, for, let it be remembered that it should be a paying concern, and it should progressively yield an increased income.
6. Whether the entertainment of guests is worthy the good name of the State or not.
7. Whether the guests are given proper food and whether due regard is paid to their comfort or not. If anything is found contrary to these principles, the Private Secretary should call the officer concerned to his presence and take him to task and have defect removed at once.
8. Whether the accounts in the various Karkhanas are kept in accordance with the rules in force, and whether the accounts are rendered at the appointed time or not.
9. The difficulties of the Karkhanadars should be removed immediately without subjecting them to the official red-tapism.
10. To see that the towels, bed-sheets, pillow-cases, napkins, etc., etc., provided for the use of guests are not old and worn out and are of good quality.
11. Whether the animals are properly trained or not.
12. Whether the motor cars are properly looked after or not.

Briefly speaking, the management of this Department should be conducted on the principles of house-keeping, that is, every thing should be looked upon just as if it were one's own property.

The Head of this Department should also go out periodically on a tour of inspection. He should also go and visit the Karkhanas daily in the morning in turn. In addition to other things he must see, in particular, whether the stock registers are kept up-to-date or not. If they are not found to be up-to-date, he must have them completed as the Karkhanadars are usually very careless in this respect.

The Private Secretary should always keep the Darbar informed with the financial position so that the Darbar might not be misled in the matter of incurring an expenditure. If the stocks are deficient, the matter should, immediately, be reported the Darbar and sanction for new purchases, in accordance with to the principles laid down in this behalf, obtained. I refer to the principle about

casting off old and unserviceable articles and replacing them by new ones.

If any article is damaged or stands in need of repairs, it should immediately be replaced, or, got duly repaired; because when this is neglected at the proper time, it would require a heavy expenditure to replace them afterwards, similarly, if the repairs are neglected at the proper time, the article would get more damaged and the Darbar put to a heavier expense later on.

Similarly all payments should be made promptly. No dilatoriness and putting off the matter from day to day should be allowed in this respect. To take an example the officer in charge of the Gardens makes a report saying that water is badly needed and if a proper supply is not arranged for the trees will die and the Darbar will be put to a great loss. If a report of this nature is not attended to immediately and remains pending for months until the summer is over and the rains have set in, that is, the season when water was most needed had passed away, the loss would certainly have been prevented if the supply of water had been arranged soon after the demand was made. Now, as a matter of fact, the loss was occasioned by the negligence of the officer concerned. There was nothing important about the case and it required no serious consideration but the loss was occasioned by laxity and sluggishness to which the officers are usually habituated. Should an officer who is dead to all considerations of expediteness even in such trifling matters deserve to be called faithful? No, never.

The duties and the work of the Private Secretary are of such a delicate nature that if he ever shows himself wanting in thoughtfulness, foresightedness, goodness of intention and straightforwardness he would soon earn a bad name, not only for himself but for the Ruler as well. He must therefore always strive to save himself from disrepute. On the other hand the subordinate officers in charge of the different Karkhanas are usually found grumbling that a report in such a case was duly made by them to the Private Secretary who paid no heed to it. It is therefore the duty of the Secretary never to put off any reports submitted to him by the Karkhanadars but he should immediately dispose them of and whenever he finds it necessary to go to the spot he should lose no time in doing so and making suitable arrangements about the matter reported to him. It is not right to resort to the official red-tapism.

417. Let it be remembered that no officer can absolve himself of the responsibility of his duties by merely sticking to his table or disposing of the office papers. All officers, whether they belong to Palace or the other State Departments, must therefore bear in mind that my principle is :—

“I go by actual results and not by paper reports and talking.”

The Head of the *Karkhanajat* Department should insist that the subordinate officers supervise the working of the various *Karkhanas* under their respective charges and must also see whether the orders issued by him are being attended to or not. For example, the officer in charge of the Gardens should pay a visit one day to a certain garden and if needed give the necessary instructions to the head gardener in charge of the place, remove his difficulties and if there is anything which could be set right in his presence he must have it done then and there, if it requires time he must go and see in his next round if the work has been done as directed. The next day he should go and visit another garden in a like manner. The Officer in-charge, Animal Department, should similarly visit the motor garage one day—the next day he should go and see the Hathi Karkhana, the Buggi Karkhana should be visited the third day and the Shikar-khana the fourth. In this manner he should inspect each *Karkhana* daily up to 10 in the morning and attend his office from 1 to 4 P. M.

Any difficulties experienced by the officer in charge of a *Karkhana* should be removed in his presence then and there, if however it would require time to set it right he must make it a point of satisfying himself in his next round that the difficulty has been removed. For instance, a certain Karkhanadar complains that he can get no soap. In such cases it is not sufficient to direct him to get it, but the officer must send for a sufficient quantity of soap and hand it over to him.

If the subordinate officers are not found acting up to the manner explained above they should be compelled to work strictly in accordance with it.

The *Karkhanas* should have as little of correspondence as possible and all orders passed or obtained should be entered in the Order Book kept for the purpose as matters usually get hung up in the course of correspondence.

418. The amounts provided in the budgets for purposes of charity, **Pooja Chhatri**, **Ganpati Utsava** and **Moharram** should be spent to the full and no attempt should ever be made to effect a saving—as for example a certain amount has been provided in the budget of the **Chhatris** for purposes of **Bhog** (offering food to the idols). Now it would be a great mistake if some one were to think that it is useless to spend such an amount for offering food to an idol made of stone. The offering to the idols should be made just as if the person whose idol it is were alive. Let it be remembered that no parsimony should be exercised in matters of charity, they should be carried out with good intentions and a pious heart. Those who have been found wanting in this respect have only to thank themselves for having suffered.

419. I am recording here merely by way of information that the **Ganpati Utsava** was started by me when I was only five years of age. It must therefore be celebrated nowhere but the Palace and should not be allowed to suffer in any way. So also about the **Moharram Sharif**. I started it with a great faith and my heart bears witness to the fact that it has brought great good to me. No reductions whatever should therefore be made in the various observances performed during the **Moharram**. I have also resolved to celebrate **Gyarhwin Sharif** on a modest scale; it must also be continued. All the three functions mentioned above are calculated to confer their benefits, directly or indirectly, upon the State and the Ruler; and the Ruler who will not perform these pious functions with a perfect faith will have to suffer. My business was to give a note of warning. It rests with the Ruler whether to follow it or not.

420. With regard to the Animal Department it should be constantly watched whether the **shikaris** and the Officer in charge of the Department are following the instructions contained in the book entitled “A Guide to Tiger Shooting.”

The first and foremost duty of the Private Secretary is to introduce strict discipline in the different **Karkhanas** subordinate to him, as, in the first place the whole foundation of the reputation of the Ruler depends on this Department.

It is the duty of the Master of Ceremonies or the Military Secretary to print after Darbar's sanction and circulate a detailed

programme of the various functions to be held on the occasions of Tamils.

421. A very common practice which has unfortunately taken root in the families of Ruling Princes and nobles is that the Maharanis, Ranis or the Bai Sahibas have nothing to do with the duties of their household except that they eat and dress and sleep

Ladies should attend to the business of the house.

generally and enjoy themselves. The existence of these conditions is probably responsible for the absence of the numerous details of house-keeping which have now become the peculiarities of a noble family although they form to be the role of the ladies of the house. The consequences of such practices is that the ladies in question lose all idea of the customs and usages of their family, they are ignorant of the art of house-keeping and they live generally as if they were permanent guests. Personally I regard it to be a very unwholesome practice and am of opinion that our policy with regard to the Palace Department should be to entrust all the works connected with these departments to the Lady of the house, as in this lies the glory of domesticity.

422. It cannot be said why, but the practice is in vogue since

Old custom of Zanankhana.

the olden days (though now it is getting less and less) that the several wives married by the Ruler are provided for separately—for instance the grant of a Jagir for the maintenance of the lady and the provision of a separate establishment for the Kitchen, *Deorhi*, etc., etc. I fail to understand the good of such an arrangement. The more I have considered over this point the more I have come to the conclusion that each marriage represents more like establishing a new principality rather than forming a matrimonial tie. And in the circumstances explained above how can they possibly be expected to manage the household affairs of the Ruler which forms the principal duty of the wife, nor can they prove themselves to be an adviser to their husband (the Ruler) in the administration of the State when they are called up only at the moment they are required and then cease to have any connection with the Ruler.

423. It has been explained elsewhere that the manner of administration must conform to the usage and practices of each particular locality, just as in the case of making laws it is an accepted principle that "Law follows the custom of the country." Similarly.

The Parda system.

we all know that there is a limit to liberty and the excess of every thing is bad. I am here discussing the **Parda** system. Looking deeply at the practice it would appear that the system was not prevalent amongst the Hindus as rigidly as it came to be observed at a certain period. The **Parda** system has its advantage and disadvantages, but when a thing goes beyond its proper limits it becomes productive of disadvantages only and even sometimes one is forced to look small in the eyes of others. In my humble opinion, therefore, the conflicting views held by the people of the present times regarding **Parda** require serious consideration. Personally I would recommend that the **Parda** system should be done away with. I feel and would readily affirm that the non-observance of the **Parda** system is more advantageous than the observance thereof, but while we do away with the system we must not allow the women to assume an undue measure of liberty which has become a common spectacle of the present times; as otherwise I am afraid the day will not be far off when men and women would form their connection and relations with each other quite independently and in that case it would not be improper to eliminate the word "woman" and count the members of that class in the category of men and thus under these conditions women would hardly need men.

Conditions in India have, unfortunately, reached such a pitch that a wife does what she likes and the husband has no power to check her. This has, of course, not yet become a common spectacle but we find a great deal of progress in this direction. Women have generally abandoned their household duties and have adopted the role which, properly speaking, belongs to men. Now the question is who should attend to house-keeping when women are found delivering lectures and making speeches in public meetings, expressing their opinions on the various important problems dealing with the administration of the country which even a man sometimes finds difficult to touch upon. Their freedom of action has become so great that whenever it pleases their fancy they would step into their carriage and go out for a drive. In short, the existence of these conditions points unmistakably to the approach of the **Kaljug** which according to the signs given in the Shastras, will be preceded by daily increasing corruptions.

What I, therefore, want to point out is that the Ruler should also keep an eye on this and see that so far as possible the conditions mentioned in the Shastras in connection with the approach of **Kaljug**

are not allowed to be created. Advancement can never mean what is regarded by the world in general and which might prove to be the fore-runner of the consequences referred to above.

I know that no one would agree with me in this view but I venture to say that a time will come when people will certainly agree with me and repent the consequences of their misdirected action which appears to be so tempting and good at the present moment that it has captivated the fancy of the most able minded people who are blind to the consequences thereof.

That alone is good which suits us, and the copying of others is never good. People only call it acting. A pack saddle would certainly not suit a horse. We must therefore follow our own tradition and let those of others alone. In my humble opinion there can be no two opinions on this point.

424. The Palace Physician should be held responsible for the sanitation of the Palace and the Palace grounds.

Palace Physician.

He ought to come early in the morning and enquire first about the health of the Ruler and then go and see the other members of the Ruling family. If any member is found to have a complaint he should make the necessary prescription, or if the patient prefers Unani or Vedic treatment the Palace Physician should arrange for it accordingly and place the patient under a Hakim or Vaidya as desired. He should then take a round and look to sanitation of the whole of the Palace and should also devise means to check the growth of mosquitoes in the Palace grounds. He should then pay a visit to the Dawakhana where Unani, Ayurvedic and allopathic medicines are kept and ascertain if the stock of these medicines is complete. If any medicines are found wanting he should arrange to order them. He should also keep a watchful eye on the expenditure and the accounts of the Dawakhana. If there be an epidemic prevalent he should arrange to guard against it, so far as the Palace grounds are concerned. The medicine stock should be kept properly and neatly arranged so that it could be shown to the visitors. The Sanitary staff attached to the Palace should be placed under this officer.

425. Let it be remembered that the reputation of the Ruler

Master of Ceremonies and the A.D.C.'s.

rests to a great extent on the conduct of the A.D.C.'s. The A. D. C.'s duty is to report immediately the arrival of all visitors to the Darbar, seat them in

the drawing room, address them in a courteous manner and entertain them, no matter whether they are guests or mere visitors. If an A. D. C. is found wanting in the proper discharge of these duties and fails to accord a courteous treatment to the guests or visitors it would bring a bad name to the Darbar. The Master of Ceremonies or the Military Secretary (as the case may be) should therefore give his particular attention to this matter and see that the A. D. C.'s do not commit a mistake and fall short of the Darbar's expectations. Most of the A. D. C.'s being puffed up with their own importance are often found wanting in the efficient discharge of their real duties which reflects on the good name of the Darbar. As the A. D. C.'s are frequently found deficient in this respect they should be constantly warned to give equal treatment to all the visitors whether rich or poor.

Sometimes it happens that the Ruler is engaged in some work or that he is taking his meal or is resting and cannot therefore find time to give immediate audience to a visitor. On such occasions if the A. D. C. is a capable man he would so engage the visitor that he would not feel the delay as irksome. If the visitor has come by appointment the A. D. C. should never hesitate to wake up the Ruler even if he is having a short nap.

426. When a Sardar or officer sent on deputation to another State is awarded a Dress of honour, any reward or cash he must have no scruples in accepting it, because the Sardars and officers belonging to other States are similarly treated by the Darbar whenever they come on deputation to our State. If however a Sardar or officer is deputed to another State in connection with his official duties he must respectfully refuse to accept such an honour and say that he was not deputed in connection with ceremonial or festivities, that the deputation being purely connected with business it was against the orders of his Government to accept such presents on such occasions; but if the donor show keenness in making the present he should be respectfully told that before doing so the wishes of the Darbar be ascertained through a telegram. If, however, in the case of an official deputation the State desire to make the Sardar or official its guest, the hospitality should not be refused and it should be accepted with thanks.

Acceptance of present by another State.

THE DAKHLA OF OTHER PRINCIPAL CEREMONIES IS AS FOLLOWS:—

427. On receipt of Shakkar (Sugar) by the Darbar a few rupees

The custom of
"distributing sugar"

are put in the **Tat** and the **Oati** of the ladies accompanying is filled with **Khan** and cocoanut. If the ceremony is performed in connection with a wedding the girl who is going to be married is given a **Poshak** and her **Oati** is also filled. If there are any other ladies accompanying the girl they are given **Aher** according to their rank, their **Oati** is also filled with cocoanut and they are also given **Khan** according to their status, and **Lugaras** are also given if the occasion should demand. If the husband and wife come together they are both given **Poshak**, *i. e.*, clothes to the boy and **Oati** to the girl and the men and women accompanying the two are also given **Oati** and **Poshak**.

428. The first thing received as an invitation for a wedding is

Invitation to marriage ceremony.

Akshat. If the wedding is going to take place in the same town and the **Akshat** is brought by the ladies to the **Zanani Deorhi** and by gentlemen to the **Mardani Deorhi** the ceremony of **Oati** is observed in respect of the ladies, and both as regards gentlemen and ladies **Itra-Pan** is given and 5 nuts are placed in the **Akshat Katori**. If an invitation is received by **Kharita** from a State or some other place and the **Kharita** is presented to the Darbar by representatives of the State, the people who have brought the **Kharita** are presented with **Poshak** according as the mutual relations or the previous **Dakhla** may demand and dictate. **Itra-Pan** is also given to the gentlemen. Clothes are also given away to the attendants according to their ranks.

429. When a **Balantwida** is received from outside the party

Balantwida or presents on the birth of a child.

accompanying it is given **Poshak** and **Itra-Pan**. When the ceremony is performed by people residing in the same town the **Balantwida** is presented at the **Zanani Deorhi** and the ladies and gentlemen are given **Itra-Pan** from the **Zanani Deorhi**. **Poshak** and **Oati** are given only to the parents of the new born child.

NOTE 1.—When the Darbar are pleased to grace any wedding ceremony with their presence **Aher** is given to the boy or girl (as the case

may be) as well as to his or her parents. And rupees (according to the status of the family) are also put in the *Kalash*.

NOTE 2.—In the Marathas particularly on occasions of *Mandava Partani* and *Gaon-Jewan*, *Poshak* is presented to the head of the family.

NOTE 3.—If the *Satyanarayan* is performed after the wedding *Poshaks* are also presented according to the fashion of the family and as well as the mutual relations may demand. Cash is also offered to the *Deo* at the time of the *Pooja*.

430. At the ceremony of *Munj* the boy is given *Bhikshawal*, rice and cash according as the rank and mutual relations of the parties may demand. It is also usual to give *Poshak* on such occasions.

Munj ceremony.

431. On the occurrence of a death condolence visits are paid to the bereaved family for 10 days, not necessarily daily, but according as the mutual relations may demand. In some cases one visit is sufficient, in others two would suffice and where cordial relations exist condolence visits are paid daily for ten days. Having regard to mutual relations and *Dakhla* the Ruler also joins the cremation ceremony of the deceased and clothes are also sent for the dead body according to the previous *Dakhla*. On the 13th day from death *Dupatta* is sent to the head of the bereaved family and *Gor Jevan* is also given by the Darbar according as the relations permit. If the intimation of death is received from another State or some other place Sardars are deputed to pay condolence visits according as the *Dakhla*, mutual relations or other considerations may require.

432. If the Darbar are invited to the *Gang-bhoj* they must take part in the ceremony according as the occasion and the mutual relations may require; *Zanani* (Ladies') and *Mardani* (gentlemen's) *Poshaks* are given to the gentleman who has invited. The same procedure is observed at the *Gang-bhoj* performed after the occurrence of death.

433. One of the means of strengthening mutual intimacy and cordiality as well as to gain popularity with the people is that whenever a man presents his son to the Darbar for the first time the boy should be given a suitable present, whether it be in the form of cash, gold *mohar* or an ornament, according as the position of

Present to a child first coming for Salam.

the recipient and the circumstances may require, it being immaterial whether the gentleman in question belongs to a superior rank or not.

434. The people of the present age generally seem to have the tendency of uniting all castes and setting aside all distinctions between the high and low classes; but it is an egregious mistake so far as Indian sentiment is concerned. I have explained elsewhere that the customs and usages of no two countries are alike and that every country ought to follow the customs of their own land; and I hold the same views with regard to communal matters. There is no caste distinction in England as it is in India, *i.e.*, in England no profession is restricted to any one caste in particular. All Englishmen no matter to what calling they may belong, are considered to be one compact nation. Contrary to this in India we call people of the various castes by the profession to which they belong. For instance, a smith who works in iron is called a black-smith, similarly there are the gold-smiths, cobblers, carpenters, vegetable sellers, butchers, etc. and they all marry among the people of their own respective castes. If the system obtaining in England were adopted in India and people belonging to classes such as vegetable-sellers, butchers, weavers, cobblers, etc., were united in marriage with the gentlemen classes and considered to be their equals it will wound the Indian sentiment and the alliances cannot but be regarded as highly degrading. It can never be construed as an advance of civilization. The Ruler must, therefore, give his particular attention to this question and see that the caste distinctions obtaining in India from times immemorial are not disturbed. Although the people of the present age, having regard to the system and practice obtaining in England are trying to set aside all caste distinctions in India just as there is none in England, yet I have deeply considered over the question and have come to the conclusion that they are going upon a wrong principle and the Ruler should remain on the watch to prevent its coming into being.

435. It is unfortunately not impossible that occasions might arise when a disagreement with one's wife might lead to mutual estrangement. On a happening of this sort particular regard must be paid, specially by men of consequence and distinction, that they are led to do nothing contrary to their high rank and position which might cause a loss of their reputation. We all act with great

Necessity of caste system in India.

Disagreement with wife.

patience in such matters and adopt a course which might save us from dishonour and disgrace and so far as possible the chances of referring our domestic quarrels to a third party must scrupulously be avoided. This is what prudence and sagacity dictate. So far as possible we should never interfere in the dispute of a husband and wife. If a man is consulted in such matters his good faith lies in offering his advice so disinterestedly that it may lead to remove causes of disagreement and not have the contrary effect; but the point is frequently lost sight of by flatterers who are guided by considerations of personal gain. They do not weigh the consequences of their words and ill-considered advice and express their opinions without regard to the consequences thereof; and since anger is an enemy to reason the person so advised readily falls in with such views and is led to do something quite unbecoming. There are some people who desiring to continue to keep their hold on a big person are careful to do nothing which would not suit his humour or whims, because they don't care whether the world may call him good or bad, their only object is to say and do nothing which might not please him. But these people forget that the advisers of big personages seldom escape their share of the blame; for, the public would say that in spite of having such and such friends or officers a certain personage did not hesitate to act in such and such a way.

Whosoever is overtaken by such a calamity should try to find way out of the difficulty without ever giving any outsider the least suspicion of the existence of any disagreement in his family. In such cases, therefore instead of showing one's displeasure or resorting to a divorce which would only give publicity to the matter, the best course would be to provide for one's wife in a way that she may have no cause for complaint. But I would certainly recommend that one must, in the first instance, leave no stone unturned to clear the misunderstanding and remove all causes of discord though it must necessarily require a great deal of patience, forbearance and endurance.

Some women are so obstinate that having no regard to their duties they are continually trying to harass their husbands merely on the ill advice of others. They even go so far as to speak ill of their husbands in the presence of others and unhesitatingly put forward their claims or insist that their husbands be compelled to meet their

demands to such and such an extent, they feel unconcerned whether they injure the reputation and good name of their husbands, and their advisers too are so faithless that they never hesitate to pouring oil on burning fire, always keeping their personal interest in view in expectation of reaping the benefits of their machinations immediately after they have succeeded in severing the connection of the Bai Sahiba or the Begum Sahiba with their husband. The only remedy suited to the occasion has been explained above, *viz.*, that the wife should be given a suitable allowance and the husband gradually cease to have anything to do with her. Outsiders should never be approached to settle your differences and the evil counsellors should be dealt with in a manner that they might keep a lively remembrance of it till the end of their days. In short, if cases of this nature are unfortunately made public and referred to a third party, the public should find no room to criticise our action and to say that we have acted unreasonably; they must, on the other hand, have reason to reproach the other party and say that it was impossible for us to act more fairly and reasonably.

It is to be remembered that most of the underhand dealings of the flatterers are generally not known to the Ruler, but they cannot remain a secret from those who are wise and sagacious. A flatterer when he is in his own set would be found talking in some such strain:—"Well ! it did me no harm. I applauded his opinions." "What a fool he was made of !" "We have to take care of our own interest." In short they indulge in such remarks behind your back.

Sometimes the Diwan and the Harkaras are so mischievous that with a view to their self-interest and with the object of gaining the Ruler's favour only try to create more and more complications in such disputes. They encourage the Ruler and say "we would accomplish this job should Your Highness command it."

436. It is no doubt the duty of every body to acquaint himself

Guardian to get information before hand about a foreign country.

with the customs and ideas of the people of the country he desires to visit, but it is indispensable particularly in the case of those who enjoy the honour of acting as a Tutor or Guardian to a Ruler or a noble. Special object of giving here a

note of warning in this respect is that instances are not wanting in which the ignorance of these matters has given rise to misunder-

standings, I give here a couple of examples in order to make the point clearly understood :—

1. A certain gentleman being an expert rider was called "Chabuk Sawar" which was translated into English by the word "Jockey." Now because in the country to which this word belongs jockeys are considered to be third class people pressure was brought to bear that a person of that class was not a fitting associate for a Ruler simply because the skill of that gentleman as a rider was interpreted by the word 'Jockey.' As it is quite possible that circumstances might give rise to similar misunderstandings I have quoted a concrete instance to guard against these chances and would urge that no final decision should be arrived at in such cases until the matter has been fully investigated.

Just look at the case of Sardar Apte Sahib. He was a first class rider and the whole of his family was widely known for their horsemanship ; but since the prefix "Sardar" was ordinarily not attached to his name he was unhappily counted as a "jockey" and was considered to be a man of the third class. In the country to which the word "jockey" belongs riders from among the first class people are called "gentlemen riders," but the misunderstanding arising in this respect in our country may perhaps be due to the fact that the word "gentleman" is not used in India.

2. Another instance is that the Ruler was once required to attend a funeral procession. The guardian of the Ruler who belonged to foreign country and was unfamiliar with the customs and usages of this country advised him to use a black Safa and although the guardian was told that according to the custom of our country we use a white Safa on such occasions he paid no heed to it and compelled the Ruler to use a black Safa which was quite out of place and contrary to the custom of our land.

437. Sometimes religious and communal bias become the cause of making the Ruler and the officers unpopular. Therefore it is pointed out that in matters that may smack at all of religion or community, the Ruler and the officers without regard to their particular religion or community, should deal with the matter impartially and justly, while dealing with such matters

the person so dealing should regard himself as belonging to no religion or community. Otherwise there is great danger of injustice being done which would lead to unpopularity and other evils.

When the Ruler assumes for the first time the administration of the State (in the course of doing his daily work, from time to time, it should be seen whether orders are obeyed or not and he should continue to impress upon officers that without obedience to, and carrying out of, orders, improvement and discipline cannot, be maintained as has been pointed out in Section 201) in his own mind he should divide his administration into four periods :—

- 1, To gain a knowledge of every description of every Department of the State.
- 2, To introduce reform on the basis of the experience gained by acting as laid down in No. 1, as well as future experience and any knowledge gained through officers.
3. To record his experience and knowledge in the shape of Policy and place it before the officers for their guidance in order that they may fully realise the wishes of the Ruler.
4. To see specially whether his policy and orders are carried out by the subordinates.

In adopting this course the following beneficial results would spring :—

Whatever knowledge is gained during period No. 1, it would impress the subordinates favourably, because they would understand that the Ruler knows his work.

The reforms effected during period No. 2 will prove more lasting and beneficial than if they had been effected during period No. 1.

When the Ruler has gained full knowledge of all the Departments of his State during periods Nos. 1 and 2 it would facilitate the laying down of his policy, and the subordinates would not be able to say that

they were deprived of the benefit of the thoughts and ideas of the Ruler.

NOTE.—It is possible to have some one else to write one's policy but the pleasure and impression that would be generated by a policy written by the Ruler can not be obtained if the policy is written by some one else though it bears the name of the Ruler. Therefore it is suggested that the Ruler himself should write his policy.

During the fourth period special attention should be paid to the carrying out of orders and it should closely be observed how far the instructions that are issued from time to time have been carried out, and insistence should be made for carrying them out.

M. S.

APPENDICES.

APPENDIX No. I.

Proceedings of the Majlis-i-Khas held on the 29th of July 1922, in connection with the Meeting of Jagirdars.

We have gone through the draft of the Policy of Darbar dealing with the Jagirdars and Mansabdars and have fully considered over the significance and import of the various principles set forth therein ; and as the result of our mature deliberations and discussions every one of the Members here present in this meeting is unanimously of opinion that the draft proves :—

- (1) that the Darbar's Policy of Jagirdars aims towards the good and betterment of the Jagirdars;
- (2) that the Darbar's expectations of the Jagirdars are most proper and the Jagirdars may well be proud of them, for which we venture to offer our heartfelt gratitude;
- (3) that the various principles set forth in respect of other matters are, having regard to the conditions of the times, quite apposite and are the legitimate results of the happenings in the past

In short, the Policy looked from whatever point of view is proper and deserves that it should constantly and perseveringly be followed by the Darbar and their officers.

NOTE.—The Jagirdars are proud of being invited on this occasion and beg to express that the opinion mentioned above is their true opinion.

Since the Darbar have, with great farsightedness and generosity accorded the honour of inviting the Jagirdars on this occasion, therefore the Jagirdars taking advantage of the opportunity and on the basis of the knowledge acquired by an exchange of views with the other members of our class, hasten to submit a representa-

tion by way of supplement. It is trusted that it will receive due consideration at the hands of the Darbar.

Signed by the Members of the Committee.

(Sd.) R. J. Bhide.	(Sd) Thakur Dip Singh. Chotia
„ K. S. Ketkar.	Balod.
„ Bapurao Pawar.	„ Ishwari Singh, Dhabla Dhir
„ G. R. Rajwade.	„ Raghunath Rao Nana Ingle.
„ Abdul Karim Khan.	„ Arjun Singh, Sukhera.
„ Appaji Rao Sitole	„ Randhir Singh, Sakwar
„ K. N. Haksar.	Danola.
„ Yashwant Rao Mandloi, Hatod.	

NOTE.—Sardar Ghani Mohammad Hazratji while agreeing to the Policy expressed his opinion by recording a separate Note.

REPRESENTATION SUBMITTED BY THE JAGIRDARS.

Whatever has been mentioned in the draft of Darbar Policy by our benign Master, the Ruler of Gwalior, with a view to the betterment of our holdings is just and proper. We, therefore, beg to offer our heartfelt gratitude for this fostering care and kindness of the Darbar. To abide by the Laws of the Darbar is the duty of us—Jagirdars—the salt eaters of the Darbar. But having regard to the views of the various Estate-holders we feel bound to reveal the true position to our Master.

“ The number of Estates brought under the Jadid Usul by Your Highness is nearly 125 : some of us have been benefited by this New Policy, while there are others who have been sufferers.

Among the class benefited by the New Policy may be counted the holders of Tankadari villages who have to pay less under the Jadid Usul than what they did under the Tanka system. Next come the people who through the favour of the Tehsildars and Subas secured a number of Khalsa villages on Istamrar tenure and have been benefited by the Policy of Jadid Usul. On the other hand, the pre-existing Jagirdars who were free not only from the payments of Road Cess but other taxes as well were brought under the Jadid Usul in spite of the fact that they held Sanads and Takidpatras from the former Rulers and claimed ancient possession. Now they are the losers by being brought under the Jadid Usul,

While framing the New Policy it was necessary to have regard to the opinion of the Jagirdars. But it was not done so, since the Policy in question was framed during the time of Col. Pitcher, when the Majlis-i-Am, the Majlis-i-Khas and the Conference of Jagirdars were non-existent and when the public opinion was not consulted before introducing a new measure.

If, however, the Darbar are desirous of keeping the Jadid Usul in force the following amendments appear to be essential. The suggested amendments while retaining the object of the Jadid Usul intact would remove the commonly felt grievances of our class and thus secure the gratitude of the Thikanedars who would support and co-operate with the Darbar in the task of Administration with all their might. The proposed amendment is that:—

In lieu of half the revenue realised in cash the Darbar should resume the land yielding half the revenue; the remaining half should be granted under a fresh Sanad from generation to generation. A fresh assessment at each new succession does not seem proper. It is necessary to have a permanent settlement in respect of half the holding, the other half after being resumed by the Darbar should be settled on the Jagirdars on Zamindari tenure so that they might have the opportunity of developing their Jagir. By fixing a permanent rate of settlement the question of Jadid Usul could be solved once for all. The Darbar should share not only the profits of the Jagirdars but also their losses. Similarly the Darbar should also bear equal burden of improving and developing the estates. This alone would bring prosperity to the Jagirdars.

The Darbar's policy of Jadid Usul has marred the ambitions of the Jagirdars, because being uncertain of their lives they have no stimulus to devote large sums of money toward the increase of cultivation. The Darbar also do not grant us loans free of interest; we are even debarred from purchasing a village or acquiring it on mortgage. These are the reasons which preclude the Jagirdars from bettering their future prospects as also from developing the other resources of their income.

If a Jagirdar fails to accord sympathetic treatment to his tenants in years of famine and scarcity there is always the fear of

the Jagir village being depopulated by the tenants shifting themselves to the nearest Khalsa village. In short, we are obliged to make remissions while the Darbar realise the whole of their dues without giving any consideration to the Jagirdar's position.

This representation relates to a specific portion of the Darbar's Policy, the one appearing on pp. 35 and 36 of the Policy.

It rests with His Highness to decide whether a certain Sanad is defective or perfect; but it is improper that the sins of one particular class should be visited on the whole body of Jadid Usul Jagirdars. It is the Master's duty to look after those who have a distracted mind owing to an uncertain livelihood and put them on the way to prosperity so that they might remain indebted to His Highness' benevolence.

The Darbar's reading of the matter from page 3 to para. 5 on page 6 would be correct.

The rest of the Policy drafted by His Highness relates to the betterment of the Jagirdars and we are at one with it. While offering our gratitude for the Darbar's sense of equity and tender-heartedness, we pray the Almighty God for His Highness' long life and happiness.

(Sd.) THAKUR DALPAT SINGH, Chotia Balod.

(Sd.) YESHWANT RAO MANDLOI, Hatod.

(Sd.) RANDHIR SINGH, Sakwara Danola.

AN ABSTRACT OF THE DISCUSSION HELD WITH THE JAGIRDARS WHO ATTENDED THE AFORESAID MEETING IS GIVEN BELOW IN THE FORM OF QUESTIONS AND ANSWERS.

(1) **Question.**—With the exception of the Jadid Usul we are perfectly in accord with the Policy relating to the Jagirdars. The Jadid Usul Policy does not meet with the approval of our order and we earnestly pray for its reversion so that we might be saved from the loss we are sustaining thereby.

Answer.—First of all you must understand how the Policy in question came into existence, what were the circumstances which forced the Darbar to adopt this Policy and how thoughtful they were in introducing it; you might then tell us whether it was necessary or

not to discriminate between a "Perfect Sanad" and a Defective Sanad. Is there such a thing as a Defective Sanad or not ? Are you prepared to say that the Darbar are bound to recognise all Sanads and continue permanently the grants conveyed thereby no matter whether a particular Sanad was granted by the House of Scindia, the various Rajas of the olden times, the officers of the Darbar, the Kamavisdars or the Zamindars and whether it contained the words "Generation after generation" or some such other words or not, and had in other respects all the marks of a genuine Sanad or not ?

(2) **Question.**—Such a differentiation was, of course, necessary but it should not have been carried out in such an extensive manner.

For instance, the Sanads granted by the Emperors of Delhi generations ago should have been considered as valid as those of the Scindia Family.

Answer.—You are right, but you should consider how easy it is to forge a Sanad. The condition of the times is that a number of forged Sanads purporting to have been granted by the House of Scindia itself have been detected by the Darbar. Not only this but we feel no hesitation in saying that there were regular factories at Bhind and some other places where forged Sanads used to be prepared. It was, therefore, inevitable that the Sanads granted by the Darbar should be compared with the standard Sanads and verified from the records available in the Fardnavisi and the Chitnavisi records. The result was that several of the Sanads were proved to have been forged. In these circumstances can you say that every scrap of paper which has the appearance of Sanad and purports to be a grant from the Emperors of Delhi should, on its submission to the Darbar, be readily accepted as a valid document ? If not, what could be the means of ascertaining satisfactorily the validity of such documents ? There is neither any record of those times nor is there any standard specimen; if the Darbar were to accept blindly every piece of paper which was styled as a Sanad from the Emperors of Delhi who knows how many such Sanads should have been produced.

(3) **Question.**—This is true, but most of the Darbar's Takid-patras do not contain the words "Generation after generation," they simply enjoin that possession should not be disturbed and when possession has not been disturbed they should not be brought under the category of defective Sanads.

Answer.—You probably think that “Sanads” and “Takidpatras” are one and the same thing. Do you know what is the difference between the two ?

(4) **Question.**—They must be considered as one and the same thing because both are given by the Darbar.

Answer.—No, it is not so. On the grant of a Jagir the grantee was given a Sanad and a copy of the same forwarded to the Kama-visdar and the Chaudhari Qanungo. These are all Sanads. When after the lapse of time the Jagirdar happened to be molested in the enjoyment of his possession or any other difficulty was created the grantee used to represent his grievances to the Darbar in person. These complaints were followed by the issue of *Takidi* orders bearing the proper seal. This document is called “*Takidpatra*.” The Sanads were issued from the Fardnavisi and the *Takidpatras* from the Chitnavisi Office. Thus reliance is placed on the wording of the original Sanad. Now supposing that two different Sanads of one and the same period and relating to allied grants are produced, one of them containing the words “generation after generation” and the other not—must this be considered an important difference or not ? Does it not show that the granter desires the one to be continued from generation to generation and the other according to the pleasure of the Darbar ?

(5) **Question.**—This is true, but regard must be had to ancient possession.

Answer.—And what is that ? Since showing the intention of a permanent grant the words used have been “*Hamesha pasun ya Shudamad daulat alia pramano chalne*” have been recognised as being of equal import to “*Putra pautrabi vansh parampara*.” Only the Sanads that contain the words “*Sal dar sal anubhavit jane*” and either preceding or succeeding them there are no words indicating a perpetual grant, are held to be defective.

(6) **Question.**—But even as regards such grants long and uninterrupted possession and enjoyment must be held to have cured these defects, therefore these defects should not be held to operate against us.

Answer.—When a State is consolidated after the termination of external wars and internal disturbances, the various branches of

administration, in their turn, are generally organised during the peace time, laws and regulations are framed and the rights of the Ruler and the ruled are enquired into, defined and decided with justice and equity. The Jagirdar class was also similarly treated and during this period of peace the History and the Manual of Jagirdars have been compiled and all differences have been set at rest. The practice whether it was of a long duration or otherwise, which was followed during the interval cannot, therefore, be held as binding on the Darbar.

(7) **Question.**—Is there any reason that the Jagirs held by certain members of our order, such as Chaudharis and Qanungoes and others by way of remuneration of their services should not be continued as hithertofore ?

Answer.—This point is answered by your own question. You are not fitted for the services required under the present system of administration. It is, therefore, impossible to continue the Jagirs for the discharge of services as in the past ; because the State would be entitled to the services commensurating with the price paid for them. But the Darbar have decided that such of the Chaudhari-Qanungoes as may acquire proficiency by passing the required examination should be given prior chance in service.

(8) **Question.**—Even putting aside these considerations the Policy of Jadid Usul is very detrimental to us.

Answer.—You will remember, gentlemen, the conditions which prevailed before the introduction of the Jadid Usul. The conditions were that a Jagir was either continued to the holders or was made Khalsa there was no middle course and several of the Jagirs had met that fate. It is simply an act of His Highness' considerateness that he has created a middle course for the good of the Jagirdars and thus kept the name, status and the position of the Jagirdars intact. The Jadid Usul holders are equally entitled with the other Jagirdars to all the concessions and facilities under the Manual of Jagirdars. The State share has been fixed at 50 per cent. which is lower than what a Zamindar has to pay under the old practice, these privileges would have been denied to you for ever, but they have been secured to you permanently under the Jadid Usul. What more could be done? Is the State not entitled even to a 50 per cent. of the income in the case of defective Sanads? The

Darbar are not the owners of the State treasure ; it belongs to the general taxpayer. Would it be just to favour one ; at the expense of the other ?

(9) **Question.**—The policy of 50 per cent. has been a boon to the holders who had to pay Tankas and Istamrars, but it has been a source of great hardship to the holders who held their Jagirs as a free grant. The Policy should, therefore, be re-considered and altered so as to bring all the holders on an equal footing.

Answer.—That the Jadid Usul Policy was not introduced by the Darbar with a view to any gain is fully proved by the fact that cases are not wanting in which the Darbar had to sustain a loss. They were content to promulgate a just and equitable policy and to act up to it, no matter how it affected them financially.

It was not possible to evolve a policy which could have operated alike in all cases and brought the parties concerned an equal amount of its advantages and disadvantages. For, there are different classes of holders such as Muafidars, Tankedars, Istamrardars, Ubaridars, Service Tenure (Chakrana), Padarakh, etc., and every one of these holders had to pay the Darbar a different percentage of his receipts ; that is, there was no uniformity in their obligations towards the Darbar. In such circumstances any consideration as regards the individual losses and benefits cannot be based on any principle. The object of establishing any policy is to introduce uniformity where there is none. But supposing that the task were entrusted to you, how would you have done it ?

(10) **Question.**—These difficulties are all right, but the amount of 50 per cent. once arrived at should be made permanent ; it should not be subjected to any variations at each subsequent succession. So long as we are confronted with the apprehension that half the increased income of our holding would be assessed by the Darbar at the next succession we shall continually feel disheartened and have no encouragement to devote ourselves to the improvement of our holdings.

Answer.—This is the question of permanent Settlement which was first introduced by the British Government in Bengal ; but the evils born thereof are now an open secret and have deterred the Government from introducing the said policy in the other Provinces of British India. The truth is that Government requires

money to finance administration and of all other sources land revenue forms an important source of income; it rises with the increase in the resources of a country; the development of railways, roads, works of public utility, commerce and industry reflect on the produce of land and its price. The money raised by Government by means of taxation is repaid, in a sense, by means of works of public utility. In the same way as clouds give rains, the rainy water falls in rivers and again rising in the form of vapour it forms itself in clouds and produces rains, so just like this are the income and expenditure of a State. The channels of its expenditure with a corresponding extension in the circuit of its activities is daily increasing and an increasing expenditure requires an equally increasing means of income. If a permanent settlement were made as desired by you, the sources of income would be correspondingly restricted which would go against the principles of Finance and Political Economy.

(II) **Question.**—The rise of income follows in the wake of a country's prosperity. But the Darbar might refrain from sharing the income effected by our investments and personal efforts. If the Darbar would share the income they might as well share the expenses.

Answer.—The figure of 50 per cent. is fixed after assessment made according to the provisions of the Settlement Manual which in its turn, provides that the improvement effected exclusively by investments by the owner should not be assessed until such time as the owner has been reimbursed of the expenditure incurred by him. For instance, if a well or tank were constructed from your own pocket the Manual provides that the area commanded by such works shall be assessed as unirrigated land until the end of the present and the next settlement. The Jadid Usul holders are entitled to all these concessions. The Manual of Jagirdaran similarly provides that any representations which a Jagirdar may have to make with regard to the assessment of his lands shall be considered by the Darbar. On the basis of these orders the Jagirdars can always represent that while making assessment and arriving at the figure of 50 per cent. the amount spent by them towards a certain improvement from their own pocket should be taken into consideration. The Darbar have, in short, left no stone unturned to improve the lot of the Jadid Usul holders.

(12) **Question.**—It would equally serve the Darbar's purpose if they were pleased to grant us one half of the village in Muafi : the other half being settled on us on Zamindari tenure. This arrangement while it will save us from the payment of State dues permanently will bring the Darbar the full rent of half the holding as also the increase effected therein from time to time.

Answer.—Evidently, the proposal seems to be easy of adoption ; but you might just think over the defects and the difficulties arising therefrom. In the first place the proposal would mean that the Darbar are nothing more than an equal shareholder like any of your relatives ; that is, it will create conditions similar to those obtaining in a Zamindari village. But you can think how the Darbar can be reduced to the status of a share-holder or Phatdar? The demand made by the Darbar is a royal prerogative and from the ancient times the Shastrakars have conceded the King a right in the produce of the land as the well-known saying "**Raja Shashashtansh bhag** (The Raja should take one-sixth share) has it. In the second place how it is possible to have two different tenures in one and the same village. Similarly, could it be possible to have the lands of various kinds and qualities equally divided half and half? If a Jagirdar possesses two or more villages it may perhaps be possible to make the whole of one village **Khalsa** and let the other be enjoyed by the Jadid Usul holder as a Muafi. But this can only be possible when the quality of land, their income, area and population are on all fours with one another. The existence of such conditions is, however, an improbability, and even if it were not so, a distribution like that will hardly satisfy one or two Jagirdars. But the question is not of solitary instances: we have to consider the whole body of Jagirdars and there can be no such arrangement as could hold good for them all equally.

(13) **Question.**—The ordinance of the Shastrakar's just referred to by you shows that the former Rulers used to take a very small share of the produce of land. Those of the present times take too large a share.

Answer.—This is right, but there were no motors and electricity in their times and the various other luxuries and requirements of the present world were unknown to them. The lapse of time increases the struggle for existence. In the present age the administration of a State is not limited to the maintenance of law and order.

Hundreds of other progressive measures have devolved themselves on the Rulers. The State money does not belong to the Ruler; it belongs to the people.

(14) **Question.**—By the discussion held so far we have been satisfied that the Darbar have evolved this Policy after a considerate balancing of the rights and interests of the State as well as those of ours. We do not mean to say that we have been treated unjustly and unkindly; but we must lay our grievances before our Master and it rests with him whether to reject or grant them.

Here the discussion was brought to a close.

DARBAR'S NOTE.

I regret that the Majlis failed to question these gentlemen in clear terms "What policy would you have pursued in the circumstances if you had been the Ruler?" I am convinced that 99 per cent. of their replies would have been that they would have confiscated such Jagirs. Compared to this the Darbar's Policy has been a liberal one. It is in fact the Darbar's misfortune that the question was raised by those concerned without giving the situation a full consideration. It must be borne in mind that the Darbar have given permanence to a status which was so far only doubtful; *i. e.*, the contingency which should have obliterated a family in one single generation has been removed for all time to come. A just and dispassionate review of the situation would show that the Darbar, renouncing the income which should have been theirs have contented themselves with only a half of it and thus saved their people from a danger which was at all times imminent.

The reasons which they have urged as an excuse for not raising the income of their Estates throw a strange light on their conception of the word "Loyalty." It can only mean that the principal duty of the dependents of the Darbar is to debar them from all benefits! Let it be known that the Rules provide for the survey and assessment at each succession, they further provide that at the next succession, if it unfortunately happens to come off within a period of the next ten years, the existing assessment should be kept in force until the occasion of the succeeding Dakhil Kharij. For instance, "A" on his death in 1913 is succeeded by "B" whose mutation having been sanctioned the figure of assessment is fixed,

If "B" dies before the end of 1923 and is succeeded by "C," the assessment of the amount of 50 per cent. will not be revised until after the death of "C" and the mutation of the name of his successor "D."

It is to be regretted that the gentleman concerned did not bear in mind the fact as to who would be benefited by the increased income if a mutation takes place either within a period of 10 years after the assessment of revenue ; or if the next succession does not come off for a period say of 25 years or more. The Darbar will certainly not be benefited by the increased income.

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APPENDIX No. I—B.

Dakhla in brief about the Urs of Shri Mansur Shah Sahib and the Utsava of Gokal Ashtami.

1. URS.

The Urs (annual anniversary of death) of Shri Mansur Shah Sahib is celebrated annually at the Gorkhi in Sarkar Bada, Lashkar, on Bhadrapad Badi 2. The members of the various **Darvesh** orders belonging to Shri Sahib Bidkar, Madaris, Sar Guru Takia of Khasgi, Bhandari Takia of Sarafa in the morning and in the afternoon the members of three orders from Lashkar and ten from Gwalior grace the occasion with their presence. They are seated according to the usual established practice.

The Qaziji and a number of Khase Sahiban represent the Shri Sahib on these occasions and a cauldron of **Pulao**, and **Kheer**, **Poori** and **Tarkari** together with Batashas and other necessities for **niaz** are provided from the **Pichhari**. The Qaziji having read the usual prayers presents in the form of money and clothes are distributed. After this victuals and cash are given away to the poor and indigent people at the Naqqar Khana Gate. **Mast Faqirs** who do not come on this occasion get their share of alms and other eatables at their Takias. The other **Darweshes** who come to the Majlis are given their shares per **Thoks**. The Brahmans are also fed at noon. In the afternoon cauldrons of **Pulao** are again prepared and after the prayer has been read by the Qaziji they are distributed in the manner described above.

In the evening before sunset His Highness arrives at the Bada and worships the Shri Deo and the amulets granted by Shri Mansur Shah Sahib. If His Highness is unable to do the **Pooja** personally the task is entrusted to the Upadhya Boa. After this the image of Shri Deo is decorated with the leaves of **Belpatra** and flowers and garlands and when half through this the **Katha** is begun.

When the image has been fully decorated with the leaves of **Belpatra** it is covered with flowers, garlands, etc., etc., and a turban and **dupatta** are offered. This is followed by **Pooja** and the offering of **Mahanaivaidya** the trays of which are prepared and provided from the **Pichhari**, after which the ceremony of **Arti** is performed and a salute is fired as well as **feu-de-joie** while the music is played. A green coloured shawl is spread and His Highness takes his seat on a **pata** close to the Deo in anticipation of the **Parshad**. The **Katha** is finished shortly after the **Parshad** has been made; then the **Arti** is again performed and His Highness takes his seat on the Masnad. **Poshaks** are then given to His Highness from His Highness and then after His Highness has touched them **Poshaks** are offered to Shri Sahib, Inayat Sahib and Bharpoor Sahib. The Sardars and the other Darbaris then present **Poshaks** to His Highness and all these **Poshaks** after they have been touched by His Highness are presented to Shri Sahib; then **Parshad** is distributed and after **darshan** the Darbar is brought to a close.

The next morning **Pooja** is performed by the Upadhya and the leaves of **Belpatra** and flowers used in the ceremony are set afloat in the Morar or the Kuleth river. The **Parshad** is also distributed to the Sardars the next day from the **Pichhari**.

NOTE.—If the **Parshad** is not made in His Highness' presence a report is made to him as soon as it is made during the night and sent to him in a tray.

After the **Parshad** has been made the Maharanis go to the Deoghar for **Darshan** and then the day's fast is broken. If the Darbar are unable to keep fast an intimation is given to the Upadhya who does it on behalf of the Darbar.

2. THE UTSAVA OF GOKUL ASHTAMI.

The god Shrikrishna was born on Shrawan Badi 8 at about midnight. The anniversary of the birth is accordingly celebrated at Gorkhi in the Maharaj Bada and lasts for 4 days.

Before the appointed time a **Jhanki** is prepared in Gorkhi and all the Darbaris are invited. The **Katha** begins exactly at 11 in the night and His Highness arriving there at half-past eleven performs the **Pooja** of the Shri Deo. If His Highness is somehow

unable to do the **Pooja** it is performed by the Upadhya Boa. The birth is celebrated exactly at the time appointed by the Jyotishis. Salute and *feu-de-joie* are fired and music is played.

Flowers mixed with **gula** are distributed to the Darbaris which they throw towards the Deo at times of the birth. Mahapooja is then performed and the victuals provided from the **Pichhari** are offered and after doing the **Arti** and the distribution of **Panjiri** and **Prasad** the Darbar is brought to a close.

A short time after the beginning of **Katha Bukka** is smeared on the forehead of the Darbaris and **Bukka** and flower garlands are presented to the members of the Ashrit Mandali. The Upadhya Boa stands up close to the **Kathakari** holding the **Arti** in his hands and offers it to him after the **Katha** is over. When the **Katha** is over Their Highnesses the Maharanis come for the Shri Deo's **Darshan** and go back after receiving **Ashirbad** and the **Mujra** of the Darbaris.

NOTE.—If the Darbar are unable to observe fast on the birthday it has to be observed by the Upadhya.

Go Pradan, Bhooyasi, Brahman Bhojan, etc., are also held at the time of the **Pooja**.

The next morning after the **Pooja** and **Arti** have been performed music is played up to 3 in the afternoon. In the evening the Darbar is held and the **Kathakari** recites the **Katha** the Gosavis do the **Leela**; His Highness and the Maharanis also come for **Darsnan** and occupy their seats in the Darbar. The Rasdharis dressed in fancy dresses are also seated. After the **Leela** the Darbar is over. From 8 to 11 in the night the Nautch girls and Bhand do their performances, after which is made **Arti** and **Prasad** distributed and the Gondhals do their **Gondhal** till day break.

In this manner the **Utsava** lasts for full 4 days, **Jhankis** and decorations are made and, excepting the **Ekadashi**, Brahmans are also fed daily, the number of which amounts to 1,541.

On the 4th or 5th day *i. e.*, on the Baras or Terus the ceremony of **Dahi Handi** is performed at the hour nominated by the Joshi Boa His Highness and Their Highnesses the Maharanis are also present and His Highness accompanied by the Sardars remains

standing. When the Gosavi and Shri Krishna playing **Chendu** go towards the **Dahi Handi** and Gosavi strikes the **Handi** with a **lathi** a salute and **feu-de-joie** are fired and charities are distributed. His Highness the Maharaja and the Sardars after taking the **Prasad** arrive at the Gorkhi and a regular **Panchopachar Puja** is performed, **Prasad** distributed and the Darbar is closed. Music and singing is performed till 12 in the night and the **Utsava** is finished on the next morning

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APPENDIX No. II.

A few Principles relating to work in a Programme of Tours.

CHAPTER I.

People usually go out on tour but they do not spend time for the real purposes of tour. They miscall such excursions as tours.

2. It is true that rest is indispensable for keeping good health, but when a tour is made for the sake of work, all considerations of rest, sport and amusement must be laid aside, if it is desired to go out for the sake of rest it will be a misnomer to call it a tour; for it must be remembered that work and sport (rest) cannot go hand in hand nor could a tour of this nature give any satisfaction to the people.

3. It must be remembered that the public on hearing of the arrival in their district of a certain officer or the Ruler himself are usually led to think that to be an opportunity of representing their grievances no matter whether it is a complaint or refers to a matter in which they should seek redress through various grades. Even matters which are not important enough to be brought to the notice of the touring authorities are represented with great colouring and as coming from real sufferers. While the public on the one hand are full of the notions explained above, the professional petition writers on the other hand are instigating the people to prefer petition merely with the object of gaining their fees. Not only this but where a single petition would serve the purpose they would write a petition for each point separately. When I was once touring through the district of Amjhera three separate petitions were presented to me in reference to one single matter, *viz.*,

- (1) about lighting a temple, (2) relating to the offering of *Bhog* in the same temple, and (3) relating to the repairs to its dome. Evidently when all the three points were related

to one and the same temple a single petition would have been sufficient for the purpose; but the petition writer, with a view to his own gain splitted up the matter in three separate complaints and wrote a petition for each one of them.

4. Looking at the attitude of the touring officers and that of the public (that petitions must, as a matter of course, be presented to the touring officers) it would appear that they are both unmindful of their duties and responsibilities. For instance :—

- (1) The public setting all laws and regulations aside are loud in their grievances in the hope that the touring officers would settle their disputes then and there. They forget that neither the touring officers nor the Ruler can go beyond the law promulgated with the consent of the public. The work will and must be conducted according to the prescribed procedure. Supposing that a petition is presented by a complainant saying that his wife was abducted by a certain person, or that he was dispossessed of his field by a certain Zamindar, or that the amount of rent was unduly increased in all these cases it passes comprehension how the touring authority could set aside the prescribed procedure and deal with such cases in a summary manner.
- (2) The officers, on the other hand, are found to commit serious mistakes in the selection of petitions and complaints presented to them. They cannot decide correctly what cases should be dealt with and decided by them on the spot and in what cases the parties concerned should be directed to seek redress through the proper channel. Let it be remembered that without scrutinising the petitions in this manner it would be an egregious mistake to direct the petitioners to seek redress through proper channel or to pass them on to the department concerned for necessary action. For instance, a petitioner says that the Agricultural Bank is slow to advance loans at the proper time, or if it does the agriculturists are required to pay a portion of it as bribe, or the Irrigation Department are slow to give timely supply of water, or the authorities of the Forest Department do not issue Parwanas for cutting wood or if they do they place obstacles in the way of

removing wood, or the Police are harassing in their treatment, or the villagers are compelled to do Begar without receiving any remuneration, or the Zamindars do not issue receipts for the payment of rent, or the officials of the Customs Department are very harassing, or the Doctors give little attention to their patients, or the Municipal authorities are unduly troublesome or the School masters do not teach their pupils properly or the Station masters do not supply waggons without worry and trouble, or the Postmasters are used to do mischief in the delivery of letters and money-orders or the Chaprasis forcibly raise money as subscription towards an imaginary fund, or the Patwari makes two people fight and profits thereby, etc. etc.—in all such cases the complainants are usually directed to seek redress through proper channel, though as a matter of fact, all complaints of this nature could be removed by the touring officer by personal enquiry on the spot. Besides, the countenance of a complainant is a true index to the truth or otherwise of his statement and this test can only be made on the spot. Be it known that when people in the districts have realised the strict sense of justice and promptitude of the superior officers it would necessarily have great effect in putting fear into the local officials and make them give up their improper actions. This is also a very important point.

- (3) The public are wanting in the proper discharge of their duties, that is, no proposals relating to the development of the country and the public weal are submitted by them. If any criticism is offered by them in a certain case, they fail to suggest a proper substitute for the removal of the defect. For instance, they ought to suggest what means should be adopted for the increase of cultivation in a certain village, Pargana or District, and if there is any defect in the procedure relating to the advance of loans from the Agricultural Bank how it could be set right; if the law and procedure, though made in consultation with the public, are found to retard the progress of the country or to disturb the public peace, Darbar's attention is not directed to such matters. Similarly, if the construction of a certain road or railway is

calculated to give impetus to cultivation, population and trade the scheme is not brought to the Darbar's notice, and so on.

5. I tried to see for myself whether it was possible or not to attend to one's official duties in the tour and at the same time have some sport, the result was that (1) most of the time was wasted in sport and there was consequently little time to inspect the work of Patwari, Police, irrigation, etc., (2) there could be no sufficient opportunity of mixing with the people, because when once a man started for shooting the crowd of people was left behind, there was no chance of conversing with them and his attention was also fixed on a different matter, (3) no estimate could be formed of the time required to secure the wounded game. It is on the strength of this experience that I have mentioned above that work and sport cannot be carried on side by side.

6. Looking seriously it would appear that from a tour of this sort (which contemplates amusement more than work) the public cannot be expected to derive any satisfaction nor can we remove the defects which can only be corrected by personal knowledge, nor can we make any progress. The poor ryot, on the other hand, have to undergo untold hardship at the hands of the Police and the District authorities in the supply of *rasad*, preparation of roads and other sundry matters.

7. The officer can never form any idea of the many hardships which the people have to undergo in connection with tours as they are generally insensible of these matters. They are staunch followers of the *Zabta*, that is, they would give a hearing only when there is a complainant with proofs. But a proper hearing is only possible when the investigating officer deals with the case with an honest intention, otherwise it would be an investigation only in name. It must be remembered that such things are only calculated to create an unwholesome effect on the sense of responsibility of those in attendance on the Ruler. Even when the complaint is true, the local officers of all grades and the Police, that is, the people complained against have a sense of security, etc., etc., and feel that there is nothing uncommon about it because no one cares for such complaints. Thus they become habituated to treat the ryot more harshly than ever. In other words, we ourselves set them a bad example. There are investigations and

investigations. I give here merely by way of information, an example of investigation from my own personal experience:—

A certain nobleman belonging to the Hardoi District (who was probably named Maharaj Singh) represented to me that the Raja of Lahar had promised to marry his daughter, that the preliminary ceremonies of the wedding were duly performed, that a number of presents such as an elephant, horses, clothes and cash were made to the Raja and that although the Raja had married elsewhere he was not prepared to return the presents made to him by the complainants. As I had personally no time to attend to the case, I entrusted the work of investigation to Pandit Chintaman Rao Vaidya, late Chief Justice in Gwalior. He made the necessary enquiries and reported to me that the Raja of Lahar was in the right and that the complaint of the Hardoi people was quite unfounded. The validity of this report was somehow doubted by me and calling the counsel of both the parties to my presence commenced the proceedings by enquiring who was the first to open correspondence or send a message, what reply was received to it, and so on. In short, I cross-examined the representative of parties in regard to each and every communication exchanged between the parties with the result that the Vakil of Lahar freely acknowledged that his client was in the wrong. I ordered them to draw up and submit to me a list of what one claimed from the other, and if on any point there was a difference of opinion, it might be referred to me for settlement. The one of fixing the price of the elephant and the horses which had since died was laid before me and a complete list was submitted. I sent this list to the Tehsildar of Lahar with the order that the Raja should be asked to make over the articles mentioned therein to the Vakil of Hardoi. Thus the case was closed (*vide* file No. 21 of the Samvat 1959 of the Private Secretary's Office).

This would show the merit of the investigation made by an L.L.B. and it is why I have mentioned above that there are investigations and investigations.

8. One of the most common practices which I have personally witnessed is that where the ryot have spent 10 Rupees over a piece of work connected with my tour they are paid barely Rs. 6. The principal duty of the touring officers should, therefore, be to arrange that due and timely payments are made for the articles taken during the tours which might be made

either by motor, railway, bullock-carts, Tonga, camel, elephant or on horseback. By "due and timely payments" I mean that the supplies taken on tours should be paid for according to the market rates or according to the rates current locally and all payments must be made in cash; that is, take the article with one hand and pay by the other or the account must be settled before leaving the halting place. Briefly, the touring authorities should bear in mind that they are touring through the district on official duty and not as invited guests.

9. Disputes relating to the supply of *rasad* would usually arise within the Darbar's territory. They cannot arise in a foreign territory as in a foreign jurisdiction there is no field for the harshness and oppression of the Chaprasis and private servants.

10. A strict eye should be kept to see that the camp-followers make full payment for the provisions taken by them. They are frequently seen bringing pressure on the village people for the supply of *rasad* and only make nominal payments for what they take; not only that but they even make bold to maltreat the ryot. The Tehsil people and the police do not check these high-handed practices; they shrink from coming in their way and in order to find favour with the camp-followers they even compel the shopkeepers to supply *rasad* at the cheapest rate.

11. It is also a matter of my personal experience that in cases where a complaint about non-payment of the price of *rasad* or some harsh treatment was made against the camp-followers (which] includes personal servants and clerks) the complainant was pronounced to be a liar and without giving him a hearing the camp was moved forward. It has also been seen that in cases where the camp clerk and the people detailed for the supply of *rasad* disagree or have quarrelled with the personal servants they would poison the ears of the touring officer who gets prejudiced against the official in question and shows his displeasure in the course of his inspection which is only due to the unfounded statements made by his staff. The result is that the treatment in question disheartens the officer concerned and brings a slur on his fair name for no fault of his. If we were to recall to memory the incidents of the period when the Regiments used to pass through the Darbar territory, it would appear that the disputes with the Regiments were simply due to the fact that complaints were never

properly investigated and given a hearing, because the officers were under the thumb of the Risaldar Major and others.

12. There is also a type of officers who in the event of getting their supplies of *rasad* at a higher rate have not hesitated to put the Tehsildar to shame at even the slightest excuse; but when the supplies were provided at cheaper rates the Tehsildar was given a certificate of proficiency. A concrete instance of this nature is that once while I was inspecting the roads by motor I arrived at Esagarh according to my programme. I had given no intimation of my arrival to Tehsildar Narayan Rao, but he went and saw me at a dam and said that the Director of Land Records had been there on a tour and was quite satisfied at the inspection of his (Tehsildar's) work. He also showed me a certificate which was given him by the Director. I told him that it was due to his supplying *rasad* at cheaper rates. On his denying the fact I told him "I am sure you could never answer to a couple of my questions satisfactorily." He persisted and said that he could certainly satisfy me. I accordingly put him a few questions but he was unable to answer them. I warned him and said "It is no good to adopt such tactics. True reward lies in honest work." After an hour and a half I left the place.

During my tour of 1967 I had the opportunity of verifying for myself the manner of his collection and supply of *rasad*. When I left Patkheri (Pargana Esagarh) for Sahrai I noticed that a crowd of about 150 or 200 villagers was following me at a distance in a distressed condition. I was struck by this strange and extraordinary behaviour of these people and tried to speak to them. It was with the utmost difficulty that I could extract from their lips why they were creating that scene. Their complaint in brief seemed to be that the Sazawal and the Chaprasis of the Tehsil who had been detailed for the collection of *rasad* had maltreated the people and were trying to extort money and so on.

From Sahrai I deputed Col. Haksar to enquire into the complaint which appeared to be savouring of truth. From Mungaoli I deputed the Prant Judge of Esagarh to hold an enquiry on the spot and calling the Tehsildar to my presence I asked him how in spite of the fact that he was staying at the village for no less than 17 days he was unconscious that his subordinates were maltreating the ryot; what he had done to redress their grievances and why the

rasad was collected in excess of the actual requirements, as it had also come to my notice that although the indent of supplies and a list of the camp followers had reached the Tehsildar sufficiently long before the due date yet labouring under the delusion that the number of my followers must be a thousand or two the articles of *rasad* were collected by him at least a dozen times more than the actual requirements. He replied with regard to this latter complaint that he had understood from the Tehsildar of Mungaoli that the number of my camp followers was about one or two thousand. As regards maltreatment he denied having any knowledge of the fact. There is no doubt that the Zamindars, if they could expect to receive justice at the hands of the Tehsildar, would never have hesitated to relate their grievances before him. It is known to every body what *para phernalia* is taken by me in my tours, still if the Tehsildar was labouring under a doubt he ought to have cleared his doubts by a reference to the Suba. However, the Prant Judge having completed his enquiries waited on me at Basoda accompanied by the accused and the complainant. After going through the case I punished the Tehsildar, the Sazawal and the Chaprasis and dismissing them from service brought the case to a close.

15. A perusal of the incident mentioned above will give the officers an idea of the good resulting from prompt and immediate action. In this same case if the complainants had been directed to seek redress through the proper channel it would not be surprising that truth had turned into falsehood and falsehood into truth, and the offenders would have felt emboldened to believe that the provisions of law could be twisted by the Vakil and truth turned into falsehood.

16. It is a great mistake to take thousands of people as camp-followers; for considering the quantity of supplies required for such a large following it would be more like ransacking a part of the State than making a tour of inspection. It would, therefore, be sufficient to limit the number of followers to 100 or 150—nay, the less the number of followers the better.

17. It should also be watched if the articles of *rasad* were collected in excess of the actual requirements. If so, the officer responsible for it must be taken to task. One of the principal advantages of making timely payments for the supplies of *rasad* and keeping in view the points mentioned above is that no one can find a

cause of complaint against the touring officer. But apart from this the officer acting on the above principle gets popular with the public and can maintain his credit. If the camp-followers are loyal to the officer they would never commit an act likely to bring him into discredit. ***The subordinates must bear in mind that they are also responsible for the honour and good name of the officers.*** In order to improve his prospects and gain favour with his officer the camp clerk or the person in charge of receiving supplies and paying for them gives an account of Rs. 10 where he has spent Rs. 50 and thus brings discredit to the officer (a concrete instance of this nature having once actually come to my notice). The poor ryot are afraid of saying anything to their face but as soon as the officers have turned their back they (ryot) are loud in their grumblings. This is also a matter of my personal experience.

18. It has also come to my notice that where an expenditure does not exceed Rs. 50 the camp officer submits an account of Rs. 100 ~~i. e.~~, the balance of Rs. 50 is misappropriated by him; or that a certain expenditure comes up to Rs. 40 but he gives an account of Rs. 10/- only and nothing is said with regard to the balance.

19. But I have heard something more serious than this. I understand that on receipt of information about a tour the Tehsildars secretly raise subscriptions from the Zamindars in order to meet the deficit in expenditure, because they know that while the actual supplies will be worth Rs. 50 they would only be paid for them Rs. 10 or Rs. 15, hence the subscriptions to meet short payments. If such is really the case, there can be no denying the fact that it is ransacking a district rather than making a tour of inspection. The object with which a tour is undertaken should never be forgotten. Are the officers ignorant of these things ? No, they are certainly not. But who cares for name where money is concerned. Cursed be the money which tempts the world to all sorts of improprieties.

20. If the undermentioned principles are kept in view all kinds of tours are bound to prove beneficial :—

- (1) Trying to please the people by giving a sympathetic ear to their pains and sorrows and to come in contact with them,

This object can only be gained when according to the directions contained in paragraph *4, (2) the complaints of the public' are immediately investigated and decided on the spot, when the contact with the public is not restricted to formal meetings and the people are addressed in a manner which shows that the officers do not consider themselves to be of a class different from the public, and the practice of the people addressing the officers with folded hands is done away with. If the officers are themselves occupying a chair, they must also seat the people near them on chairs; if the people are sitting on floor the officers must also sit by them. If the officers were to behave towards the public in a manner such as they did in connection with the recovery of arrears due from the village of Kota (*vide* File No. 3 of Samvat 1974 of the Department of Revenue and Agriculture) or like the treatment given by the Tehsildar of Mungaoli (*vide* the "Gwalior Government Gazette" of 10th September, 1921), it must be remembered that the ideal set forth in this paragraph shall never be achieved.

- (2) To adopt the means of gaining popularity. This is nearly the same thing as No. (1) as it is only by acting up to the hint given above that a man can acquire popularity. The following are a few more hints for the achievement of this object :—

- (a) Distributing sweets to the children of the public.
- (b) Enquiring about the welfare of the children of the public.
- (c) Sympathising with the people in the event of an accident befalling them.
- (d) Attending *katha* or *Maulood* even when you are not invited to it.

- (3) To see whether the tours made in the past have done any good to the public or not.

This can only be done when the officer looks up the previous record to see what orders were given by him in his previous inspection; what matters were settled and

* See Page No. 336.

in what way. He must look to their compliance and ascertain from the subordinates how far the previous orders have been successfully complied with. But in ascertaining from the public one must be careful to see whether the people have expressed their true and impartial opinion or that they were afraid of telling the truth. Appearances cannot be considered to be a criterion of reality. During the last tour of my inspection through Malwa I met the officers dressed milky white and well-starched clothes carrying their pocket books wrapped in a white handkerchief. When I asked them about the condition of the people and their own work, they said, "All is well through Huzur's Iqbal," and yet the number of petitions submitted to me during that tour in a single day was 700. In the circumstances how can I place any reliance on outward appearances?

(4) General inspection of work.

This means to say that the working of all the departments must be looked into and seen whether the records are neatly kept, discipline is good, and whether they are always ready to dispense even-handed justice or not.

(5) Removal of defects coming to notice.

This means to say, for example, that if the system of advancing loans from the Agricultural Banks or the procedure of applying for loans is found defective or any other procedure is found requiring improvement, in all such cases if the matter lies within the powers of the inspecting officer he must set it right then and there, otherwise the question should be referred to the Darbar supported by his reasons.

(6) To be continually thinking out what means should be adopted to ensure the general development and prosperity of the State.

This means that one must always be looking about as to :—

- (a) What raw material is produced in a certain part of the State and what means should be adopted to turn it to advantage.

- (b) What part of the State is affected by the shortage of rains and how to save the people from those effects.
- (c) What benefits are likely to accrue by opening up a certain part of the country by the construction of roads and railways or by establishing a certain industry,
- (d) If the manner of money transactions conducted by Sahukars is found defective and ruinous to the public, it must be set right.
- (e) Is there any particular practice in vogue in the villages calculated to do harm to the people? For instance, in the Pargana of Nurabad stolen cattle are restored to the owners after the realisation of *Panihai*. The practice has now become an open secret but no proposals have so far been made to reform the same.

(7) Giving people good advice.

For instance, they should be advised to open granaries that the timely supply of good seed might be ensured, or to advise them for the storage of grass which would save their cattle in years of drought, or to advise them to settle their disputes by Panchayat, or to induce them to educate their children and to explain to them the advantages of good sanitation.

(8) Reforming the system of work.

This means to say that the procedure should be so curtailed that the progress of work may not be retarded and it may be possible to finish it in the shortest time and by the minimum amount of labour.

(9) Advocating honest dealings and checking dishonesty.

This means to say that unprincipled persons should be severely punished and those who are honest workers should be recommended for the grant of honors and rewards.

(10) To ascertain and see how the public is treated by State officials.

If the officers are attentive to the instructions under No. (I) they would care to know how the people are treated by the officials.

- (11) To see whether the orders issued by higher authorities are being attended to or not.

This can only be verified when the officers give due compliance to the orders appearing on page 233 of my Tour Report for the Samvat year 1970, that is to say, they keep a pocket book noting therein the orders requiring compliance and refresh their memories from time to time.

- (12) To see whether the expectations with which a certain policy with regard to a certain matter was laid down by the Darbar are being realised and whether there is any hope of its bearing fruit in future.

The meaning of this para is quite clear, and although it is unnecessary to enter into further details yet, I give here a few examples to make the meaning still more clear.—

- (a) While touring through the district it must be seen from time to time whether the object and purpose with which the Agricultural demonstrators have been established in the districts are being fulfilled or not.
- (b) If a Bank has been established at any station for the convenience of the public it must be seen whether the public are getting the desired conveniences or not.
- (c) If a tank was constructed at a certain place with the object of irrigating a certain area, and of bringing a certain amount of water rate and improving the quality of the land in all such cases it must be seen from time to time whether the expectations held out before the construction of the tank are being fulfilled or not. If, not what measures should be adopted for the realisation of them.

- (13) No opinion should be formulated before giving a hearing to both the parties.

That is to say, where there are two parties to a case no order should be passed on the representation of any one party until a proper hearing has been given to or an explanation has been obtained from the other party.

CHAPTER II.

I. There are four kinds of tours:—

- (1) A tour through the interior of the State either by rail or motor.
- (2) A tour with the object of Shikar.
- (3) A tour with the object of sight-seeing.
- (4) A tour by ship.

2. So far as possible the Ruler should start on his tour of the *Ilaga* immediately after Diwali and should finish it by the 20th of December. The programme of this tour should be drawn up each year so thoughtfully that a complete round of the State might be finished at the end of every 5 years. A specimen programme is being given at the end of this pamphlet.

3. A tour through the interior of the country would be more profitable than one made by motor or railway, though it is true that in the latter kind of tours long distances can be finished in a short space of time. But it is impossible to find a chance of meeting the people in such a journey; the Ruler can neither have the opportunity of seeing the physical condition of the people nor can the public find the occasion of seeing as much of the Ruler or the officer as they may desire to do, and it is why that the people instead of having any satisfaction get disheartened. Places lying close to roads and railways are usually visited by the touring officers in general; but we must strive to visit the outlying places situated at long distances from roads and railway lines where the officers are usually loath to go, but a visit in the interior gives a great deal of relief to the people. The employees of the Police and other departments find good opportunity for looting the people because they know that no officer will even care to visit these parts and that "they are the masters of all they survey; their right there is none to dispute."

4. *Looking to the present conditions of the world, it is very necessary that so far as possible every body should have free access to one. It strengthens mutual relations and the people get acquainted with their master and the officers and when they are thoroughly acquainted with each other and have become familiar with their views and ideas the chances of their being drawn into the meshes of the wicked are consequently fewer.*

5. To make the people good or bad, loyal or designing and artful rests with the subordinate service, the officers and the Ruler. If the people are given a straightforward, honest, just and respectful treatment, they would likewise continue to be honest and straightforward; if not, we all know what the present condition of the world is. If the public is not treated properly and respectfully, they would feel discontented which would give the crafty people an opportunity of inciting the public and creating all sorts of entanglements which it would be difficult to solve.

6. With regard to the practice of presenting Dalis to the touring authorities, it is necessary to see what presents are made out of pure love and what as a matter of policy. Accepting of addresses presented in silver caskets made by public subscription (people usually are not pleased with subscriptions) or accepting grand receptions or enjoying sumptuous feasts is an egregious mistake. The functions are, no doubt, very showy in themselves but they fail to create intimate relations with the people and gaining popularity. Even if it is not so, the measure of intimacy and popularity is restricted to a limited circle. Flowers and garlands, *Itr* and *Pan* are mere worldly show and must be avoided. In the course of a tour, whether it aims at the inspection of the *ilaga* or is designed for sport, every endeavour should be made to form friendly relations with the people.

7. Let it be remembered that the officers are in the habit of sending congratulatory telegrams purporting to be addressed by the public while in fact they are nothing of the sort and must be regarded as deceptive. The lovers of such tactics are only few and the general public are totally ignorant of their actions. We must, therefore, try to fathom the real feelings of the public which is the chief thing worth knowing. If the feelings are bad, we must try to find out why they are so; if they are good, it is all that can be desired, otherwise it is all show and deception. Complimentary things should always be regarded as poison. It will not be out of place to count them as a sort of lie and deceit. This is the secret of success and whoever forgets it will never be able to reach the goal. It is very difficult to distinguish between a flatterer and a true and honest man. He who is capable of making such a distinction must be considered to have achieved a most difficult task. While one who is incapable of it must be considered to be a lost man.

8. While on tour it would be most expedient to invite people to a meal or tea. In the first place I feel convinced that such invita-

tions would be considered as a mark of honour by the people invited; in the second place by entering freely in conversation at dinner or tea we can form an estimate of the true feelings of the people. Besides it is also an excellent means of strengthening mutual friendship. But it is necessary at the same time to give equal chances to all classes of the public, *i. e.* the Zamindars, traders and officers and no preference should be given to a few chosen people such as once used to be the case at Ujjain where every other individual excepting Seth Nazarali and Sewa Ram was thrown into the back ground. Preferential treatment is likely to create jealousy among the public.

It is not necessary that hundreds of people should be invited at each and every occasion. The advantages which can be derived in the conversation and company of one or two cannot be had in meeting a large party. ***In the organisation of such feasts particular regard must be had to one's position and dignity***, that, is when people are invited to partake of a feast it is improper that only a few ***pohas*** and ***bhajas*** be placed before them. In such cases the officers should also have due regard to the fair name of the Darbar.

9. A tour by railway should only be made either when it is intended to commence the tour from a distant station; for instance, when it is desired to commence the tour from Ujjain the journey from Gwalior to Ujjain should be completed by railway; or when owing to other important engagements it is not possible to make a sufficiently extensive tour, the Headquarters of the Districts must at least be visited. Travelling by special trains must always be avoided except in very special circumstances; for instance, an official arrival, when there is no harm to travel by a special train; but the departure even in such cases should be private.

10. Tours by motor should only be made when it is desired to inspect roads and Dak Bungalows or when a tour is made with a view to sport. The inspection of roads and Dak Bungalows even when it is made by motor keeps one engaged throughout the day, as it requires sufficient time to note the condition of roads at every furlong and mile and to see whether the furniture of the Dak Bungalows is kept according to the sanctioned standard and whether due regard is paid to cleanliness or not. Thus it would appear that a tour by motor is almost similar to tour No. 1 in which we have to travel by road through the interior of the country.

11. In case it is desired to pay a visit to Calcutta the period from the 20th of December to the 1st or the 5th of January would be quite sufficient for the purpose; the climate of the town is usually very fine during the said period.

12. The period from the 1st to the 31st of May would be quite sufficient for a stay in Bombay and the 1st week of June should find us in Shivpuri.

NOTE.—The dates mentioned above are only by way of suggestion, so that work and pleasure may go hand in hand.

13. In case it is desired to visit any place with some special object necessary information about the objective must be obtained in advance; for instance, if it is desired to ascertain how sugarcane is cultivated, how sugar is made and how the trade in sugar is carried on. After the information on these points has been obtained, the country where sugarcane is cultivated and forms the principal item of trade should be visited.

When it is desired in the ordinary course to travel through foreign countries a programme of the tour should be drawn up in advance and all arrangements for the journey should be made through some suitable agent. An estimate of the probable expenditure likely to be incurred over the journey might also be made in advance and seen whether the expenditure can be conveniently met by us or not. It is a very inadvisable practice to incur debts for the sake of such travels. At all places which we happen to visit during the course of such pleasure trips we should see if there is any thing in the place which might advantageously be adopted in our own State; that is, measures beneficial to the administration and the subjects of the State or whether we could benefit our own country or not by the various trades and industries existing at the place, and if so, in what way. In short, even the pleasure trips should not be devoted solely to sport and pastime, but we must have a watchful eye for the interests of our people and the country.

14. In estimating the expenses of the journey it should also be duly considered as to what amount of expenditure will be charged respectively to the State and the Privy Purse. Only such amounts should be debited to the State as are properly chargeable to it; that is, if the accounts are laid before the public it might be admitted on all hands that the amount debited to the State was properly chargeable to it.

15. The tours referred to in paras 11 and 12 should be made with the double object of combining pleasure with business but tour No. 1 should be made distinctly with the object of doing work. The tour (No. 1) of the Ilqa, if it is made with a view to please the ryot, should be made in the following manner and all considerations of pleasure must be laid aside. The programme of these tours should be made on the lines noted below :—

- (1) Before marching each day *it should be decided previously in our mind by a reference to the map as to what route should personally be followed by us : the route so decided being kept a secret from every one else*. For instance, if the camp is marching from Goras to Avdah the route for the transport of baggage should be decided upon and specified in advance in the programme; the next route (as mentioned above in the italicised portion) should be chosen in our mind and we must proceed by that route, as it is only in this manner that the true condition of the Ilqa and the people can be ascertained. There is yet another consideration which is that the district authorities will have no opportunity of *making any arrangements of a special nature*; while marching by this special route none of the district authorities should be allowed to accompany you as it has frequently been observed that in the presence of these officers people generally hesitate making any mention of their grievances. If however it is desired to inspect any Police station or out-post or any office connected with any other department there is no harm to go accompanied by the officer concerned. But even then they should be kept at a distance and only allowed to come near at meal time or during the inspection of the work of their department.

By “arrangements of a special nature” is meant that the district officers often on the advent of a tour cleverly make some such arrangement by taking Muchalkas, etc., that the lips of the poor ryot are practically sealed.

- (2) The staff belonging to the kitchen should be ordered the night before to be in readiness at such and such an hour and should be ordered to proceed to the next stage 4 hours in advance keeping a meal ready at such and such a place

and hour. The kitchen should be despatched in charge of a man who may be able to decide by a reference to the map what route he should adopt so as to be able to reach the appointed place without the help of a guide.

- (3) After taking our bath in the morning we should start between the hours of 7 and 8 and while on our way should inspect the work of the Patwari. A sympathetic ear should be given to the grievances of those who may meet one on the way and advise them in their interest what course they ought to pursue. The people should be addressed in such a kind and winning manner that they may be encouraged to unfold without any hesitation the innermost feelings of their heart; they should never be addressed in such a feigned manner that the people may be led to doubt your sincerity. Most of the officers are mistaken in this respect.
- (4) Everything should be thoroughly scrutinised. It has been noticed that the district authorities on hearing about the arrival of any superior authority on tour cleverly arrange matters in such a way that the people who are truly in the right and whose complaint is likely to place the officers in a tight corner should never find an opportunity of gaining access to the touring authority. Not only this, but it has also come to notice that the officers are sometimes assisted in these unlawful proceedings even by some of the Zamindars who are given to flattery. We must therefore keep a watchful eye in this direction also.
- (5) If any Zamindars come to the place where it was decided on the previous evening to stay for dinner [*vide* para 15.(2)], we must try to obtain some information from them in order to ascertain what defects there are, how orders are being complied with and what sort of treatment do the public receive from Patwaris, Chaprasis, Vakils, Pleaders and the Officers of the Revenue, Judicial, Police, Irrigation, Forest, Customs, Posts, Railways and other Departments. But it must be remembered that it is not an easy matter to gather information on these points; ***it is therefore particularly urged that we proceed with the task with great tact and caution.***

How widely the inspections of the officers differ from those of my own will be evident from the following instance in my personal experience which I give here for the guidance of the officers. But the question is, would the officers adopt such a line ? No, never; because they are under the intoxicating influence of something else;—

- (I) During the tour of Samvat 1955 I was presented at Shajapur with no less than 700 petitions in one single day. I heard them from 8 o'clock P. M. till 2 o'clock A. M. One of these petitions contained a complaint against Raja Ram, Tehsildar of Shajapur, that he took bribe. This roused my suspicions, I called a few of the local **Sahukars** early in the morning and ordered them to produce the petitioner. According to the usual way **Sahukars** pleaded their inability but when I pressed them that they would have to produce the man within 24 hours, they yielded and the petitioner was accordingly brought to my presence. On my asking him to substantiate his complaint, he submitted a list of the witnesses whom I ordered to be produced before me at Tonk which was the next halting place. When I took up the case at Tonk, I asked Mr. Onrat, the Sar Suba of Malwa, also to be present at the enquiry. While I was recording the evidence against the Tehsildar, I noticed that the Sar Suba was feeling excited and inclined to overawe the witnesses. I was silent for a few minutes and then told the Sar Suba " What right have you to interfere in my Ijlas in this way ? You must keep quiet or I will ask you to leave the room." He frowned at this and became silent.

After recording the evidence of the complainant I took down the statement of the Tehsildar complained against who freely avowed his guilt. Thereupon I asked the Sar Suba what he meant by trying to shield the Tehsildar in spite of the fact that complaint brought against him was quite true. I accordingly convicted the Tehsildar of bribery and sentenced him to 6 months' imprisonment and a fine of Rs. 1,000 (*vide* page 15 and 228 of my Tour Report for Samvat 1955). Had the complaint been investigated in the usual course, would it have been possible to arrive at the facts of the case ? No never, and this is the difference

between my investigation and that of an officer. In the course of this same tour I had occasion to depute a capable officer for a similar enquiry in the district of Neemuch, but he failed to achieve any success.

- (2) Similarly, in one of my tours I inspected the work of a Patwari in a village where a Police outpost happened to be situate. As I had to obtain some information from the Patwari, I asked Major Joseph Filose (who was in Camp with me) to inspect the work of the Head Constable in charge of the said outpost. After finishing my work I asked the Inspector-General of Police if he had finished his work. He said "yes." I asked him "How did you find the work?" He replied that the work was all right. The reply somewhat amused me and I said,

"Your inspection has been imperfect, I shall now test the work." While going along I put a few questions to the Head Constable.—

- (a) "What are the limits of your beat?" The Head Constable really replied that it began at such and such a point and ended at such and such.
- (b) "How long have you been at this outpost?" He replied that he was posted some 2 or 3 years ago.
- (c) "What are your duties?" He replied "Patrolling and bringing the offenders to justice."
- (d) "What do you do when you are at the headquarters?" He replied "Patrolling round the village."

In order further to test the accuracy of his statements I asked him if he could take me to such and such a spot in his beat without the aid of guide. He made no reply to the question and by his silence I proved to the Inspector-General, Police, how far the Head Constable was familiar with his beat.

I then asked him—"If you are used to make your round of the village you might tell me how many streets and footpaths are there in the village. He was again silent in reply. I intended to prove by this question that the Head Constable being an official of the Police ought to be familiar with every nook and corner of his

beat and be thoroughly well-informed as otherwise it is impossible for him to discharge his duties. A pony was also grazing near by and I asked him, whom it belonged to. He said it was his—I asked him “whom did you purchase it from and what did you pay for it? Can you show me the receipt of the price paid by you? But he was again silent in reply. I then asked him “How do you feed it? Can you show me any receipt of the payments made on that account?” He felt more disturbed at these questions; thereupon I salaamed the Inspector-General, Police, and said—“This is the work which you had pronounced to be all right ?” There lies the difference between my inspection and that of an officer.

- (3) In my tour of Samvat 1961 I enquired of a Patwari what was the number of cattle in a certain village. He referred to his register and gave me the required figure. I asked him—“Have you ever checked the accuracy of these figures?” He replied in the affirmative whereupon I told him—“All right, we shall go together this evening on the boundary of the village and count the cattle as they are returning from the jungle.” When I noticed his confusion and pressed him to tell the truth, he acknowledged at once that the number of cattle in the village was not checked by him personally but that he had ascertained it from the Zamindars by sending some one from another village (*vide* page 44 of my Tour Report for the year 1961). Was such a procedure ever adopted by an officer ?
- (4) During my tour of the same year I asked a Patwari about the total area of a certain village, as also the extent of cultivable land, the area under cultivation and that considered to be unculturable. On the strength of the figures supplied by him I made a rough calculation of the increase which could be effected with the present population of the village and the number of ploughs and oxen then available. Having done this I told the Zamindar that he ought to increase the cultivation to such and such an extent; but the Zamindar replied that the area of culturable land was not what the worthy Patwari had given. Now, I am sure that if an officer were in my place he would simply have

embellished his diary with the incident and left the matter at rest. I asked the Zamindar as to the number of the fields which the Patwari had pronounced to be culturable but which were not so according to his statement. I then selected one of the numbers given me by the Zamindar and ordered the Zamindar and the Patwari to accompany me to the field with a man who could dig. When I reached the spot and ordered the ground to be dug it was found that there was barely 6 inches of ground over the *Pattra* (rock).

NOTE.—The account given above is a statement of the facts as found on the spot but I regret that the incident was not brought on record with the same details as I have now mentioned above.

- (5) The few illustrations given above would amply prove to a thoughtful officer how careful one has to be in going into a matter before the truth is ascertained; but the officers are usually wanting in this respect which makes a great difference in the investigation of an officer and that of mine.
- (6) A halt should be made from 11 A.M. to 1 P.M. and we should proceed to the camp immediately at 2 o'clock inspecting on our way the work of *abadi*, irrigation, Patwari and any police stations, outposts and customs post that may happen to be on the way.
- (7) While touring by road it is a mistake to march ordinarily more than 15 miles a day.
- (8) The diary of the whole day's work should be written immediately after arrival in camp. The points noted merely by way of future reference should be recorded in such a clear and detailed way that the object of noting those points should be perfectly intelligible and the task of drafting orders on the basis of these notes should be rendered easy. All points should be carefully noted and the important ones should be marked particularly in the diary so that they might receive due consideration at the end of the tour or be usefully employed in the compilation of a memorandum for the removal of defects.

- (9) In order to ensure the speedy removal of defects a memorandum containing observations based on the important points noted during the course of the tour should be issued immediately after completing the tour of every district. And since the publication of the Tour Report generally requires time, the best course would be to draw up a memorandum and hand it over to the Suba of the district before actually leaving the district. It would be still better if the Members of Government, Heads of departments, and the Subas of districts were to draw up a similar memorandum of their observations and hand it over to the authority concerned before leaving the locality, so that the task of carrying out the various useful suggestions might not be delayed pending the formal publication of their Tour Report. *Appendices No. II and III* are examples of the notes which might be supplied in the form of a memorandum.
- (10) The tours can largely be turned to advantage and serve useful purpose if the line of action chalked out in the preceding paras is carefully followed. It would help towards the realisation of the object for the attainment of which a few principles have been noted at the end of Chapter I.
- (11) After writing the diary the office work must also be attended to.

It was on these considerations that it was mentioned that there will be no time for pleasure in this tour, otherwise the result would be that instead of affording any satisfaction to the people a tour of this nature would only tend to bring discredit.

Sundays and other gazetted holidays can, however, be devoted solely to the pleasures of the field; but it depends on the choice of the touring authority whether he would go out for a shoot or spend time in reading papers, novels or Shakespeare or enjoying himself with Arabian Nights.

16. The tours of Nos. 2 and 3 are of such a nature that they afford ample time for sport and pleasure as well as for work. For instance, in big game shooting if the mornings are spent in the field the rest of the day can well be devoted to rest and work; similarly

if we go out for shooting at midday the whole of the morning time can be devoted to work.

17. The tours of Calcutta, Delhi, Bombay and Simla can certainly afford time for work; but in these places most of the time should be devoted to the following objects :—

- (1) Meeting all sorts of people with the object of acquiring general information of the events taking place in the world, as also to cultivate friendly relations with them.
- (2) Forming the acquaintance of, and cultivating relations with the Government officers that they might give us a helping hand; also that they might have an opportunity of judging of our ability and associating us in their work.
- (3) Seeing the various Ruling Princes.
- (4) Forming acquaintance with people of the trading classes and acquiring knowledge of business matters so that we might have the chance of benefiting our State.
- (5) Going to clubs with the object of meeting people.
- (6) Giving entertainments and responding to invitations.
- (7) Attending Sports, Gymkhanas, Theatres, Cinema, Circus or go out by forming a party.

NOTE 1.—All these things would prove to be of immense value work.

NOTE 2.—In the tour referred to in para. 17 above the gentlemen accompanying the Darbar should take dresses for all occasions with them; for instance, Achkan, Safa, short and long coats, uniform, decorations, &c. Where H. E. the Viceroy or any of the Governors are present the Darbar dress and frock coat should also be taken with them so that in case of necessity they might not be inconvenienced. While going out with a shooting party, however, there is no occasion for any of these dresses excepting the ordinary clothes and *Khaki*. But where H. E. the Viceroy or one of the Ruling Princes forms part of the shooting party the staff must take such clothes with them as might be found useful on all occasions. In cases of uncertainty special orders should be obtained in this behalf.

18. *It is an egregious mistake to be perpetually engaged in nautoh and Tamasha or to spend the whole day in sleeping, seeing and viewing no one excepting people of low characters ; such a conduct tends to tarnish one's fair name because no one would dare to warn you of these things to your face. It must therefore be borne in mind that the excess of everything is bad.*

19. For journeys by sea the best season is to start on the 1st of April and return home before the beginning of the rains. whether the journey be to England or elsewhere. An outline of a programme should, of course, be drawn up for such a journey, but in no case should we bind ourselves by accepting an invitation beforehand, as otherwise, we will lose the freedom of making any alterations in the programme if thought desirable.

20. During the course of the journey we must try to cultivate friendly relations with our fellow-travellers. This can best be attained by entertaining them at dinner or tea or by taking part in Gymkhana, dances and other sports. Friendly relations can be quickly formed, by giving dinners, dances, etc.

21. The principles mentioned in para. 16 above should not be lost sight of, on this journey and on arriving in London the following points should also be kept in view :—

- 1. *The first thing to do on arriving* should be *to visit the Chhatris of Royal Family* and to place wreaths on the Royal tombs.**
- 2. Then to pay our respects to the King-Emperor and other Members of Royal Family.**
- 3. To see the Secretary of State for India.**
- 4. To call on the Prime Minister.**
- 5. To get acquainted with other Secretaries and Members of Parliament.**
- 6. To ascertain the addresses of the best and influential Societies of the country and to join them. Having done this we might engage ourselves with other things.**

22. If the tour is undertaken with the sole object of taking rest we should choose and retire to a place where there is no fear of being disturbed.

23. For purposes of sport a 15 days' tour is quite sufficient in the year, and so far as possible this tour should be commenced the day after the **Guri Parwa** so that full advantage may be had of the moon light.

24. When we happen to have a stranger for our fellow traveller we must converse with and treat him in a manner which might impress him favourably with our good manners, and general aptitude.

25. In conclusion I think it necessary to say that whatever I have written in this pamphlet according to my limited knowledge has been written with two objects :—

- (1) The good name of the officers.
- (2) The guidance of my son and I strongly believe that if they would act according to the principles mentioned above it would add to their reputation and be helpful to them in the administration of the State. The rest is in the hands of God.

Bombay, Samandar Mahal,)
The 11th of June 1921.)

M. S.

Specimen Programme of an Internal Tour.

1. The tour of the *Ilaga* should be commenced immediately after the Diwali and finished by the 20th of December. The 45 days, from November 5th to December 25th, at our disposal should be utilised in the following manner :—

- (1) The working of all the Tehsils in a district can be fully inspected in 15 days, for instance, take the

DISTRICT GIRD.

Antri...	...	...	...	...	4 halts.
Pichhore	..	...	...	...	3 „
Mastura	...	...	...	...	3 „
Bhander	...	...	...	...	3 „
The journey from and to Gwalior	...			...	2 days.
Total					15 days.

- (2) In this manner two districts should be inspected annually in 30 days—one from the Gwalior Prant and the other of the Malwa Prant, for instance :—

First year	... District Gird Gwalior	District Mandsaur.
Second year	... Bhind,	Shajapur.
Third year	... Narwar,	Amjhera.
Fourth year	... Esagarh,	Ujjain.
Fifth year	... Tawarghar & Sheopur	Bhilsa

In this manner the working of both the Prants can be inspected in one and the same year.

- (3) The rest of the 15 days should be spent in inspecting the headquarters of the remaining nine districts: the inspection of the headquarters of the districts should be made by motor so as to have an opportunity of making yearly an inspection of roads.

2. It would also be expedient that on arriving in a Tehsil the Jagirdars and people of the Trading classes should also be inter-

viewed and the interview in question should be turned to the following advantages :—

- (1) Any information which we require to obtain should be obtained tactfully by putting them indirect questions.
- (2) If there are any defects coming to notice, we might consult these people to get them removed.
- (3) If we are going to lay down a policy for the future to discuss the proposition with them. After holding this preliminary discussion we must lay, on return to Headquarters, *i.e.*, Gwalior, the full details before the Majlis-i-Khas and before finally laying down the policy in question have its pros and cons fully discussed in the Majlis.

NOTE.—It depends on our choice whether this interview should be granted to each person individually or that the whole body invited should be interviewed at one and the same time. *But it must be remembered that one single interview to a large body of representatives would carry no advantage; for the people would not talk freely.* What information we should gather in conversation with these people has been explained in para 15, sub-para 5 of this pamphlet.

3. When, however, in pursuance of para 1 (3) the tour is restricted only to the inspection of Subat, the system of granting interviews should be observed by turns, that is to say, half the people should be invited one year and the remaining half at the time of the next tour. This will make it possible to give audience to all the leading people once in two years.

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Note regarding the Malwa Tour.

FOR THE GUIDANCE OF THE SAR SUBA AND ALL THE
SUBAS, UJJAIN, DATED THE 6th FEBRUARY 1914.

1. The Parganas of Gangapur and Singauli, being not easily accessible, do not receive the proper attention of the Suba and the Sar-Suba. During the recent tour when I had occasion to visit Gangapur, I found it to be a promising place with great potentialities for the development of business. In future the Suba and the Sar-Suba should visit this place at least once a year. This is my special instruction and should be strictly adhered to.

2. I found the office work in an unsatisfactory state. Generally there was confusion all round. In my opinion the Assistant Suba and the Naib Tehsildars in the present state of things, are serving no useful purpose. They merely sign the papers when the Suba and the Tehsildar are out on tour respectively. They do no work with their own hands. The Naib Tehsildar of Mandsaur, although a young man, depends upon his Sarishtedar (Reader) for work which he ought to do himself. The Assistant Suba and the Naib Tehsildar do not inspect the offices regularly every month and they carry very little weight on the office staff. There may be one or two exceptions to this as in the case of Bansidhar who has gradually risen from a clerk but even in his inspection notes I found defects. The remarks given above apply generally to all assistants in the district and I want that these people should be made to do useful work if their existence is to be justified, otherwise I will have to bring these posts under reduction and in their place appoint a few spare hands for relief duty.

3. In Jawad and Mandsaur Tehsils too, it was noticed that papers were not put on proper files, and were kept loose in bundles. This affords every chance of their being lost. Therefore in future all papers, as

soon as received, and registered should be put on the file concerned, before the files are submitted to the officer for orders.

4. If the file is in *peshi* or in *tamil*, it should be taken from there and the papers attached thereto. In no case the paper should be kept separate from the file as this practice often misleads the officer, who passes orders, having no knowledge of the paper kept away from the file. It is for this reason that wrong reminders are often issued. This shows that the superior officers do not inspect the offices as they ought to; otherwise there is no reason why this defect should not have been noticed, and actions taken to remove it, although the practice prevailing was against the Correspondence Manual also.

5. In the Tehsil Neemuch the book relating to Jagirs which is kept in the registration office does not correspond with the *Jharti*.

6. No officer showed me on his own initiative the memorandum regarding the compliance of important orders which would have enabled me to judge the work. If the complete memorandum along with its supporting papers be put up, the work of inspection will be greatly facilitated.

7. Sar-Suba should give up the policy of seeking cheap popularity by not taking the party at fault to task, though the State work may suffer. Such a policy cannot win popularity for the Sar-Suba, as he cannot maintain discipline over his subordinates. He has been appointed for (1) introducing reforms in every branch of administration (2) and for having Darbar orders carried out.

Therefore he should work up to that responsibility and his subordinates should feel the weight of his personality.

N. B.—Sar-Suba told me that his orders are not given any weight, because he had no executive powers; although he reported this matter to the Revenue Member three years ago, yet no reply has been received. I shall look into it, on reaching Laskhar.

8. It has been found that the inspection-note of Sar-Suba regarding a Tehsil after being copied reaches the Tehsil through the Suba so late, that by that time Tehsildar generally closes the files concerned. This was noticed in Tehsil Jawad. What is the use of such notes as are never looked into and never carried out, Under such circumstances, touring is also of no use.

9 It is also noticed that the Sar-Suba at the time of his inspection does not refer to his previous inspection note to find out what improvements have been effected in the intervening period, and how far his directions have been complied with. Unless this is done, there is no use of writing and issuing such notes, except wasting valuable time and stationery. In future the inspection-note and inspection book should be kept in every Tehsil in which the Inspecting Officers should write their notes. The original note shall remain in office inspected and a copy of the same shall be taken by the Inspecting Officer with him. The form of the inspection-book shall be as follows :—

(1)	(2)	(3)	(4)	(5)	(6)
Serial number.	Questions.	Answers.	Orders.	What orders of the previous inspection were complied with.	REMARKS.

10. If the Inspecting Officer, as the result of his inspection, finds cases of non-compliance of orders given, or of delay or negligence, he should, after giving due warning to the officer concerned, see that compliance is made. Mere repeated warning would not do. My remarks about Sar-Suba apply to Subas as well.

11. Three things should chiefly be noticed while inspecting Police work—

Police.

- (a) Whether the Police is popular.
- (b) Whether it is sympathetic towards the ryots and is honest.
- (c) Whether it commands the confidence of the people.

Papers alone will not provide the necessary material for judgment on points above referred to; other sources must be tapped to find out the real condition. On superficial enquiries people never give out facts until they are assured by the officers that no harm would ever accrue to them provided their complaints are true, some people do not reveal facts because they apprehend trouble, if their names become public. It has been generally found that officers, at times unduly support their subordinates, lest their own reputation might

*NOTE.—If the Revenue Member does not approve of it, he may suggest some other form.

suffer: sometimes other considerations on which I need not dwell prevail with the officer. The ryots are thus precluded from getting justice, and the complainant is involved in troubles. The people know that the touring officer comes amidst them for a day or two and it is not certain when he will be back again and after he is gone, they have to deal with the officers on the spot. Therefore they do not like to be on bad terms with them whatever might happen. The result of all this is that the touring officer is precluded from knowing the real state of things and the public feeling in the locality. At the time of my inspection the assistant police officer of Ujain told me that when he went to villages on tour the people there made no verbal complaints about their grievances but always sent applications against the police. This supports what I have above stated.

12. At times undoubtedly some people put in false and groundless complaints against some officer with the object of injuring or defaming that officer. Such persons should be severely dealt with for their actions, but when a complaint is proved to be true justice should be done after inquiring into the matter; it should be remembered that facts can only be brought to light, when the officers persistently try to get at the truth, otherwise it will be impossible to get to the rock bottom of reality.

13. Once, while on tour, I was going from Patkhera I noticed that people were coming walking in parties apparently with a view of seizing an opportunity of telling me something. I marked their unusual movement and met them alone. They then complained to me against the misdemeanour of the Tehsildar, upon which I took action. I think if the Suba or any other officer had been in my place, he would have hushed up the matter then and there, after threatening the people of Patkhera and would have taken no further action.

14. Police Assistant, Suba and Sar Suba while on tour in villages should see the village people alone, even the Chaprasis must be kept away. They should thus inspire confidence in the villagers so that the ryots may freely express their wants and grievances. But this is too much to expect from the officers

15. The tour of Police Assistants at present is quite unsystematic and hence useless. Rules should be made for the future that the tour of Police Assistant like that of the Revenue officer should

be systematic under a programme. Period for touring should be two months in a year and it should be laid down as to what work should be done by him while on tour. Sar Suba should issue orders regarding this in his Prant and should write to the Inspector-General of Police referring to my above given order requesting him to issue immediate orders on the subject and to submit a compliance report to the Darbar.

16. It has come to my notice that in this Prant many cases are suppressed and never taken notice of.

17. The Suba at the time of his transfer gives very little information about the Police to his successor. He should fully acquaint his successor with the condition of cases under investigation, and the successor should see the list of such cases every month and should strictly order the Police to investigate them promptly because as time goes on, the material on which the investigation could be based, also gets lost and thus the importance of the case is diminished. Consideration should be given to the feelings of the person who has suffered. If such a person finds that nothing has been done in his case, he will naturally lose heart.

18. It is evident from the inspection of the Police Assistant that he does only that work which comes to him. Neither the work of the subordinates is inspected nor is it seen how far his subordinates have carried out his orders.

When the Police Assistant goes on tour, he of his own initiative never makes any enquiries into a matter unless a complaint is made to him. I think he should in his tours observe carefully the principles laid down above in para 17, for the Suba and the Sar Suba.

It is a matter of deep regret that both Suba and Sar Suba do not take any interest in the training of Military Police. Police is never called to drill. Police Assistant told me that as the Police guards were kept on watch, drilling was not possible. I am not prepared to admit this reason. They should carry out the Darbar orders regarding the Police training. No work can be expected of the Police, unless it is trained. I pointed out to them a hillock and asked them how they will surround the robbers who, we suppose, were seated on it, but they could not give me any suggestions.

19. Suba and Sar Suba should see that my above orders are carried out,

20. I have noted here only few points which came to my notice. Police administration can never improve unless the Subas and Sar Subas pay greater attention to the Police work.

21. It is often said that the work has very much increased in volume. The increase or decrease of the work depends a great deal upon the officers. No hard and fast rules can be laid down regarding the curtailment of the works nor details as to how this could be done can be gone into here. At the time of inspecting the office of Ujjain District I pointed out in four Irrigation Files that the Tehsildar in every file had raised the plea that he could not find out the spot. What reason was there for the Tehsildar to say that he could not find out the spot when sufficiently large sum had been spent over his training in field-work, survey, etc. ? What is the good of spending so much money and energy and time over their training, when the Tehsildars depend so much on the surveyors ? When this report reached the Suba he at once wrote to the Irrigation Department to send a surveyor to the Tehsildar immediately. Surveyor wrote for the fixing of the date. The date was accordingly fixed, but the Tehsildar could not reach the spot. A reminder was sent and another date was fixed. All this is an instance of red-tapism. That is why I hold as stated above that to increase or decrease the work depends upon the officers. Had there been any experienced officer, he would have necessarily stopped this useless correspondence. When an officer finds that any particular matter is beyond his power, the adoption of either of the two plans given below will save lengthy correspondence :—

- (a) He may send suggestions to his superior officer.
- (b) He may put the matter before the departmental conference. Unnecessary correspondence can be curtailed by making complete reports to the superior officer and by issuing clear and unambiguous orders to the subordinates, so that no further reference may be needed. To be brief, the officers themselves should be prepared to stop unnecessary correspondence. Unless this is done, neither any rules nor recommendations of a commission will be of any avail. If the difficulty is removed in one place it is bound to crop up at another.

22. When any long draft comes before me, I call the attention of the secretary concerned to the portions which, in my opinion, are

useless in it, and to others which are worth retention. I thus make corrections in the above light.

Similarly when I see that enquiry has been made in any case without referring to me, I call up an explanation from the secretary as to why he did not take my orders whether I wished any enquireies to be made in the case.

23. Officers by their daily behaviour and moral influence should impress upon their subordinates that they do not like red-tapism. Contrary to this I see that several reminders are issued to the subordinates, and yet the orders are not carried out. What is the value in the eyes of the subordinates, for an officer issuing so many reminders. The issuing of a reminder from the Head office should be a matter of serious consideration for the subordinate, I noticed in a case that the Naib Tehsildar of Badnagar persistently evaded the execution of the order of the Suba of Ujjain. The Naib Tehsildar carried on correspondence till the Suba Sahib had to issue final orders. In my opinion the Suba Saheb in such cases should give a lesson to the Naib Tehsildar of Badnagar.

24. In Mandsaur Subat it was noticed that Powar Sahib had ordered the Tehsildar of Neemuch to fix a place for Police station or Chauki in a certain Jagir, whereas he ought to have deputed the Police Assistant for this work, because it was not a work concerning the Tehsildar. The above is an example of useless procedure. The Suba and specially the Sar Suba should at the time of inspecting the work of their subordinates take particular notice of such cases and not restrict themselves to the receipt and despatch numbers of the receipt and issue-books and the number of pending papers in hand.

25. Tehsildars do not make tours by fixing circles and do not inspect the "Toot" (fallen) villages in such a way as they should. Files regarding the **kham** villages are not arranged in accordance with the Sections 3 and 10 of the **Kham** Rules. They do not know what villages in their parganas are Prosperous. When they go on tour they do not carry in their minds any clear idea as regards the object underlying their tour.

Tour work.

26. Often remarks were found in the diaries of the Suba and Tehsildars that they could not work on account of the absence of the Patwari in the village. In the first case the diary form is so

devised that the touring officer can know the condition of the village before actually going to it. Even then if they require some additional information, they should hold the Zamindars responsible for supplying it, and not the Patwari; because the Zamindar is the administrative unit of the village and the Patwari is simply a clerk of the Zamindar. Therefore, the officers should have their dealings with the Zamindar and not with the Patwari. Another excuse for not doing work is that the Zamindar was not found in the village. The Revenue officials should instruct the Zamindars beforehand to be present in their respective villages. If in the next tour I find that this order has not been complied with and the village work was not done on account of the absence of the Zamindar or the Patwari, I shall not hesitate to impose fines.

27. Agreements between other officers and Zamindars must strictly be adhered to. The moral effect of the Tehsildar upon the Zamindar should be such that the Zamindar should enter into an agreement after due deliberation. But before making the agreements he must clearly understand that he will have to abide by it to every letter and that if he will not keep to it he will have to suffer the consequences. It is useless to enter into such agreements as are not adhered to. This spoils the habits of the Zamindars and teaches them to make false promises.

The Tehsildar of Neemuch wrote in a certain year's diary that in one village no crops were raised for want of rains. In the same year, he wrote that crops could not be raised as the cultivators had gone away. During the inspection of the Tehsil of Ujjain it was noticed that a Zamindar had promised to sink a well "*Ori*." For two years he went on evading and still the *Oris* were not dug out. Such examples go to show the prevailing state of things.

28. In future the Tehsildar and the Suba should give their approval to Zamindars' agreements after due consideration, but when once approval is given they should see that the promises made are fulfilled. There is no necessity for writing separate agreements. Whatever agreement is arrived at, should be noted in the diary and the promiser's name and signature of the party should be entered at the foot.

29. When the Zamindars are asked as to why they did not act according to the particular directions given or why they did not take advantage of a particular concession granted, they invariably plead

their ignorance of such directions or concessions. The reason for this is that the Zamindars do not subscribe to the "Government Gazette" in which orders, circulars and notices, etc., are published.

They get information about a particular order, after it has passed through many channels but it is then too late. Therefore, the Tehsildars and their superior officers should, while on tour, impress upon the Zamindars the desirability of their subscribing the "Gwalior Government Gazette" or the "Jayaji Pratap," as through them they would know all the Darbar orders, and also get much useful information about agriculture, trade, thereby deriving many benefits. Officers should try their best to induce the Zamindars to subscribe to these papers.

30 In order to increase the cultivation, two things require special attention.—

Extension of cultivation.	(a) Extension of Irrigation work. (b) Increase of banking facilities.
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The Bank officials think that by advancing petty loans, say for a pair of plough bullocks in one village, and for a well in another, their work is done. I say this is not enough. Hundreds and even thousands of rupees will have to be invested in each village before our object can be achieved.

31. The work of bringing cultivators from outside should be left to the Zamindars, as Suba or Tehsildar cannot do it. Even if the Revenue officers succeed in bringing cultivators, the Zamindars look down upon these new comers and ill-treat them. The Revenue Member also thinks likewise. Every effect should be made to expedite this work during the next four or five years, as from adjoining territories where cultivators are getting hereditary rights under new settlement, it would be impossible to get settlers to our State.

The State Agricultural Banks are always ready to advance as much money as is required for bringing in new settlers, for their habitations in the village, for their agricultural implements and for providing water facilities. It should be clearly impressed on the minds of the Zamindars that the Government revenue is assessed only on lands under cultivation at the time of settlement, and that no assessment has been made on culturable lands. This is done with a view to induce the Zamindars to spend money over these areas in bringing them under cultivation. The Zamindars can

either invest their own savings or borrow money from Government Bank, and thus take full advantage of culturable areas not assessed. The Government can charge no land tax on such extensions till the time of next settlement and even at the time of next settlement 10 per cent. on the gross rental will be remitted from the assessment. By way of illustration:—if a village contains 10,000 Bighas of land out of which 4,000 Bighas is cultivated and 6,000 is culturable, then in this village the revenue will be assessed on 4,000 Bighas only and 6,000 Bighas will be left unassessed. If out of these 6,000 Bighas 2,000 Bighas are left out as unculturable and 4,000 Bighas are cultivated, the Zamindar will get an income of Rs. 4,000 if he charges only one rupee per Bigha as rent and out of this sum (Rs. 4,000) Government will charge nothing till the next settlement, except the repayment of money that the Zamindars may have borrowed from the Government. Even after the next settlement, they will enjoy the remission of ten per cent. rental as above stated, for 'twenty years, if they do not allow the cultivators to fall. Why should the Zamindars not enrich themselves by such concessions?

It should be impressed upon the Zamindars that they should offer lenient terms to their tenants, so that they may put their heart and soul in the work of extending cultivations.

32. What is the security for the Bank money is the only question that arises now. In my opinion the cultivation newly extended by the Zamindars is sufficient security and the Government money could be easily realised from it. What security is there for the land revenue? Holkar, by his policy of extending cultivation, raised the land revenue of the State from 16 to 64 lacs per year.

33. There is no doubt that the Darbar's revenue will not be directly benefited by the increase of this cultivation till the next settlement, but there will be many indirect advantages. Mere increase of population is a great advantage in itself, as it will be beneficial in many ways. There is bound to be a gain to the State in the shape of increased revenue from Railways, Customs, Trade and Factories.

I think that in England no direct tax is levied on land, because the Government gets sufficient income from indirect taxes. Let us invest money on developing our lands, and we will be amply repaid. The Revenue Officers should not think that no credit will be given to them if land revenue does not increase. They should remember that

many indirect advantages will be derived by developing agriculture; for this development the credit will be entirely theirs. Because of failure of rains, or want of cultivators, Revenue Officer's should not lose heart.

Their duty is to go on trying, and Divine help will come to their aid. In Malwa 30 lacs of Bighas of land is lying fallow at this time. If even the half of it is brought under cultivation, and yields a rent of only one rupee per Bigha, the State's revenue will increase by 15 lacs of rupees per year.

34. At the time of transfer of charge, the relieving officer should get information on the following points:—

Charge sheet.

- (1) What orders remain to be carried out.
- (2) On what lines and with what policy important cases are being conducted, lest any inconsistency may arise in the policy.
- (3) Matters under investigation
- (4) Acquaintance with the working and progress of special institutions.

35. Sar-Suba while on tour should see that the relieving officer does obtain information as above stated, and takes necessary and timely action thereon.

36. Immediately on assuming a new charge the officer should proceed in the following manner:—

What to do after assuming charge.

- (1) He should first set his office in order. He should then instruct his assistant to remove within a given time such defects as were pointed out by preceding officers, as also bring the arrears up-to-date, and make a report to the office.
- (2) After going into the cases under investigation he should issue instructions and strictly warn the Police against procrastination.
- (3) He should acquaint himself with the state of things in subordinate offices by holding inspections.
- (4) He should examine the Bank account and try to realise the recoverable amount, in arrears.

- (5) He should know the condition of the public institutions such as, municipalities, schools, hospitals, Kanya. Dharma Wardini Sabha, and other institutions. After having done this he should proceed on tour and study how far the ryots in his jurisdiction are progressing materially or what is the condition of the subordinate offices and how the subordinate officers behave towards the public.

37. I came to know that the Suba of Mandsaur has not inspected the Tehsil of Mandsaur. He went first to Nahargarh. Hashmat-ullah-Khan has not yet inspected Sheopur School, nor Sheopur Municipality, although he told me that he had no work to do. He further stated that he had no cases under investigation, although some cases were found on inspection. The same case is with the Suba of Ujjain. He has not even read by this time his last inspection note from which he would have known as to what his subordinates do and how the office work is going on.

38 Such Zamindars as take interest in the extensions of cultivation, and are doing good work, should be presented before the Darbar by the Suba and the Sar Suba. I regret no such Zamindars were brought before me during my recent tour. I intend to give rewards to such Zamindars and give them due encouragement. This should be done in future.

But it should be remembered that only those Zamindars should be presented to me who have done some substantial work and not the flatterers.

39. The Tehsildar of Neemuch has not started the grainaries. His excuse was that the graneries could not be started in villages which had only 4 or 5 cultivators. The object of starting the granaries which is not fully understood is that the villagers may not have to pay any interest, in cash or in kind, to the moneylenders and that they may have sufficient grain with them. If small granaries are started in the beginning they will become big in course of time. Whenever anything new is started, Zamindars ridicule the idea, but the officers strengthened by their convictions, and by their tact should get the work started and illustrate its utility by practical

Encouragement
of Zamindars.

Granaries and
the Zamindar's
general tendency.

results. Example is better than precept and nothing succeeds better with the Zamindars than successful examples.

40. I give another instance as well. Agricultural expert

Illustrations re-
garding Agricultural
experiments.

reported that in Shajapur a very particular variety of cotton was sown but no success was achieved. What really happens in such cases as will be illustrated by the following. The Darbar send a particular class of seeds to Suba Sahib who passes on the same to the Tehsildar, who in his turn gives it to the Zamindar to sow it in some garden, but all this is done without giving full instructions as to the class of soil in which the seed is to be sown, the amount of water required and if any particular care is to be taken; the Zamindar puts the seed at some place and it gets dried up after some time. The Zamindar comes and kindly reports to the Tehsildar that the plant did not grow up and this report is duly forwarded by each one concerned to his superior and the record that experiment was tried and proved a failure is completed. Certainly, no experiments carried out in such manner can be of any use.

Vast scientific improvements in this age are the result of patient and steady work; look at the railway locomotive. Some body invented, it had many defects, others came after him and made improvements after years of hard and patient work, until we see the locomotive as it exists to-day and yet improving day by day.

GENERAL REMARKS.

41. Some years ago the Darbar ordered that in every village

Fodder for cattle.

fodder should be stocked for one year's requirements, but this order does not seem to have been carried out. The examples of Bhind and Tawarghar are before our eyes. If they had one year's stock of fodder the people in these districts would not have to undergo all this trouble and anxiety. I therefore again invite the attention of the public towards my suggestion.

42. Order regarding the starting of Panchayat Boards does not

Panchayat Boards

seem to have yet been carried out. Attention is also invited towards this.

43. Extension of cultivation, seeing that the orders given are carried out, and the realization of State dues, should engage the foremost attention of the Sar Suba.

44. The checking of accounts by auditors, and of records by the Staff under the Inspector General of records is very necessary and should be invariably done.

45. I am much disappointed to see the present state of affairs—
 General Remarks. diaries, the work of Assistant Mal, and of the Naib Tehsildar, the arrangement of files, office work, charge-sheet, control by the Suba and Sar-Suba; in brief, I found nothing satisfactory.

I think the Sar-Suba, Suba and Tehsildar hold the same position in the areas under their jurisdiction, as I do in the State, with the only difference that my unit is bigger than theirs. Sar-Suba and Suba should hold their assistants as much responsible for their office work, as I hold them (the Sar-Suba and Suba), responsible to me.

46. Their duties in brief are :—

- (1) They may extend the bank business by advancing hundreds, thousands and lacs of rupees to the Zamin-dars to enable them to extend cultivation and increase the number of wells.
- (2) All work should be done with a definite object in view and useless correspondence should be avoided.
- (3) The subordinates ought to be made to work so that they might mature into useful officers, as our future Naib Tehsildars, Tehsildars and Assistant Mals are to be recruited from amongst them, as also Subas and Naib Subas.
- (4) They should themselves strictly adhere to Darbar orders and see that their subordinates do the same. Neither strictness alone, nor tolerance will be found to be helpful. Timely recognition and reward of good work, due chastisement of negligence, and indifference should go hand in hand in the interests of administration.
- (5) Merely collection of Government revenue does not exhaust the list of administrative functions of a district officer. They have to work to varied aspects of administration.
- (6) Merely issuing written orders will not carry us to our goal. To give orders is easy, to comply with orders

given is a difficult thing. Officers should demonstrate personally how orders given can be carried out.

I close this note now.

I have given expressions to my thoughts unreservedly in the above lines. I have also given verbal directions. I hope I will find matters improved, when I come here next. I confess that I am very much disappointed with the conditions that I have found. If the state of things in other districts is also similar, all concerned should be ashamed of themselves. If this condition is to be taken as an index of the administrative capacity of our officers, I feel ashamed at it. But what can I do? It is my duty to record things as I found them.

NOTE

For the Subat of Esagarh.

CAMP BHONRASA, 12th DECEMBER, 1910

I began to inspect the Esagarh District from Didawali, *via* Khubgarh, Chanderi, Patkhera, Sehrai, Mungaoli and some part of Pargana Mungaoli adjacent to the Bahadarpur Jagir.

1. **Cultivation.**—Large tracts of culturable waste were found in this part. The Suba ought to pay attention to this. Assuming that till the currency of the present *pattas* the Darbar would not benefit by it, at any rate, after the expiry of the *pattas* the Darbar would benefit

Therefore it is proper that the Zamindars should be told that they would benefit by the area that they would bring under cultivation during the currency of present *pattas* and their attention should be drawn to the clause in their *patta*.

Kans.—is increasing I think. This should be removed. If ordinary plough would not effect this, the plough that has proved successful in Dhar in this respect should be used. About which I have sent papers and notes to the Revenue Minister,

2. **Petitions.**—Whatever petition the Zamindars may make or whatever grievances they may bring to notice should be heard with patience and sympathy and appropriate answer given. Matters that need reference to papers in office should be done, accordingly dealt with and their grievances removed, petition be granted. And in case of the matter being beyond the power of the officer concerned the matter should be submitted to superior authority. The object I have in view is that the Zamindars and the ryots should not have the impression that all are false and

addicted to show proceedings, that petitions are taken, notes made, but all for show and nothing real is done.

Generally it has been noticed that Tehsildars inquire from the Zamindars and ryots whether they had any grievance or whether any body was treating them oppressively. The usual answer that is seen in the note books is "nothing." I cannot understand why inspection reveals a different state of thing from that noted in the diary or note-book. To me it seems that the entry is wrong either in the note-book or in the diary or because grievances are not redressed people suppress them and do not complain or finding the officer concerned not free from blemishes they hesitate.

3. **Police.**—There should be greater control over the Police and oppression should be prevented.

4. **Control over subordinates.**—Strict control should be exercised over the Amlas and the Chaprasis of Subat and Tehsil, to prevent their oppressing the ryot.

5. **The method of taking work.**—All Officers, high and low, are bound to discharge their duties in accordance with the wishes and policy of the Darbar, and vigilance should be exercised in every grade that this is done.

Generally it is seen that the Tehsildar does not make the Naib Tehsildar work as he should, rather they make the Sarishtedar and Daftardar do the work, nor does the Tehsildar make them do work duly in time.

Besides they regard the Naib Tehsildar Abadi as separate from them—this is a mistake of their understanding. Naib Tehsildar is also a part of the Tehsildar's Staff.

6. **Land Records.**—The Tehsildar do no inspect the work of the Patwaris.

7. **Panchayat.**—The ryots should be induced to settle their disputes among themselves, to save them from the expense and lengthy proceedings of Courts.

8. **General.**—Until the Suba succeeds in ramming into his subordinates that they are to do their work the subordinates would not work properly. Should any difficulty arise the subordinates would step aside and laugh at him. The Suba ought

to exercise his full powers. Those who work well should be encouraged and recommended, whether the person be Zamindar or Kashtkar or any one from among the salaried Staff. Those who do not work properly should be dealt with accordingly, but it should not be merely for show. Specially in the case of those who have no sense of shame. For example, an officer's work being inspected, the work is found defective, and a remark to that effect is made. If the officer has paid no attention to that, this should not be passed over. The apprentices are not properly trained. I have written previously a good deal in this connection.

In my humble opinion until these few matters are attended to it is difficult to attain success according to my wishes.

It is hoped that attention will be paid.

M. S.

APPENDIX No. III

Extract from Motor Car Rules.

19. Driving.

DRIVE SLOW.

1. Through towns and villages.
2. When approaching Cross-Roads or turning corners.
3. When passing schools, small houses, mosques, churches, and temples.
4. On dusty or muddy roads when passing cyclists, bullock-carts, and other vehicles, or pedestrians.
5. When meeting or overtaking lady cyclists. (Do not steer too close to them.)
6. When entering a main road from a side road.
7. When you see a drunkard or insane man on the road.
8. When passing live animals.

STOP

1. When an accident of any kind occurs whether through your fault or not. Render all the assistance in your power and as a safeguard against future proceedings ascertain the names and addresses of a few witnesses.
2. When you see any likelihood of a horse becoming restive. (If necessary, do this even before the driver holds up a warning hand.)

ALWAYS ASSUME

1. That other road users may do the wrong thing, *i. e.*, driver may pull the wrong rein or a pedestrian hesitate and try several courses.
2. That it is your business, not the other man's to avoid danger. The road is free for all, therefore be courteous and considerate.

During wet weather and on slippery roads do not apply emergency break at once. If needed at such time, it should be applied gradually.

NOTE:—The emergency break should not be used frequently.

Do not steer too close to bullock-carts, especially when they are loaded with articles of large dimensions, such as grass, bamboos, &c.

Try and avoid running over big stones.

APPENDIX No. IV.

An Example of the Advantages of keeping in Direct Touch with the Manufacturers.

A number of large sized mirrors as well as the tables for them were required for the Darbar Hall or the Jai Bilas Palace. An estimate was called for by His Highness from the Firm of a Calcutta Firm whose quotations amounted to :—

Estimate A	..	...	Rs. 20,316	0	0
Estimate B	...	...	Rs. 21,588	0	0

The figures being evidently rather high the firm was asked to re-consider the quotations; but they expressed their inability to reduce the prices.

His Highness thereupon ordered his London Agents to ascertain the rates from a manufacturing Firm in England. The Agents after thorough inquiry submitted the rates of a manufacturing Firm which were $62\frac{1}{2}\%$ less than the figures of the Calcutta Firm. The quotations of the Calcutta and the London Firms are given below side by side for comparison :—

		Calcutta Firm.	London Firm.
Estimate A	...	Rs. 20,316	Rs. 9,987
Estimate B	...	Rs. 21,588	Rs. 10,494

The vast difference in the quotations of the two Firms necessitated a reference to the Calcutta Firm and it was asked whether it would not re-consider its quotation in the light of those figures. The Firm expressed its surprise at the difference but said that the difference in price must be due to difference in quality: they, however, after consulting with their Head Office sent the following revised estimates :—

Estimate A	...	...	...	Rs. 15,760
Estimate B	...	...	...	Rs. 16,725

While submitting the above-mentioned estimates they gave the assurance that although the Company's profit was only nominal they were prompted in reducing the prices by an earnest desire to continue to enjoy the patronage of the Gwallor Darbar. They further assured that the reduction in prices would not affect the quality of their goods in the least. Shortly after the receipt of the above quotations the Company made the following further reduction in prices at the direction of their Manager :—

Estimate A	...	...	...	Rs. 12,750
Estimate B	...	...	...	Rs 13,800

and again assured that although their quotations were still higher than Rs. 9,987 yet they were for the best material and workmanship and were inclusive of all forwarding charges. The letter concluded with the request that the order might be placed with their Firm.

Compared to the rates of the English Firm the rates quoted by the Calcutta Firm still exceeded by no less than 25 per cent., His Highness therefore placed the order with the English Firm for a sum of Rs. 10,485 inclusive of all forwarding charges. The Calcutta Firm was informed that their rates being higher the order was placed elsewhere.

The order was duly executed and the goods received. One of the mirrors having been broken in transit the cost was recovered from the Insurance Company and it was supplied free of cost. Thus taking the insurance charges and the Agent's commission into account the total cost incurred by the Darbar was Rs. 11,730, that is, the net gain to the Darbar, compared to the lowest quotation of the Calcutta Firm was Rs 2,070 being due to the fact that the transaction was effected direct with a manufacturing Firm and through a trustworthy agent. (*vide* File No. 4/38 B of Samvat 1970—Private Secretary's Office

APPENDIX No. V.

As the facts of the case have already been set forth in detail in para. 91 a separate Appendix reproducing them would seem to be superfluous.

APPENDIX No. VI.

Darbar's Views regarding the Payment of Debts contracted by Ruling Princes while travelling through Europe.

With reference to our conversation the other day about Chiefs who get into trouble for non-payment of their bills which leads to public scandal, my opinion is as follows :—

There are only a few who may have acted in such a manner, particularly such as are not careful about their money matters and manage their affairs in an unbusiness-like way.

The Secretary of State, it seems to me, had been forced to take up this question on account of public opinion and possible future difficulties which are likely to be felt by Trades people who fail to receive payments for articles sold or money lent, and are unable to find redress in the Courts.

Some of us may be careless but generally a good deal of delay in payment is due to various difficulties between the representative of the Chief and the person with whom he deals. This is only possible when a Chief does not exercise due control over his Officer and sees that his man pays the bills as they come in and settles the account at once. When he does not even take the trouble to look into the matter when complaints directly come to his (Chief's) notice, naturally this is one of the causes which lead to scandal.

I have known cases when Firms encourage credit accounts with the object of not losing a profitable customer, while in some cases a Chief himself is careless and incurs expenses which he cannot afford.

With a view both to meet the ends of justice and to secure the honour of such Chiefs, I am strongly of opinion that :—

1. As far as possible the Firm or Bank should be discouraged from approaching the Secretary of State as the transaction is of a private nature.'

2. Such debts should not be binding on the heirs or the family of the person contracting them.
3. The Firm must be made responsible for acquainting themselves with those with whom they are dealing.

Government cannot take that responsibility for every Firm. But as a wholesome provision, or as I consider it, of the Civil Procedure Code, debar a Firm from taking such action against the Chief as it can take against private individuals, I would most respectfully suggest that in the first instance the Firm or Bank, as the case may be, should endeavour to settle the affairs direct. But if circumstances force the Secretary of State to look into the matter on the ground that it may lead to public scandal, I consider it will be sufficient for him (S. of S.) to ask one of the Members of his Council like Sir David Barr for a person of his standing, to settle the affair privately by direct and unofficial correspondence with the Chief concerned.

In the case of extreme negligence on the part of a Chief, the Government, if they think proper, should pay off the debt after having been satisfied by the Member that the complaint is a real one and the amount should be recovered through the Indian authorities with 6 % interest if they think proper, but before doing so the Chief should be privately informed of the action they are taking and the reason for it.

With a view, to avoid arousing bad feeling amongst all, I would also suggest that for the present only those who are concerned should be consulted in a general way, without letting them understand that the enquiry has any special reference to them. Let us see what they suggest. I think if the Government approve of these proposals and carry them into effect such troubles will cease in the future.

I also suggest most respectfully that it might be expedient to appoint a Committee of Chiefs to advise Government from time to time when important matters come up before Government which concern the Chiefs' interests. I am certain that this idea will be greatly welcomed, and it will be looked upon as a move in the right direction, besides providing a convenient means of consulting the Chiefs in regard to matters which concern them and their States.

It will also in my opinion remove possible chances of embarrassment if a strict line be drawn between Ruling Chiefs and those noble

men, such as Taluqdars who are not Ruling Chiefs but are title-holders either for life or in perpetuity. To my mind the latter should not come under the provision of the clause 86 of the Civil Procedure Code.

The provision of the Civil Procedure Code (86) should always remain in the Court. This is my prayer, as it is a wholesome clause to protect all of us. I am sure all the Chiefs must be grateful for this protection and those who are careful and wise will never take unfair advantage of it.

It is really very difficult to suggest any procedure other than what I have described above. As a last resource I venture to propose that when the remedies already recommended fail, the parties concerned might be asked to appoint an unofficial body, the fewer in number the better (a sort of Panchayat) to settle the matter by arbitration, the proceedings being conducted in camera to avoid public scandal.

In conclusion I beg that you will be so kind as to convey my hearty thanks to the Government of India, the Agent to the Governor-General in Central India, and accept the same yourself, for consulting me in this important and delicate matter which concerns us all—the Chiefs of India.

Dated the 26th February, 1913 }

M. SCINDIA,
Maharaja of Gwalior.

APPENDIX NO. VII.

The Case of Abu Joshi.

1. On the 28th of May, 1892, the complainant Ganpat Rao Govind brought a complaint against Eknath Shastri and Abu Joshi that the accused, having gathered together members of Beradari told them that the complainant was not fit to be a member of the Brotherhood and prayed for the punishment of the accused.

2. The accused acknowledged having called the meeting and making the aforesaid statement against the complainant.

3. The case was dismissed by the Magistrate for default but he recommended to the Baddal Mushahira that the accused Abu Joshi should be punished with excommunication, because he had once, in a certain case previously instituted, acknowledged the complainant to be his nephew whereas in the case under enquiry he disclaimed having any acquaintance with the complainant and in the second place he had been guilty of calling a Sabha at his house contrary to the Darbar orders. The aforesaid punishment was accordingly meted out to the accused No. 2.

4. As result the complainant, two of his brothers and mother were outcasted,

5. The complainant preferred a petition for a revision of the Magistrate's order to the Prant Court with the request that the fact whether he was a Brahmin or not might be enquired into. The investigation proved that he was a Brahman. Then the Magistrate intimated to the Karkhanejat that the punishment awarded to the accused was due to a misunderstanding and that it be cancelled.

6. This order was not complied with by the Karkhanejat and step by step a reference was made to the Darbar, who also upheld the said decision and directed the Karkhanejat in terms of the opinion expressed by the Chief Justice. In reply to the Darbar order the Karkhanejat submitted a Guzarish saying that since the father, uncle and the other relatives of Ganpat Rao Govind are known to be

at Raver the Sabha have decided that if the complainant is prepared to go there accompanied by an agent nominated by the Sabha and show that he is admitted to the mess of the Brahmans of that place as also to obtain their ***Sammatipatra*** in proof of his lineage, there could be no difficulty in notifying the fact.

7. His Highness accordingly ordered the complainant to go to Raver as desired by the Sabha, but the complainant submitted a petition which showed that he was unwilling to go to Raver. The case was accordingly filed by order of the Darbar.

8. After some time the complainant produced a ***Sammatipatra*** obtained at Benares. It was forwarded to the Shastris who replied that the people of Benares had no knowledge either of the ***Sammatipatra*** last signed at Gwalior or the order passed by the Darbar and that the complainant was trying to perform the ***Prayashchita*** by showing them the anterior decisions.

9. On the case being submitted to the Council of Appeal it was held that the ***Anushasan*** of the Jagat Guru Shankar Acharya Maharaj should be obtained in the case. This opinion was approved by the Darbar.

10. A representation was accordingly sent to the Jagat Guru and on receipt of an ***Anushasan*** which was favourable to the complainant the Darbar ordered that it should be read to a Sabha of the Brahmans and ascertained whether they were willing to abide by it or not. The Darbar also expressed the hope that the Brahmans would respect and abide by the orders of the Jagat Guru.

11. The Brahmans replied that it was against their faith to take exception to an ***Anushasan patra*** which had emanated from the Jagat Guru, but the fact is that the complainant's brother Narayan Govind is employed in the Savasthan of the Jagat Guru and the ***Anushasan*** appears to have been written according to his explanation of the facts.

12. The complainant again petitioned to the Darbar that he was still treated as an out-caste although the ***Anushasan-patra*** of the Jagat Guru had long come to hand. He, therefore, craved for Justice.

13. On inviting the opinion of the Chief Justice, Pandit Chintamanrao (then Chief Justice) said that the Shastri Mandli

of Gwalior is not agreeable to the **Anushasan-patra** of the Jagat Guru. Since it is a religious matter it is not advisable to issue a Circular order but his caste-fellows should be intimated that the complainant has been purified by the Jagat Guru and that though no one could be compelled against his wishes, yet those who may desire to re-establish their relations with him are at liberty to do so. The above opinion being approved by the Darbar on the 10th of October 1903, orders were issued accordingly.

14. An English communication was subsequently received from Shri Kanth Shastri, the Agent to the Jagat Guru, saying that the complainant's grievances having remained unredressed his case might be considered sympathetically. The complainant also submitted a petition praying that the **Anushasan-patra** of the Jagat Guru might be given effect to. The case, after being referred to the Shastri Mandli, was again submitted to the Darbar and by their order of the 14th March, 1907, the **Anushasan-patra** of the Jagat Guru and the Darbar order of the 10th October 1903 were published for the information of the public in the "Jayaji Pratap," dated the 8th May, 1907, Vol. 18.

15. Subsequently the dissensions between Abu Joshi and the Vaidik Mandli having resulted in the latter showing a reluctance to allowing the former to have his meals with them the case was submitted to the Darbar. It was ordered that a Committee consisting of the Shastris, the Members of the Ashrit Mandli and a few other gentlemen nominated by the Darbar should be formed to consider over the question and to give their opinion on the following points:—

1. When it is incumbent in religious matter to abide by the **Anushasan** of the Jagat Guru, how it is that the Pandits show utter disregard to the orders of the Shankar Acharya Maharaj.
2. If his orders are not worth compliance then whose orders are ?
3. If the Shriji's orders demand implicit compliance how should the delinquents be dealt with ?
4. If in the case of Abu Joshi or any others the provisions of a previous Circular and Section 485 of the Criminal Procedure Code dealing with the question of out-casting an individual

are found to have been lightly treated what treatment should be accorded to the party at fault ?

5. What course would be advisable to guard against a recurrence of going against Darbar orders in such cases so that a uniform policy might consistently be followed.

16. In compliance with this order a Sabha was accordingly formed and it gave its opinion on each and every point. Following the recommendations of the Sabha the Darbar imposed a fine of Rs. 5 on each of the individuals who, taking the law in their own hands, had excommunicated Abu Joshi. They further ordered that Mahamahopadhyaya Raghupati Shastri, Raoji Shastri and one of the Vaidik Brahmans should present themselves before the Jagat Guru Shankaracharya Maharaj and after explaining their doubts about his order should obtain his final Anushasan personally.

17. The two Shastris named above and Pandit Narayan Bhat Vishvarup representing the Vaidik Pandits presented themselves before the Jagat Guru.

18. The outcome of these proceedings was that the Agent to the Jagat Guru informed the Judicial Secretary, Huzur Darbar, by means of a communication, dated the 26th July, 1912, that the Jagat Guru was pleased to uphold his former decision in the case of Ganpat Rao Govind, which was given after due consideration. It was further stated that the Sawasthan of Jagat Guru does not desire that the Brahmans of Gwalior, if they hold a different opinion in the case under review, should be compelled to accept a decision against their convictions.

19. The case was then again submitted to the Darbar. It was represented by the complainant that the facts of the cases, the *Anushasan-patra* of the Jagat Guru and the opinion of the Chief Justice have already been published in the "Jayaji Pratap" that the opinion of the Chief Justice should be taken out and in its place the following should be inserted:—

"The complainant has been purified by the Jagat Guru ; whoever disallows him the privileges to which he is entitled as their caste-fellow or instigates others to a similar treatment shall be punished for disobedience of orders." The complainant added that so long as the opinion of the Chief Justice was not modified in the sense indicated above his trouble would never come to an end : the

addition of this Clause would presumably deter people from instigating others who are willing to mix with the complainant. The case on being submitted to the Darbar it was ordered on the 24th of September, 1913, that no further action was necessary and it was accordingly consigned to the records,

2. Proceedings of the case relating to the Pir Zadas of the Shrine of the holy Saint Khwaja Khanoon (Be blessings of God upon him).

In order to provide for the shrine of the Holy Saint Khwaja Khanoon a number of grants, comprising of Muafi Nagdi, Muafi village and garden lands, were made by the House of Scindia from time to time. But a reference to the previous records regarding the shrine shows that differences were raging among the descendents of the Holy Saint on the following two principal points :—

- (1) Apportioning the income of the aforesaid State grants.
- (2) The question of Sajjadanashini (succession).

Both these questions were decided by arbitration by some of the first class Sardars of the State during the reign of Maharaja Jankoji Rao Scindia; but the family dissensions were not stopped and a second decision was given by a Court of Law. The case was again taken to Court before the expiry of a decade and Maulvi Nasir Ali Khan Sahib passed the third decision strictly in accordance with the Islamic Law. This decision forbade the sale and bequeathal of the State grants and based its orders regarding the distribution of the income arising from the Muafis and the question of succession according to the opinion of Mufti Sahib (Juris consulting Islamic Law). The parties being however dissatisfied by the decision preferred an appeal to the Darbar. The appeal was rejected but the family differences still continued. The case came up twice before the Darbar during the present regime and each time the decision of Maulvi Nasir Ali Khan was upheld by the Darbar and the dispute seemed apparently to have ended. But when in 1902 the case was put up to the Darbar in connection with the mutation proceedings it was found that the previous decision had not been acted upon nor were the mutual dissensions brought to a close.

The dissensions owe their existence to the fact that the family of the Holy Saint has been divided into two groups—one is represented to be descended from one Bukhsha *alias* Ilahi Bakhsh, a slave purchased by the wife of Khwaja Izzat Ullah Sahib and the other trace their descent direct from the Holy Saint. The first group could

not naturally have precedence over the other, but the fact was that the descendents of Nabi Bakhsh to the detriment of the original branch were in receipt of a major portion of the emoluments arising out of the State grants. Since the previous decisions had also strongly doubted the genuineness of the descent of this particular group the situation demanded an immediate correction. For, the Holy shrine commands the reverence of all classes and it was undesirable that the family dissensions should reflect on the proper maintenance and upkeep of the shrine. The Darbar accordingly, conformably to the principle indicated in para 142 of this Policy ordered that the Anjuman-i-Islam, Gwalior, should be invited to co-operate with and advise the Darbar on the following points so that all differences might be removed once for all and the proper maintenance of the shrine assured :—

- (1) What should be done to secure the original intention of the grants, i. e., the proper maintenance of the shrine ?
- (2) The right to succession.
- (3) The rights and privileges to which the parties are entitled,
- (4) The removal of mutual dissensions.

It was also pointed out that the recommendations of the Anjuman should be so formulated that instead of several names being entered in the official record only one name be entered as Sajjada Nashin.

The Committee accordingly recommended that the right to succession is vested in group No. 2 and the principal of that group should be installed as Sajjada Nashin.

With regard to the Muafis (the village and the garden lands) it was found that they had been mortgaged by group No. 1 under whose possession they were but as they had got them released recently this garden land should be given to group No. 1 and the compensation of the Muafi village (yielding an annual income of Rs. 102 which had since been resumed by the Darbar on payment of Rs. 100 as compensation) should be paid to the Sajjada Nashin who should be directed to devote this amount towards the expenses of the shrine.

On receipt of these recommendations the Darbar appointed another Committee to draw up having regard to the receipts of the shrine a budget of the expenses required for its maintenance and repairs,

provision of the Sajjada Nashin and the members of his group. The principal items of the budget drawn up by the committee are given below:—

RECEIPTS.

	Rs.	a.	p.
Nagdi Muafi	339	0	0
Compensation of the village ..	100	0	0
Offerings at the shrine ...	10	0	0
TOTAL.	449	0	0

EXPENDITURE

	Rs.	a.	p.
Expenses of the annual Urs offerings, etc	181	0	0
light Perfumes etc.	178	0	0
Allowances to the SajjadaNashin and his party	90	0	0
Allowances to the other party	...	...	...
TOTAL	449	0	0

This opinion was approved by the Darbar and order issued accordingly. In one instance however a slight modification was made by the Darbar. The Committee had recommended that the names of the principals of each of the two groups should be brought on official record but the Darbar considered it sufficient to enter the name of the Sajjada Nashin in the Muafi records and disburse him the annual payment. He will be responsible to make the distributions according to the sanctioned scale. A permanent Committee consisting of Sardar Ghani Mohammad Hazratji Sahib and the Mufti Sahib has been appointed to supervise the working of the shrine and to exact compliance of the sanctioned budget.

Subsequent to the issue of these orders it was represented by the party that the amount of offerings to the shrine taken into account was an under-estimate and that they were entitled to a share in it. As the representation was a reasonable one, the Darbar, in modification of their previous order, decided that the two parties should minister the shrine by turns for one year, and be entitled to the offerings received during their term of service. Thus the long standing dispute has been brought to a close without giving any of the parties a cause for complaint.

3 The case of Sardar Phalke.

Madho Rao Deshmukh and several others of the Maratha community presented a petition to the Maharashtra Kshatriya Hit-chintak Sabha that Baji Rao Scinde Tamoolkar was understood to have promised to give his daughter in marriage to Sardar Anand Rao Bhao Sahib Phalke which was a most undesirable thing. If this marriage was not stopped forthwith there would be no end to inter-mixtures and we would not abide by the Rules of the Committee.

2. The case was taken up by the Sub-Committee dealing with marriages on whose enquiry Baji Rao Scinde acknowledged his intention of marrying his daughter Sardar Phalke Sahib. But he said that he was prepared to break the contract if Sardar Phalke's kith and kin were displeased and would on that account give up eating with him.

3. The Phalkes of Lashkar also petitioned to the Sabha that the Phalkes of Lashkar and Padli do not observe **Sutak** on the occurrence of a death in either of three families of Sardars Ram Rao, Najaji Rao and Anand Rao Phalke nor did they allow them to eat with them. Ram Rao Baba Sahib Phalke was, however, on his request granted the favour, by our forefathers, of the observance of **Sutak**.

4. Above representation of the Phalkes was made known to Baji Rao Scinde who frankly told the Sabha that he had promised to marry his daughter and would stick to his word notwithstanding what the Phalke **Mandli** may say.

5. The Sub-Committee accordingly recommended to the General Committee that on the analogy of Kadams being debarred from marrying Jadhos on account of the former being of a low caste, the Phalkes should be debarred from marrying in the Scinde family. If on the other hand Bajirao fails to abide by this order he should be excommunicated.

6. When the General Committee pointed out the mistakes in the above opinion it was submitted by the Phalke Mandli that ten Members of their community were of opinion that if the three Phalke Sardars accompanied by a few members of the committee were

willing to proceed to Padli and if the Phalkes of Padli freely allow the Sardars to join their mess and acknowledge the Sardars to be their own kith and kin they would be satisfied and raise no further objection. They also promised to bear the expenses of the journey if they were defeated.

7. The Phalke Sardars produced a letter signed by the Phalkes of Padli (District Satara), their native place, to the effect that the three Phalke Sardars were their own kith and kin and that there **Sutak** is observed. But as the Phalkes are a very big community it has been divided into seven "Tarap" (Sub-Communities) every one of which observes 10 days, **Sutak** on the death of one of their own "Tarap" (Community) but in order that the family customs and traditions may be kept intact every one of the seven "Tarap" (Communities) is bound to observe 3 days' **Sutak** on the death of any member belonging, to any of the seven communities. This custom has been in vogue from times immemorial.

8. The genuineness of this communication was questioned by the Phalkes of Lashkar. It was therefore decided that a letter from Phalkes of Padli attested by a Govt. official should be called for, in order that all doubts as to genuineness may be removed.

9. Sardar Phalke on being asked to obtain such a communication produced a letter duly attested by the Sub-Registrar, Koregaon, in which the Phalkes of Padli while acknowledging the genuineness of their previous unregistered communication stated that the Phalkes of Padli and the Phalke Sardars of Lashkar do eat out of the same **Taf** and are entitled to observe one another's **Sutak**.

10. On receipt of this registered letter the matter was decided by the General Committee in favour of Sardar Phalke and the following Notification was published in the "Jayaji Pratap" of the 31st January 1922 for the information of the Maratha Community in general :—

It was asserted by Shankar Rao and the other Phalkes of Gwalior that Sardar Ram Rao Sahib Phalke Sardar Anand Rao Bhao Sahib Phalke and Sardar Najaji Rao Sahib Phalke of Gwalior were not of their own kith and kin. But as a result of their sifting enquiries and a careful consideration of the evidence submitted by the parties concerned the Committee of the Maharashtra Kshatriya Hitchintak Sabha have unanimously decided that the aforesaid three Phalke Sardars as also the Phalkes of Gwalior and those of Padli (District Satara) come of one and the same stock and

there is no distinction between them. The accusation brought against the Phalke Sardars by the members of their own community is absolutely groundless and malicious and the Sabha do hereby acquit them of the accusation and since the Phalkes of Gwalior had raised a groundless charge against the Phalke Sardars and have been guilty of libel the Phalke Sardars can sue them in a Court of Law. But if the Phalkes freely tender their apology and be prepared to conform to their former dealings, the Sabha would recommend that the Phalke Sardars would accept their apology for once and forgive them.

The above proceedings are published by means of this notification for the general information of the Maharashtra Kshatriya brethren''.

APPENDIX No. VIII.

Preparation of Notes and Recording Opinions.

Extract from Memorandum No. 2.

The officers hardly know what a note is (which is due to their keeping a Peshi Clerk and not reading the files themselves). The notes are usually almost a copy of the letters while the opinions consist of a mere recital of the facts brought out in the office note. If the opinions exceed in substance from the office notes they merely say that they agree in part or wholly, with the opinion or the proposal of the subordinate officer. It must however be remembered that office notes are meant to be a short abstract, and not verbatim copies, of letters.

The following points which would facilitate and help towards the disposal of work must always be kept in view ; but I firmly believe that no one will ever care to bear them in mind.

1. In case the request or the proposal put forward by a subordinate officer is a reasonable one and cannot be improved upon it is unnecessary to write lengthy opinion : it being sufficient to mention that the proposal or the request should be sanctioned wholly or in part. In the latter case the reasons for disagreement should be given in brief

NOTE.—If in order to save themselves from trouble the officers were to content themselves merely to acting up to the above suggestion by signifying their approval to all and any proposals made to them that would not be acting in accordance with the spirit of the suggestion.

2. If the superior officer can improve upon the request or the proposal put forward by a subordinate officer, or if he can fully prove it to be unsound and unfruitful, or that it is not in keeping with a certain ruling or policy laid down by the Darbar-- in all such cases the reasons for holding a particular opinion should, clearly and so far as possible briefly be recorded.

3. Before formulating an opinion the theoretical and practical sides of a proposal should be fully considered. The officers, however, in general and specially those who have to do table work are generally unmindful of this point. Let it be remembered that though a certain proposal may seem to be very reasonable and practicable on paper but no one can have an idea of the difficulties and troubles which the executive officers have to experience in putting it through. The best way, therefore, to satisfy oneself on this point is that the officer putting forward a proposal should satisfy himself that the work if entrusted to him could be performed without any difficulty. When work is done thoughtfully and carefully it is bound to create a wholesome impression on the subordinates. They would respect their superior officers because they would realise that the officers are interested in and well conversant with their work. In my opinion the mere creation of such an impression on the minds of the subordinates is a very valuable asset.

4. Where a reference to any record is necessary it should be pointed out by means of slips, such as "**vide** slip A. B. or C. or letter No. so and so appearing on such and such a page of the file." It is not necessary to quote Extracts in the opinion or give a verbatim Copy of the reference in question. If however any special wording requires a discussion or is open to objection the particular portion should only be quoted within inverted commas.

5. Some of the officers with a view to save their superiors the trouble of reading office notes recapitulate the notes in their opinions. This means that they waste valuable time. Let it be remembered that the task of recording an opinion is not an ordinary matter. Those entrusted with the task (preparing office notes, submitting cases and recording opinions) should clearly understand that the superior officers and the Ruler by giving them this important privilege have placed their honour and dignity in their keeping on the understanding that they are virtuous, trustworthy, honest and well qualified and it rests with them to maintain that dignity and honour.

1. It must be borne in mind that this responsibility is applicable to each and every department. For instance Naib-Tehsildar is responsible to a Tehsildar; the Tahsildar, Assistant Suba and the Assistant Mal are responsible to the Naib Dewan; and the

Naib Dewan and the under-Secretary are responsible to the member and the member to the Darbar.

2. Let it be remembered as well that the head clerks and the office establishment are not free from this responsibility ; because the whole of the work in its preliminary stage must necessarily pass through the hands of these officials before it goes up to the superior officers. Similarly, they are also responsible for the issue of orders passed by the officers. Thus, the responsibility of maintaining the honour and dignity of the Darbar rests on all the officers and their clerical establishment in an equal degree. A slight mistake in the correct appreciation of the Case, or in the selection of suitable words committed by a clerk or those concerned is likely to bring the highest as well as the lowest official into disgrace, and God knows who else might thereby be brought into disgrace or to what troubles and disadvantages it may not lead to.

3. The importance and delicacy of confidential matters is neither realised by our officers nor the subordinate service in the same degree as it deserves. Possibly I may be wrong in this view, but I have frequently heard the officers say that matters requiring secrecy were divulged in their offices. It is really surprising to see that the officers although they grumble at the defect are yet wanting in giving the situation their proper attention and yet they are in a better position to stop this evil than the Darbar.

Before arriving at a final decision matters require discussion and hundreds of things have to be reduced to writing which, if known to the public, are likely to produce an unsalutary effect. As a matter of fact the matter is still in an embryonic stage and has taken no final shape, but these if spread in the public might be creative of misunderstandings. It is thus contrary to all principles that the officers and clerks, not realising the importance of such matters, should form them the subject of a discussion among themselves or their friends and outsiders. In the circumstances how can it be possible to trust any one ?

It is highly necessary for the subordinates to gain the confidence of their superiors instead of shaking what little they have ; with this very object was promulgated by the Darbar the official secrets Act ; but it is a pity that the Act has failed to create the

desired effect. The attention of all the officers is, therefore, directed towards this point.

NOTE.—It is hereby ordered that the Memorandum issued in March, 1916 containing the various instructions and observations of the Darbar should be considered as Memorandum No. I.

Can it be conceived that the contents of the said Memorandum have been kept confidential? I think not. It is also certain that the outsiders have also got on inkling of it and the officials of the State have mentioned its contents to their friends and outsiders, because they could not have realised the object with which the said Memorandum was issued confidentially.

It must be remembered that the idea of keeping the memorandum confidential was that the outsiders should have no knowledge of our shortcomings. But no one is likely to have given a thought to this point. Simply because they think that it contains nothing to be ashamed of. They only are sensible who have.....The outsiders must have in this way formed an estimate of the methods of our work. Another point worthy of consideration is that if confidential Memoranda are not issued in this manner it would be impossible, as explained in para 18 above, for the subordinates to know what is not liked by me and what I desire. But the difficulty is, and it passes all comprehension, how inspite of issuing confidential Memoranda nothing is kept secret. If such Memoranda are not issued the task of introducing any measures of reform and improvement would be rendered simply impossible. It is therefore trusted that a perusal of this note will give the people concerned an idea of the difference between confidential and ordinary orders.

4. Apart from this the important part of the responsibility which devolves on the superior officers (and which also forms a supremely important and delicate part of the responsibilities of the Ruler) is that they should trust their subordinates. It should be remembered that reposing such a trust can only mean that the superior officers should be spared the task of testing the accuracy of the preliminaries and might be enabled to pass orders without any hesitation and anxiety on the notes and opinions recorded by their subordinates. For, otherwise the superior officers could hardly find time to look to other works.

Be it remembered that (1) Clerks, (2) Sarishtedars, (3) Daftardars, (4) Naibs, (5) Assistants and (6) under-Secretaries have nothing to do except their office work, that is, the treatment of preparation of drafts, etc. Nos. (4), (5) and (6) are however sometimes required to go out for an enquiry on the spot.

5. It is trusted that the people concerned will have fully realised how delicate and important are their responsibilities ; the maintenance of the fair name of the Government and its members, their popularity and the chances of giving satisfaction to the public depend solely on the officials referred to above.

6. If inspite of all this they are bent on practising deception ; there is no help for it and it can only be regarded as a piece of our misfortune. In the second place they must remember that the decision of questions of fortune and the dispensation of justice rests on their notes and opinions, and lastly questions of life and death are decided on their opinions.

NOTE.—A consideration of these points would show that the preparation of notes is not an easy task, nor is it unnecessary and superfluous as regarded by some people.

7. It is however the duty of the officers to check from time to time accuracy of notes by a reference to the correspondence on file. So that the subordinates should not become unmindful of their duties and might constantly have a wholesome dread of the consequences of mistakes.

8. Under the present conditions it is of utmost importance that the officers should constantly have a careful regard to the procedure which promises to facilitate and ensure the prompt disposal of work, as otherwise instead of being diminished, the work will go on increasing day by day.

So long as work is not decentralised and the various heads of departments do not constantly apply themselves in this direction, the work of administration cannot be carried out successfully. If the superior officers cannot check such people (some of the subordinates are used to setting up unnecessary disputes, indulge in unnecessary correspondence or create it by going against the established laws and regulations of the Darbar) in their wrongful actions they must, in the first instance, exercise their own powers and authority failing which

the matter should be settled by a reference to their superiors. In short, they should in no case allow the subordinates to resort to such practices, provided their object is to shorten procedure and curtail unnecessary work in order to find time for the performance of the work expected of them. The officers should, therefore, constantly pay due regard to this question and increase the powers of their subordinates so that by making proper arrangement for the disposal of work their own duties might be lightened and thus they might find time to attend to important work. They should, therefore, submit their proposals in this behalf for the sanction of the Majlis. If, however, they are themselves empowered to do so they must accord their sanction and inform superior authority of it. There is no other way to secure reduction of work. I know that none will care to act up to these instructions but will, on the other hand, keep complaining about the increase of their work. In the circumstances I do not know what else to do.

With regard to the increase of unnecessary work it has been frequently experienced that at the beginning of any new work or scheme the officers show a great deal of interest and seem absorbed in it ; but no sooner they are faced with the task of working the details of the said scheme or undertaking they are found wanting in their former zeal and enthusiasm. Thus the whole of their labour and time is wasted and unnecessary work is increased.

9. It is generally said by the officers that they have a great deal of work to do. But to increase or shorten the work rests on the tact and understanding of the officers. I have already recorded my observations in this respect in my Tour Report of Samvat 1970, *vide* pp. 578 to 580, paras 21—33.

Before recording an opinion the following points should be kept in view :—

1. No opinion should be formulated unless a case has been thoroughly studied. It matters little if it takes time to go through and study intricate cases ; but it must be remembered that there should be no undue delay, otherwise it is feared that some of the officers might take years on this pretext and thus hundreds of files might remain pending.
2. To keep the principal point at issue in view.

3. To stick to the principle.
4. To follow the established policy consistently.
5. To check irregular procedure.
6. To observe discipline and obedience of order.
7. To check wasteful discussion.
8. To give due regard to all questions of profit and loss.
9. To enforce compliance of orders wherever it is found wanting.
10. To guard against the introduction of any improper practice
11. To see whether work is attended to at its proper time or not.
12. To allow no omissions to take place.
13. To make a proper and reasonable defence, with adequate reasons and arguments.
14. To see that cases are not lying undisposed of in office.
15. To watch the progress of work.
16. To see that in the discussion of side issues the principal point is not lost sight of.

REGARDING THE PREPARATION OF NOTES AND RECORDING OF OPINIONS BY THE UNDER AND ASSISTANT SECRETARIES.

Extract from File No. 60 of Samvat 1970 at the Judicial Department.

As a matter of fact Notes should contain only an abstract of the file; they should be checked by the Assistant Secretary or the Assistant to verify the fact that they are correctly prepared and are no unnecessarily lengthy (This point is however generally overlooked by the Assistant Secretary and the Assistant).

The opinion of the Assistant should not be a repetition of the notes; it should be his opinion and he should quote, where necessary, any ruling or policy of the Darbar. If the Assistant agrees with the subject of the note it is unnecessary to write a separate opinion: it being sufficient to initial the note. After this the member should record his opinion.

It is surprising to see that inspite of the insignificant nature of the case a note covering no less than 4 pages has been prepared

This is called unnecessary procedure which results in the increase of work and the demand of additional clerks. Order will be passed on putting up a short note. If such lengthy notes are put up in the future they shall be sent back without any order. A copy of this order should be sent to all the members for information.

NOTE.

On the 16th of August 1917, the Secretariat Officers, *viz.*, the Deputy-Secretary, Under Secretaries and the Assistant-Secretaries were called by His Highness to his presence and the following instructions were given them in presence of the members of Governments :—

1. I have called you to say that the files and other work, which comes up before me shows that no attention is paid by the Head officers to the various orders, circulars, instructions and the Memoranda issued by the Darbar from time to time.
2. You will probably say that the Darbar wasted their valuable time in looking into and criticising such insignificant details. Indeed it is not my business to look into such trivial matters and direct your attention towards them ; but I am compelled to adopt this course as I find that the orders in question have failed to attract the attention of the Heads of departments. If we are content to pass over these small details the staff will gradually acquire the habit of committing such mistakes which, it is feared will lead to serious consequences. I think that my position in the State is the same as that of the Viceroy in respect of British India ; only that work should therefore be submitted to me which appertains to my position. In the same way as the Viceroy finds no necessity or is given no occasion to look to such small details by his staff so do I desire that I should be given no chance to waste my time on such unimportant matters. But this can only be possible when you have made up your mind to discharge your duties in conformity to the orders and the policy of the Darbar—as also to strive and see that the Darbar are not troubled with the task of looking into such trivial details.

3. I am going to read to you the particular passages from pages 23, 25, 26, 30 and 43 of Memorandum No. 2 where the principal duties of the Assistant and Under-Secretaries have been defined by me. But it appears that you have not even cared to go through this Memorandum, let alone the compliance of orders contained therein, which I had taken so much labour and pains to prepare for your guidance. Some of you might possibly put forward the excuse that the Memorandum is printed in Hindi characters which you are not conversant with. My reply is that on the analogy of a certain ruling which permits the officers to record their opinions in the language in which they are well-versed I have mentioned (I remember so) in the same Memorandum that the officers who are not conversant with Hindi might have it read to them.
4. A perusal of File No. 16-23 of Samvat 1973—relating to surtax on Railways, shows that the provisions of the Correspondence Manual are completely ignored. In the first place the compilation of the file is open to objection. Since the telegram was received prior to the letter of the Railway Board it should have been filed before the letter. But the order has been reversed. You may just see and tell me if the file has been correctly compiled.

NOTE.—The file was placed by the Darbar before the audience and Mohammad Hayat Khan Sahib and Bhide Sahib began to go through it. Mahommad Hayat Khan Sahib considering the telegram to be a reminder of the letter urged that the compilation of this file was not defective; but it was held by Bhide Sahib that the Darbar's objection was quite justified since the communication which has come to hand first should also have been filed first. His Highness said that supposing for a moment that the objection was not well-founded, still was the subject matter of the file—a question of introducing a tax—of such a routine nature that the Under-Secretary should have forwarded it to the Manager at his own initiative without submitting it to the Finance Member. The unanimous reply was that the matter was certainly of an important nature and must have been submitted to the finance member.

5. In the circumstances you can consider whether it is my business to direct your attention to such matters. If so,

what is the good of keeping educated people in our service. The tendency of the present times is to say that by employing educated people the work would go on satisfactorily. But here is a concrete example to prove that inspite of all the education work is not carried out satisfactorily. This is shameful.

6. You have nothing to do excepting your own office work—you have no touring work. If you are ever ordered to go out for some particular job it is only for a short duration and that too very rarely. The honorable members can evidently find no time to attend to the improvement of their office work though a single round of such high officers through the office is sufficient to effect a lot of improvement. But it is a pity that they have no time even to do so little.

When this is the condition of Head offices God only knows how disorderly the subordinate offices might be.

7. The whole of the Secretariat work is not submitted to me nor does it come to the notice of the Members. Most of the routine matters such as the Execution of Civil processes etc. are dealt with by the Assistant, Under-or the Deputy Secretary. When the work that comes up to me is done in the manner described above I do not only doubt but am quite certain that there must be a great deal of confusion and disorder in other work.
8. I know that the result of all this talk to you would only be that when you go back to Lashkar people will come and enquire why the Maharaja had called you, you will assuredly say—"He is a Maharaja' you know, he becomes stubborn at slightest causes and thus spoils his own time and gives us unnecessary worry. It was quite a trivial matter and there was not the least necessity of summoning us. There was nothing worth saying."

I know that such an appreciation is in store for me. However whether you attend to your work or not and whether you pay any heed to what I say or not I have done my duty and this is enough for my satisfaction.

9. I have called you with the object of bringing these points to your notice and you ought to be ashamed of it and be careful in the future.

10. I also trust that the members will make suitable arrangements for the removal of the defects mentioned above ; but I am afraid my expectations of the members would remain unfulfilled, because the members are much overburdened with work. But I request that they will kindly give their attention to this matter and save themselves from trouble.

M. S.

APPENDIX No. IX.

Orders relating to Knowledge of Previous Record.

While inspecting the Subat offices at Ujjain and Mandsaur during his tour of Samvat 1970, His Highness enquired of the Subas whether they had, on assuming the charge of their present offices, gone through the inspection notes recorded by officers in the past. This question was replied to in the negative. The same conditions having been found prevalent at most other places His Highness was obliged to conclude that the officers in general gave little attention to that matter and were content to think that their duty lay in the disposal of the office work only. The observations made by the Darbar in this behalf in their Tour Report for that year are being reproduced here below :—

“Is it not necessary to study this record ? Let it be remembered that the conditions of the different Parganas and Zilas are not similar and although the rules and regulations for the conduct of business are everywhere the same, yet it rests with the officers and the public of each individual district to comply with them. Thus it is incumbent on all such officers as are newly posted to a district to acquaint themselves with the local conditions. The next thing to do is to look to the working of the office; then follows a careful perusal of the various instructions received for the administration of that district in particular and to see which of them have so far been complied with and which require compliance. The present practice is however opposed to this rule; that is, the officers do not study any record of this nature, they confine themselves merely to the disposal of whatever work comes up before them and sometimes even keeping it in arrears. This is extremely regrettable. When the officers have not acquainted themselves with the details mentioned above, how could it be said that a speedy compliance of orders and the way to future progress and improvement is ensured ? It is an accepted principle that no officer can work successfully unless he has acquired a thorough knowledge of local conditions and the people in general. I, therefore, hereby order that it shall be the duty of each and every officer to acquaint himself with everything before taking over

charge ; he should also see what is the condition of people and the State of work. He must know what administrative measures were introduced in the past by the Darbar, the Revenue Minister, the Sar Suba and the Suba ; what are the orders or the policy laid down for the future conduct of business and so on. After having done this he shall keep a note thereof on record for his guidance and arrange for the proper compliance and carrying them into effect."

The officers generally make a serious mistake and are thereby led to take a false step. They introduce a new measure or adopt a new procedure without referring to and studying the previous record. This results in disturbing the continuity of the established policy and in creating dissatisfaction. As a matter of fact, they ought to acquaint themselves with the previous records so that the future line of work might be rendered easy, the continuity of the policy be assured, and the existing defects brought to light. In this manner while unnecessary waste of time will be avoided the officers will be enabled to remove the existing defects without any loss of time. Besides, the consistency in giving effect to the policy and orders of the Darbar and those of the superior officers subordinate to them will pave the way for rapid progress. So long as a procedure is not followed in a systematical and methodical manner for several generation, the attitude of the public and the subordinate officers will neither acquire stability, nor the work could be carried on smoothly, nor the foundations of administration will get constantly strengthened. The following example will help the readers to a proper appreciation of my meaning :—

Supposing that a Suba orders that the Zamindars whenever they desire to call on him should come at such an hour, that they should come directly in his office and take a seat close to him. Another Suba comes and orders that the Zamindars should wait at the gate of his house on the road side and might pay their respects when he goes out. This would show that the endeavours of the one were directed towards the promotion of friendly relations between the officers and the public ; but just as the two classes were growing friendly and acquiring mutual confidence the other Suba happens to take his place and adopts other methods which shaking the very foundations of the former relations throws open the doors of dissatisfaction. This is the evil of a rapid change of policy. As a

matter of fact, the right course is that the foundations of mutual trust and good-will laid by a certain officer should constantly be strengthened by his successors. If they fail to do this the results can best be imagined by the readers. It must be remembered that the policy should always be firm and consistent. If however it is found to be defective and admits of further improvement the desired improvement should be effected by and by. In case the matter lies beyond the powers of the officer concerned he should obtain orders through the proper channel.

The officers do not realise the value of time nor have they any enthusiasm for the proper conduct of their duties. They are fond of levelling unjust criticism, calling bad names to others or sitting sumptuously against a pillow they are fond of writing—"Suba" or some such designation below their signatures: they are blind to the true conception of their duties; this is all due to their ignorance and proper attention to work. For the future it should, however, be remembered that all concerned must make it a point to study the previous records, acquiring the necessary knowledge by mixing with the people concerned and to arrange for the removal of any defects that might be found by them "

"It is really praiseworthy that such a clever Suba should make such a mistake. It must be remembered that it is incumbent on every district officer to study the inspection notes, Tour Reports, the Annual Administration Reports and other special orders as might have been promulgated by the Darbar particularly in regard to his district; so also the notes recorded by the superior officers as well as those of the preceding Subas. So long as they do not study this record they could neither have any knowledge of progress nor could they be able to determine what improvements have been made and what remains to be done. I cannot understand why these people do not study this record. The Revenue Minister and the various Heads of Departments should issue strict orders in this respect and should also point out clearly as to what record is important and must necessarily be studied by every officer on assuming charge of his new office.

"The Suba could not say what record was studied by him. I think he had made up a story. It is in respect of such instances that I have remarked how a clever officer satisfies his superiors by making a varnished statement which is readily believed and satisfies them.

"Experience shows that generally when new officers enter the service of the State they do not make a point of studying the procedure in vogue or acquainting

themselves with the instructions of the Darbar scattered all through the important Departmental Records. The omission can only be due to the officers not wanting to go to the trouble of studying the records, and it results in their endeavouring to introduce methods to which they are accustomed, but which are not quite compatible with the policy of the Darbar. I strongly deprecate such a subversive tendency, as it is bound to interfere with the continuity of the policy. I trust that this caution will be noted all round and the policy and procedure deliberately laid down, and carefully elaborated by the Darbar, will not be lightly treated by any one in future.”—(Extract from the Darbar’s Review on the Administration Report for the year 1909-10, Samvat 1966, page 9.)

“I have said all along that perfection is impossible. But one tries to do one’s best in framing rules and laws for the conduct of business. The first attempts are necessarily imperfect but as imperfections are noticed, they are removed and suitable alterations made. It is therefore expected that if any difficulty is experienced or impracticability perceived it should be at once brought to the notice of the Darbar with a view to its perfection. But to my regret amongst the majority of officers (it is an old story now) when they come and join service, there is a tendency to graft their own ideas and methods on the system of work. No attention is paid to the existing Rules, Circulars and Orders or no attempt is made to suggest improvements in them. To this I take great exception. Of course, so much must be conceded in favour of such officers that being accustomed to one system of work, they find it very difficult to suit themselves to a different system which may be in force in the State. At this rate we can never attain any altitude, being always busy with the founds. Sometimes it has also happened that an officer has recommended something and Darbar anticipating continuity and permanence has sanctioned it but even this has not obviated trouble, for, directly the new measures have been sanctioned the officer responsible for initiating them changes his mind, announces that he cannot stay to complete what he had recommended. The Darbar then reluctantly have to make some temporary arrangements to carry on and have to set about looking for another man. When this new man comes, it is the same story again; he condemns the whole thing recommended by his predecessor and thus the Darbar are eternally starting things afresh. This is not fair to the Darbar and I wish that officers should start things more deliberately.”—(Extract from the Darbar’s Review on the Administration Report for the year 1912-13, Samvat 1969, page 22.)

On submission of File No. 33 of Samvat 1963 (Political Department) regarding the payment of the debts of Akolkar Sahib, His Highness calling all the Under-Secretaries to his presence said that they should acquaint themselves with the various orders passed by the Darbar and conduct all cases on a uniform principle. His

Highness urged on them to spare no pains to acquire a thorough knowledge of the orders passed previously as also to keep themselves well informed with those that might be issued in the future.

By way of instance His Highness referring to the cases of grant of loans to Jagirdars said that a circular had already been issued in that behalf and finds a place in the printed collection of circulars. In the face of that circular Under Secretary Baji Rao Kante has opined that the income of the Jagir should be utilised towards the repayment of the loan. This opinion has been supported by all the superior officers; but since the provisions of the aforesaid circular happened to be in His Highness' memory the Darbar hesitated to act on these opinions, otherwise it was quite possible that they might have passed an order contrary to the provisions of the said circular. His Highness added that the Under-Secretaries must therefore be careful to avoid a recurrence of a similar mistake. The circulars already printed in book form should be studied by all the Under-Secretaries. With regard to those that had not till then been printed the Records Office should prepare an index and have them printed forthwith. The Under-Secretaries should also arrange to keep themselves informed of all the orders that might be passed in the future.

"In the same manner it is a pity that he has not discussed the problem of "murder." I had asked for specific information in my Review of Samvat 1972, page 27. This supports my complaint that new officers do not read up records and often claim that they have initiated measures which had been ordered years before. As an example of how officers go wrong by not reading up existing orders, I recall and draw attention to my Tour Report of Samvat 1960, and to my inspection of the work of the Tehsildar of Kumbhraj, paras 6, 9, and 10."--(Extract from the Darbar's Review on the Administration Report for the year 1917-18 Samvat 1974.)

EXTRACT FROM MEMORANDUM No. 1.

Knowledge of previous record.

The ideas and the policy of the Darbar could be gleaned by a perusal of the various Tour and Administration Reports and similar other record which, it is presumed, the officers concerned must already have read attentively. If so, it would not be out of place to expect that they must personally be following the instructions contained therein and suffering none to depart from them. Experience, however, teaches that the officers consider it to be a thankless task,

specially when the record in question is not in English. It is of utmost importance for all the officers, particularly the Europeans, to study and acquaint themselves with the said record by having it translated into English, and keeping notes thereof for their future guidance. So long as the State servants have not assimilated my policy and acquainted themselves with my aspirations it would be impossible for them to work according to my wishes. The best way which I have decided upon of acquainting the officers with my ideas and policy is either to call and explain my ideas to them personally or to notify them through the medium of such memoranda, so that they may have no occasion to plead their ignorance, though such an excuse can hardly be acceptable. For my part I have always assumed that the officers must have carefully studied the previous record as well as the orders now issued from time to time,

NOTE.—By previous record I mean the record which could throw light on the ideas, policy and the instructions of the Darbar issued in the past.

As a last recourse I had to evolve a new method which I hereby institute through the medium of this memorandum.

<p>A new plan to enlighten new officers with the policy & expectations of the Darbar.</p>

The method is that on the appointment of a new officer it shall be the duty of all the Heads of Departments concerned that for purposes of preliminary training such new officers shall be attached in the beginning to the Head Office and when the new officer has acquired the necessary knowledge he should be sent off to the appointment to which he is nominated. Since in accordance with this idea it is now highly necessary to adopt some such method as might enable the newly appointed officers to acquaint themselves conveniently with the ideas, policy and the orders of the Darbar, all the officers are therefore hereby requested to submit their opinions on this point to the Legal Member forthwith, so that the

NOTE.

This ruling shall be held applicable to all the State departments. What is meant by acquainting the officers with the ideas, policy and orders of the Darbar, will be apparent by the following examples:—

1. There is a standing order on the record of the Military Department to the effect that Military Officers are entitled

Darbar might be enabled to adopt a definite line of action for the achievement of this object.

The General principle, it must be remembered, is that a man, on entering service must necessarily acquire a knowledge of the habit, general treatment and the manner of exacting work as well as the various customs and usages prevalent in the house of his new master, as otherwise the employee can neither serve his master satisfactorily nor can he pull on his post. I am strongly of opinion that there can be no two opinions on this question nor could anybody say that such an expectation was wrong. What reason is there for the people then to be inattentive to this matter ?

The Principles of Service.

It is possible that the people concerned might not agree with this view but the first thing to which I deem proper to direct the attention of my officers is the well-known saying—"Cut your coat according to your cloth," by which I mean that the expenditure should be regulated with due regard to one's income and all recommendation for expenditure should also be governed by this same principle. Here the Question arises—"What is the source of knowing the income and expenditure ? With regard to this it must be remembered that the Darbar have, from the current year, ordered the preparation of a *Qalambandi* containing the figures of income and expenditure which will be issued to all the officers along with the Annual Budget.

Income and Expenditure.

to the loan of books from the Military Library and return them after perusal. But I believe that most of the officers are not aware either of the existence of a library in the Military Department, or that there are any orders for the issue of books from that institution.

2. What is the object of touring by the officers ? What they are required to do and what are the Darbar's expectations and wishes in respect of a certain matter ? .
3. A certain man was recently dismissed from the Karkhanejat Department but was not given a discharge certificate. He secured an appointment in the Forest Department where no one asked him to produce a discharge certificate. This was a mistake of the Forest Department.

While I do not want to meddle with technical matters I do not think there can be any harm if I were to mention to the officer concerned any thing that might strike me even in regard to technical matters. The officers must understand that the principles of administration are nowhere different. It should therefore be remembered that in matter of administration, the thing most desired is proper management, discipline or obedience of orders. The next thing to be borne in mind is that the officer who has a constantly wavering mind and is wanting in exacting compliance of his orders on the part of his subordinates can neither maintain discipline nor can he be ever successful in his work.

Systematic disposal of work and discipline.

All the officers must understand that they can never work to the satisfaction of their master unless they are thoroughly efficient* in all respects and are prompt and zealous in the discharge of their duties.

Necessary conditions for working up to the wishes of the Master.

*NOTE.

By being "thoroughly efficient" is meant :—

1. A knowledge of the orders both of the Darbar and the Department concerned as well as a knowledge of the official procedure.
2. Keeping the various local requirements and other conditions in mind.
3. Keeping the previous rulings in memory. People may well wonder and ask—"How is it possible to remember everything word by word?" The present world has a peculiar way: misinterpretation is the order of the day. But I suppose that my meaning is perfectly clear. What I do desire is the removal of my complaints and the realisation of my aspirations; and who else could help me in the realisation of my heart's desire? Whether good or bad I am doing my duty according to my light and it is why I have here given expression to my view at some length. It is an accepted truth that the officers will never read this memorandum and even if they go through it they would do so in a cursory manner and when they are ignorant of my views it is out of question to expect compliance from them. Thus the evils would be multiplying themselves without any chances of correction.

Honesty and interest in work are the most indispensable qualifications of an officer. They should never forget who their master is nor should they forget as to who is the trusted agency* responsible

- (1) Supposing that in the course of business there comes up a case contrary to the provisions of the policy laid down by the Darbar. Now if the said policy happens to slip from the memory of those concerned it is quite possible that an order not consistent with the policy might be passed and thus the time and labour spent in formulating the policy will have been wasted.
- (2) Supposing that I require a certain officer to trace and put up a certain order which I might remember to have passed previously. On such occasions the officer in question must at least remember the existence of the order referred to, as also the year in which it was presumably issued. But experience shows that the officers in the first instance refer the question to their head clerk or some other confidential clerk and if they say "no," the officers without bothering themselves any further are ready to deny the existence of the required order.
- (3) If I enquire of a certain officer whether such an amount set apart by me for a certain specific purpose had been expended or not and whether I was correct in this recollection and if the reply shows the same thing as explained in the above example it will have to be concluded that :—
 - (1) The *Qalambandi* and other order issued by the Darbar have either not been read at all by the officers or that they had been read in a cursory manner, or
 - (2) The order about keeping a note of such matters remains uncompiled with, let alone the question of making a note of such orders by the officer in his own hand, and that the officers would be my true keepers; because under the conditions explained above they could scarcely gain opportunities to fulfil the aforesaid expectations since the whole of their time is wasted in mutual dissensions and disputations.

NOTE.—"Trusted Agency" includes the officers of all the higher and lower grades,

for watching his interests; they are helpers of the master in bringing his task to a successful conclusion.

Now, if such conditions as have frequently come and are daily coming to light are created amongst the master and the servants and it gives birth to mutual disagreement and distrust, how can it be expected that the work could go on smoothly and satisfactorily, unless they are thoroughly efficient in all respects and are prompt and zealous in the discharge of their duties?

This point which I am just going to mention is worthy of special consideration. Those who are degree-holders or those who have specialised themselves by acquiring expert knowledge of some particular subject are expected to carry out the orders and the policy either of the Darbar or their superior officers. If they fail in these expectations, it would necessarily have to be concluded that the existence of such qualified people is as good as nothing. On the other hand, it will have to be assumed that although we have a long roll of qualified subordinates, yet their qualifications are nothing more than a name and deceptive. To give birth to such an idea would, in my opinion, be really very shameful and regrettable. Apart from this what inducement could there be for the employer to be on the lookout for such qualified people and take them in service.

It is also worth remembering that if the Government fails to provide for the degree-holders, they would grumble and say that they are not provided for. But when they are taken in service, the results mentioned above ensue. The point requiring consideration, therefore, is what the Government should do under such circumstances.

I consider the following conditions to be necessary :—

Necessary conditions of service.

1. Existence of a justifiable friendship amongst the officers.
2. Integrity and honesty.
3. A proper discharge of one's obligations towards one's master.
4. To work in such a manner as might tend to the reputation of the State and testify to the ability of its officers.

NOTE.—By "Justifiable intimacy" I mean that the union should never be of such a nature as may be construed into disloyalty towards the Master.

APPENDIX No. X.

Darbar Order regarding the Compilation of Handbook.

Extract from the Tour Report of Samvat 1970, Pages 153, 155.

“Compliance of orders.—I am greatly disappointed and much grieved at what I have so far seen of the work of the officers and the working of their offices. I do not understand why in spite of showing them the right way orders remain unexecuted; also, why the superior officers are afraid of exacting compliance from their subordinates, and why they hesitate to become my loyal and true helpers.

“I deem it proper to record here a proposal that if Handbooks, containing in one place all orders extracted from Tour Reports and similar other record, are prepared and promulgated for the guidance of the officers, it would facilitate the proper execution of orders by enabling them to refresh their memories from time to time.”

On the basis of the above order and with the object of deciding upon the lines on which the Hand Book in question should be prepared, a committee consisting of some of the Members of Government was appointed and it was intended that the result of their deliberations should be communicated to all the departments so that the Handbook for each department might be compiled on one principle. The opinion formulated by the Members of the committee being, however, not consistent with the object of the Darbar, they were pleased to give the following further directions with regard to the object of the said compilation.

The object of the Handbook is to get up a compilation containing all orders of an instructive nature. This book shall constantly remain with the officers concerned so that besides using their own initiative they might have the opportunity of acquainting themselves with the different orders and directions, such as those contained in this Tour Report existing for the conduct of business. This book would be useful in determining what orders were issued in the past either by the officer concerned or by the Head Office and in what

manner and to what extent the subordinates have carried them into effect. Apart from this the subordinates will thus be enabled to have a clear idea of the orders and the policy of the Head Office and of what he is required to do.

By way of example I invite a reference to my remarks in respect of the Judicial Malkhana. It is no doubt a small matter but it is all the same an important one. Now if this subject finds a place in the Handbook, the officers authorised to inspect the Malkhana would be enabled to know what they are required to see. (File No. 48 of Samvat 1972, Revenue Section, Home Department.)

APPENDIX No. XI.

Darbar Order for the Guidance of Officers holding Officiating Charge of Office.

THE HOME DEPARTMENT. Dated 23rd September 1911.

A reference to the issue of the "Gwalior State Gazette" dated the 9th September 1911, showed that throughout the territory from Amjhera to Bhind, too many changes in the Police Department such as promotions, transfers, etc., have been effected all at once among the officials ranging from the grade of a Sub-Inspector upwards to that of a Superintendent, and a reference to the files connected with the respective cases showed that the said changes have been effected by Captain Hashmatullah Khan, during the temporary tenancy of the office of Inspector-General of Police, nay many of the changes have been made within a week of his assumption of the charge of the office, when there was no sufficient reason, nor any necessity for them.

It is strange that an action founded on no principle or reason, should emanate from an officer like Hashmatullah Khan, who is properly educated, who and commencing his service career as a Naib Tehsildar and serving in different grades gradually rose to the rank of a Suba, and who having the opportunities to work in the Secretariat office, had occasion to know the policy of the Darbar and specially when His Highness the Maharaja had declared the policy afresh in the speech delivered on the 17th May last. In the order of his appointment the words—"for the time being," "until further orders" were clearly written, which meant that he held the charge temporarily to carry on. The Darbar think that the changes effected by Hashmatullah Khan within a few days from the date of his assumption of the temporary charge are such as would not have been done by a sensible officer even in his permanent incumbency. He has thus proved by his present action that he is unfit for such a high

post like the one which was conferred on him as a temporary measure. He has promoted a certain official whom the Darbar had ordered in the Tour Report, Samvat 1967, to qualify himself for the office he was holding at the time and his action with respect to two other officials is such as he should be ashamed of himself. The Darbar therefore express their serious disapprobation of his action and order that all the officers should be informed that they are ever to bear in mind that during a temporary charge of any office they should carry on the daily routine work and should not effect any changes of a permanent nature.

The Darbar further direct that the changes of officials such as promotion, etc., effected by Captain Hashmatullah Khan, during the tenancy of his temporary office, are hereby cancelled, and that the parties concerned should be reverted to their former respective posts and salaries.

APPENDIX No. XII

Specimen of a Charge Sheet.

I have had three occasions of making over the charge of my duties:—

- (1) When I proceeded to the China War.
- (2) When I went to England, and
- (3) When owing to my indisposition in 1920 I availed myself of a short leave of about two months.

The Charge Sheets drawn up on the first two occasions are deposited among the confidential record of the Home Department; the one drawn up on the last occasion is being reproduced below by way of specimen:—

CHARGE SHEET.

As I intend to go on leave from the 12th of May to the 15th of July I submit the following notes for the guidance of those concerned:—

- (1) The charge of my duties shall remain with the Senior Maharani and I appoint the following dignitaries to be her advisers:—

- (1) Col. Sardar Sir Appaji Rao Sitole.
- (2) Col. Kailas Narain Haksar.

NOTE.—As I intend to take the family with me to Bombay the advisers shall likewise have to stay there.

- (2) After the submission of cases the orders that might be decided upon should be penned by the Junior Maharani and the orders should be signed by the Senior Maharani. Both of them should, therefore, sit together during the *peshi* hours.
- (3) Rai Kahn Chand shall officiate for the Member for Revenue and Agriculture,

- (4) The duties of Rai Kahn Chand should be entrusted to Rao Sahib Mulye.
 - (5) The Member for Revenue and Agriculture shall arrange for the replacement of Rao Sahib Mulye as Suba.
 - (6) The Political Member's work shall be performed by Rao Bahadur Bhide Sahib.
 - (7) The Sar Suba of Malwa shall officiate for Naib Diwan Mal.
 - (8) The Suba of Ujjain shall officiate for the Sar Suba.
 - (9) The Member for Revenue and Agriculture shall arrange to appoint some one to the Subat of Ujjain.
 - (10) Apart from the observations made in this Note almost all the officers are fully acquainted with the policy I have consistently pursued in regard to the various matters. These ideas are scattered over a number of files and other records such as the Administration and Tour Reports, Memoranda and the various Speeches, which are available in print and a perusal of which would add to your further enlightenment. You must, therefore, keep those principles in mind and be guided by them in the performance of your duties.
 - (11) In respect of the Police administration I have recorded my order in File No. M. 79-1976. When the case is submitted in compliance with that order the file should be sent up to me for making a note.
 - (12) I have well nigh completed the Police organization and you should see it carried into effect. The districts of Esagarh and Mandsaur are much infested with bad characters at the present moment. This matter should receive your particular attention and where any special circumstances demand, the Military might be employed; and so far as possible the prevention of crime should be secured as expeditiously as possible.
- In my humble opinion the conditions in Mandsaur could be improved only if the neighbouring States are also willing to co-operate. The best way, therefore, to achieve this object would be to apprise the Resident at Gwalior and Mr. Waterfield who might satisfy themselves about the statement of our Police that crime is committed by

outsiders. Our own people must also be implicated in crime, and to investigate this I have already issued an order to the Home Member, a copy of which is attached hereto as Appendix I. After satisfying yourself with the result of the compliance of this order a Conference should be held in Mandsaur and representatives from the States contiguous to our boundary, specially Partabgarh, should be invited to it. I request that the Resident should be the President of this Conference. Mr. Waterfield should also be invited and the problem of rooting out crime settled once for all. Without the co-operation and adoption of stringent measures on both the sides crime will never stop but will go on increasing day by day.

(13) The Police Force is still wanting in discipline. They do not give the same sympathetic treatment to the people as they are expected to do and I commend the matter to your special attention.

(14) The two questions mentioned below are of utmost importance:—

(1) Manufacturing of specimen carts in the districts, and

(4) Provision of Labour Battalion,

You must attend to these matters without any loss of time. If my advice is necessary the case might be sent up to me.

With regard to No. (1) I have asked the Resident to procure a sample for me and he is expecting a reply from the Central India Agency. But I think it will expedite the matter if the Resident is now asked to obtain a sample through General Watson. This bullock-cart specimen is required for the Second Line Transport. I have given an undertaking in this respect in the Conference held at Delhi in January last. A reference to that Note is accordingly invited.

(15) The case of Guaranteed Thakurs is at present pending. If any papers are received during my absence you should bring them up to me after consulting the Resident.

(16) Certain goods have been ordered from England for the Mausoleum of my late lamented mother. The Private Secretary had raised the question whether the Resident should be moved for the issue of a Courtesy Certificate in

order to secure the delivery of the said goods at Bombay free of customs duty; but I have left it to the Resident to decide what should be done in that behalf.

- (17) The construction of the Mausoleum is going on at full speed; but you must keep an eye on it and see that the progress is not slackened.
- (18) The tendency of the Irrigation and the Public Works Departments has always been to make requisitions of large amounts of money. I am strongly of opinion that we should never go beyond our established policy. The rates prevailing in these departments are very inflated and the contractors are enjoying the fullest support of the subordinate officers. I, therefore, direct your special attention to this.
- (19) The work of the Rates Committee is not going on as it should be; the Heads of the Departments concerned are throwing impediments in its way. They must be pressed to comply with the orders of the Darbar. They are short-sighted in this matter and are not looking at it in the same light as I do.
- (20) The Budgets will be submitted to the Budget Committee. The policy laid down by me in Memorandum No. 2 should be followed.
- (21) The scarcity question will be coming up before the Budget Committee. It is a most important question and should be decided after thorough investigation on the lines that for a specified period a fixed amount, by way of allowance, should be paid along with the monthly salaries, no increment being effected in the actual amount of salaries.
- (22) I shall pass the next year's budget on the 1st of August but the Committee should finish its labours and keep all the material ready for me.
- (23) I have yet to go through the Budgets of the Karkhanejat departments. I shall do this either during the period while I am on leave or after I have assumed the charge of my work.
- (24) I had called Mr. Bartlett from England to investigate the Chambal Navigation Scheme. He has finished the work of investigation and promised to send his report from

England. This is a very important Scheme and promises to be full of advantages. Some people consider that a Railway line from Muttra to Cawnpore would be of immense benefit; but I give this Scheme preference over the former.

- (25) I have already made my observations in respect of the Gwalior State Trust on the submission of the annual report of that body. Those instructions must be carried into effect. I, however, regret to say that the object with which the Trust was founded has not been fulfilled. The success of the measure rests in a great degree on our Directors.
- (26) The working of the Improvement Trust must also be watched as it shows signs of slackness.
- (27) With regard to the working of the Education Department I am afraid that the observations made by me in Educational Conference held at Shivpuri in 1918 are not complied with as they should be. Special attention is, therefore, directed to this matter.
- (28) The question of Education is assuming a very delicate aspect. The tendency of the degree-holder students is becoming more destructive rather than constructive. I, therefore, commend the question to your attention. Our object of imparting Education is to benefit ourselves by those whom we educate but this does not appear to be the case.
- (29) The training and organisation of the Irregular Force has now assumed a proper form. Special care should, therefore, be bestowed in rendering this force a useful body.
- (30) Special attention is directed to the resolutions passed at the last Princes Conference with regard to the army. The proceedings in question are available in the Political Department.
- (31) The introduction of the Ryotwari system, in the manner decided upon, should not be delayed. Such cases should be pushed up promptly.
- (32) The Panchayat Boards should also be vigorously pushed as the system is a most beneficial one.

I have decided upon the opening of two Sadar Panchayat Boards, the particulars of which could be ascertained from the office of the Law Member. They should be opened immediately and their progress should be specially watched during the first year of their Coming into existence. They would facilitate the work of the High Court but the lawyers of the present age are not in favour of such measures. They are only fond of exaggerations and making much out of nothing

- (33) I have laid down my policy in respect of the Local Boards situated at Tehsils, Subats and Sar Subats and the working of these Boards should be carefully watched; we have made the required reform and it must be remembered that it is not necessary to go any further. The lips of the public can, however, well be sealed by this, but to carry on the working of the Boards on the right lines is the duty of the officers concerned. I accordingly hold the Member for Revenue and Agriculture, the Naib Diwan and the two Sar Subas responsible for their proper working, otherwise the whole labour would be wasted.
- (34) Messrs Mehta and Cama are new officers. They should be treated in an accommodating spirit and every endeavour should be made to make them useful to the State.
- (35) Mr. Hamilton should be given 6 months' leave and compelled to go to England as he is not keeping good health. A passport might be obtained for him and he should be relieved from the 1st of June the charge of his duties being entrusted to some other officer.
- (36) The construction of the Park should be completed by the 30th of January 1921 so that the opening ceremony could be performed by His Royal Highness the Prince of Wales. Mr. Cavanaugh should be held responsible for this task and he be informed accordingly.
- (37) Due consideration should be given to the affairs of the people lest they might become discontented.
- (38) No consideration should be given to recommendations and without being partial you should do what Justice demands.

- (39) I trust that no important cases will arise during my absence on leave; but if there comes up such a case and it requires my advice, you should either send it to me or bring it up to me personally.
- (40) During the last 25 years while I have been at the head of the administration whatever progress has been made by the grace of God and the blessings of the elders has been described in my Speech, dated the 15th of January, 1920, delivered at the opening of the Economic Development Board.
- (41) The foremost policy should be to see that the people continue in their loyalty and faithfulness towards the Government and the foundations of these feelings should be constantly strengthened.
- (42) All communities should be given equal treatment, preferential treatment of any one community is fraught with untoward consequences. The officers are not yet in a position to understand these niceties. They are short-sighted and it shows that they are led away by considerations of nepotism.
- (43) The work of the Home Department is going on smoothly. The working of the Court of Wards, however, is not satisfactory and requires special attention.
- (44) The Zamindari Conference shall be held at Shivpuri on the 15th of August.
- (45) Finances are in a sound condition, but the formation of Funds is still unsatisfactory. This work should therefore be pushed on.
- (46) The construction of the Ramaua Dam and the cutting of a lake from Tigra to Maharajpur have been taken in hand on a 6 per cent loan from the Trust. I propose to repay the amount next year as the necessary funds are available.
- (47) The work of the Military is on the whole satisfactory, the Department is, however, an eyesore to the civilians as they do not regard it as their own. But it must be remembered that it is an investment for the protection of the State.

- (48) The Inspector-General (Rajwade) will be shortly going on leave. The charge of his duties should be given to Kok Singh and Ganpat Rao Nimbalkar should officiate for the latter.
- (49) The work is at present almost up-to-date and so far as I am concerned very few cases are pending. I note this fact merely for the sake of your information.
- (50) There are only 3 cases pending before me. I append hereto a list showing the reasons why they are pending (*vide* Appendix 2).
- (51) The old officers generally try to bring the new officers into disgrace. This they should not be allowed to do and I wish to direct your particular attention to this matter.
- (52) The working of the Auqaf Trust is satisfactory, still you must keep an eye on it.
- (53) The working of the Board Sahukaran is not satisfactory. You must, therefore, give it prior attention and put it right.
- (54) The Economic Development Board has also taken satisfactory form. It is a great safeguard for the State. The principle already laid down by me should not therefore be departed from and every effort should be made to conduct it on the lines adopted by me. The Viceroy, in his speech, has also fully supported this measure.
- (55) With regard to the Sindh project it has been decided to have it constructed by a Company. The pamphlets of the project are already in the press but the printing should be expedited and the pamphlets widely distributed throughout India by different agencies. A further note should be added in the pamphlet that whoever may desire to form a company for the work should propose its terms to the Economic Development Board whose recommendations would be considered by the Darbar.
- (56) The annual reports should be sent to me for review and the Inspector-General should submit the Manoeuvres Report to me before he proceeds on leave,

- (57) Puran Singh Sahib has been appointed for the investigation of Forest Industries. It should, therefore, be so arranged that he and Gajjar Sahib might carry on their work in one and the same Laboratory without any disagreement. I have also passed an order to this effect in a file belonging to the Trade Member's office.
- (58) The Forest Department has been re-organised. The Forest Expert seems to be a good man. The Administrative Officer of Forests ought to work with him in perfect unison and harmony. The aim and object of the department should be to comply with the provisions of the Forest Act without inconveniencing the people. The work of Forest plantation and demarcation should also be carried out on suitable lines so that the forest income might appreciably be raised. I have also heard that District Forest Officers are required to do work beside their legitimate duties. The Administrative Officer Forests should bear in mind that these officers are primarily to do Forest work.
- (59) I have entrusted several cases to the Majlis for their opinion. They must be attended to immediately. The cases which are considered fit for me might be kept pending. I shall deal with them on my return.
- (60) The work should not be put off for reasons of official red-tapism. It is best to dispose it off, otherwise I shall have to bear the penance of availing myself of this short period of leave.
- (61) The Ruler and the officers should never be easily led away by hearsay. A soft and credulous ear places one in a tight corner and brings disgrace. This should always be kept in mind, as it is the foundation of doing good work.
- (62) In addition to these, the points mentioned in the previous charge sheet which was drawn up by me in 1911 while going to England should likewise be kept in view, particularly the political portion.
- (63) As we have made a deal of progress since 1911 and a definite policy has been laid down; I did not consider it expedient to go into details and have contented myself with this short note. Should any of you desire to refer to my

Charge Sheet of 1911 you can see it in the Home Department where most probably it is placed.

Jai Bilas: }
The 11th of May, 1920. }

M. S.

P. S.—

- (64) The work of preparing a History of the Muafidars on the same lines as those adopted in the compilation of the History of Jagirdars is in progress.

The work of investigating the Muafis situated within the Jagir limits is also going on separately. The progress of both these works might be watched and no slackness allowed to take place; on the other hand, they should be brought to a close as soon as possible.

M. S.

11-5-1920

Private Secretary's Office.

Names of Applicants—Jagannath, Kashiram and others, residents of Khajuri, Pargana Mandsaur.

Dated the 24th of December 1919.

P U R P O R T .

The Bhils of Partabgarh, Banswara and other places have for the last 12 months been infesting the place in hundreds and committing the offences of dacoity and cattle lifting. They have looted property valued at about 2 lacs of rupees and carried away cattle worth about a similar amount. The crime is increasing day by day but no arrangement has so far been made to check them. In these circumstances how can it be possible for us to live in the villages? Proper arrangements should be made as the people inhabiting the several villages of the Pargana are afraid of their life and property.

This application was forwarded in original to the Inspector-General of Police for report.

In reply the Inspector-General writes to say that the statement of the complainants is true to a word. Cattle worth thousands of rupees have been taken away by the Bhilwada people, a statement of which has been submitted to the Home Member. The provision of Sawars has been requested for and endeavours are also being made to meet the situation by employing confidential informers.

M. A.

11-2-1920

HIS HIGHNESS' ORDER.

P. M.

See me.

M. S.

13-3-20

Home Member, }
and } Please write seen and sign
Army Member, }

The Darbar have been pleased to order that both of you should kindly proceed to Mandsaur, in the month of May next and submit a report to the Darbar after making sifting enquiries as regards the facts of the case and the line of action which should be followed.

KAILAS NARAIN HAKSAR,

17-4-1920

List of the pending cases referred to in para 51 of the Charge Sheet.

Serial No.	File No	Subject of the File.	Remarks.
1	2	3	4
1	5/1961	Report in respect of the construction of the Cavalry Line at Shivpuri	The question requiring settlement is as to what strength of Military should be kept in every district so that while constructing the Lines regard should be had to actual requirements. The case deserves mature consideration and has therefore been reserved for the Shivpuri season.
2	29/100	Estimates and plans of a permanent building for the Exhibition.	Could not look to it for want of time, but I strongly hope to dispose it of during the next Shivpuri season.
3	...	Drafts of Policies regarding the various Departments	Do

APPENDIX No. XIII.

Relating to Darbar feeling sometimes small when orders have not been carried out by officers.

“My second reason for being so keen to go by results is that orders are passed in the form of enactments, rules, regulations, circulars, etc., but they are not given effect to (for instance, only the other day I discovered about Bhatta Barbardari rules which were passed by the Darbar and came into force on 1st May 1914, that they were given no effect up to February 1915), so that they are merely orders for the satisfaction of those who have passed them but then they are on paper and no more. In other words, they are valueless. If they are carried out in the way they should be, success in the object aimed at is bound to result and there will be occasion for those to feel happy who are the proposers of them or the issuing authority.”—(Extract from the Darbar's Review on the Administration Report for the year 1913-14, Samvat 1970, pages 12, 13.)

“No head of a Department can be an effective head, unless he makes the subordinates do what is justly required by the rules laid down and what the Darbar's policy demands. Merely passing orders in files is no satisfaction to me. I have said the same thing before (*vide* Review of Samvat 1971, page 7) but it seems to have been lost sight of. I am afraid that I am here compelled to note that I consider such neglect by the Department to be very bad and I strongly hope that hereafter they will be so kind as not to overlook such matters. This is what I call sheer carelessness ”—(Extract from the Darbar's Review on the Administration Report for the year 1917-18, Samvat 1974, pages 36 and 37.)

“ I regret to have to observe that the tendency on the part of the officers not to pay special heed to important instructions is still in existence and in consequence orders are still overlooked. Such neglect, whether conscious or otherwise, is inconsistent with true loyalty and anyhow the want of scrupulous compliance on the part of officers with orders calculated to ensure reputation of their own Department is highly deplorable, not to say that such omission to carry out instructions often places me in a position of embarrassment. The position that arises is

this —When I give orders, I naturally assume that they will be carried out. When a state of affairs is revealed which these orders anticipated and rendered impossible, I am led to deny it on the understanding that it could not have arisen as I had already obviated it by clear and distinct orders. Consequently in view of these orders, I readily and emphatically deny the justification of any complaint which I had taken care to foresee and prevent. But it does happen that complaints which should have never arisen are not only made but the complainants are able to substantiate them. Such an experience not only supplies proof positive of the neglect to carry out orders but has the effect of compromising my position by proving my confidence to be misplaced. I ask the officers to consider my position also, apart from the interests of their own Departments and the public, in connection with such matter, and anyhow I should like to say that discipline is the essence of good administration.”

“I also see by the Report that Officers were impressed with the importance and benefits of observing sanitary principles and warned to pay greater attention to the well-being of their men by regular personal inspection of the Lines. I consider that this duty of the Officers does not require any special reminder if they generally know their responsibilities and what is expected of them. Of course, as a special case, the order given was a correct one, but I have always found that such orders are invariably forgotten and never carried out, though, the ordering authority considers that he has done his duty by giving them; in my humble opinion, it is extremely desirable that the principle should be thoroughly impressed upon the Officers and subordinates that once an order is given, it is their duty to carry it out and that they must not expect the order to be repeated over and over again. All to note this principle, as it does not concern the Military Department only. Many times I have found that orders are overlooked and not carried out, which is a great defect indeed.”—(Extract from the Darbar's Review on the Administration Report for the year 1918-19, Samvat 1975, pages 24 and 27.)

“Compliance with the instructions given in Tour Reports.—My Tour Reports have always been printed and sent to all the District and Pargana Officers, but it was discovered that most of the Subas and Tehsildars did not even go through them. When this was noticed slips were sent with the Tour Reports for 1958, and 1950, and the officers were asked to write on them as follows: “Read and understood word by word” and to return the slips for the information of the Darbar, copying the declaration made at the end of their own copies of reports. In spite of all those measures to ensure the reading of Tour Reports, it is really wonderful that the

Tehsildar of Kumbhraj had not read the report for 1959, and that some officers had not carried out the order about returning the slips. Date of receipt was nowhere to be found noted on the Report; and those, who affirmed having gone through the Report and returning the slips, were not found to have carried out the instructions in the Report. To prove this I will cite only one instance, *viz.* the instructions contained in Para 49 of my Tour Report for 1959, had nowhere been carried out.”—(Extract from the Darbar’s Tour Report for the year 1904-05, Samvat 1960, page 8.)

“To make an administration successful it is essential to see that the orders given are carried out. If officers content themselves merely with giving orders and no more, failure is certain.”—(Extract from the Darbar’s Review on the Administration Report for the year 1912-13, Samvat 1969, page 9.)

APPENDIX No. XIV.

In Official Correspondence Preference should be given to Hindi.

Prior to Samvat 1960 the Court language of the State was Urdu, and since the clerical establishment and the superior service comprised mostly of the Marathi-knowing people the account and all the correspondence connected therewith was carried on exclusively in Marathi. Again, some of the Departments, such as the Land Records, Education and Medical being headed by European officers most of the correspondence with them by the Darbar used to be in English. Thus three languages were current in official correspondence. The result was that where, on the transference of officers and clerks from one Department to another the accounts began to be prepared in Hindi instead of Marathi, the Accountant-General objected to this and urged that as customary before the accounts should be in Marathi. And where the Indian officers succeeded the Europeans they nevertheless continued the practice of English correspondence. The Darbar from time to time issued orders in this behalf as cases came to their notice. For instance, the Departments of Jails and Police were allowed, in spite of the Accountant-General's exception, to compile their accounts in Hindi (*vide* File No. 8, Samvat 1965 J. E., Home Department). But the Darbar had already finally decided on the recommendation of a Committee as to which of the Departments should carry on their correspondence and account work in Hindi and to what extent English correspondence was permissible, (*vide* File No. 53, Samvat 1962, Home Department). The details of this order are given below :—

Name of Department,

Remarks.

Forests	The correspondence and accounts work should be carried on in Hindi. Only two clerks should be kept for English work,
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Name of Department.	Remarks.
Irrigation ...	The correspondence and accounts work should be carried on in Hindi Plans and estimates should be prepared in English.
Roads ...	Do.
Medical ..	Do.
	Only two or three clerks should be kept for English work.
Education ...	The accounts should be kept in Hindi: the correspondence work being carried on as hithertofore.
Land Records ...	Do.
Buildings ...	As hithertofore.
Railways ...	Do.
Postal ...	Do.
Secretariat ...	Do.

But it was noticed that some of the Departments such as the Irrigation and Forests had neither any respect for the orders of the Darbar nor any regard for the language of their country. They think that the test of their ability lies in carrying on the office work in English. With regard to both of these Departments it was again ordered that the work should be done strictly in Hindi, *vide* File No. 21 of Samvat 1966, Home Department, containing an order in respect of the Forests Department and File No. 33 of Samvat 1975, Home Department, in which was issued a confidential Circular bearing No. 1 of Samvat 1976 for the information and guidance of all the State Departments. The said circular is being reproduced below :—

CIRCULAR NO. 1. SAMVAT 1976.

Dated the 19th September, 1919.

Department of Revenue and Agriculture, Government of Gwalior.

In pursuance of the Darbar order of the 23rd of August 1919 all the Government offices are hereby informed that English correspondence is totally stopped in the Irrigation Department. If any English communication is received from the said Department to any office it should be returned forthwith.

Besides, the Secretariat offices have also been warned from time to time to have as little correspondence in English as possible and preference should be given to our own language. Copies of the aforesaid orders are given below :—

1. File No. 34 of Samvat 1969, Legislative and Judicial Department—

“English correspondence should be avoided as far as possible.”

2. File No. 124 of Samvat 1963, B. Section, Political Department.—

“In the files containing Hindi correspondence opinions should also be recorded in Hindi. As far as possible many languages should not be mixed up in one file.”

3. File No. 35 of Samvat 1967, Section A., Political Department—

“Since the correspondence on the file is in Hindi, why has an English opinion been recorded? This practice should be discontinued forthwith.”

4. File No 36 of Samvat 1966, Political Department.—

“Why are English communications addressed to the Commissioner of Customs? Such practice should be completely stopped. In such files only the communications addressed to the Residency should be in English.”

APPENDIX No. XV.

Unexecuted Orders issued through the Reviews on the Annual Administration Report.

Number.	Reference to the particular Report together with the year of its issue & page.	Copy of the order in the Review	REMARKS. Showing how far the order has been complied with.
1	Report for the Year 1909-10, Samvat 1966, page 8-2.	I have arranged with the Inspector-General of Education, to present to me, every year, all boys who graduate from our College, to enable me to select boys from amongst them for filling certain posts in the different Departments or for receiving training at specialised institutions.	The order has remained unexecuted. Mr. Bull carried it out only once or twice.
2	Report for the Year 1913-14, Samvat 1970, page 10.	As regards how to push on and bring to an end the demarcation work between the States, guaranteed and Jagir estates, it would be best that the questions were taken up by the Revenue Board and proposals sent to the Darbar, with the least possible delay. The Political Member be also consulted as he is greatly concerned with the subject.	With regard to the special matter no proposals have been made after consultation with the Political Member.
3	Report for the Year 1913-14, Samvat 1970, page 11-3.	There is another matter which may be taken up by the Revenue Board, that is, about growth of trees on the grass area and the necessity of separating grass area	With regard to this a scheme making provision for a grant of rupees 2 Lacs payable by early instalments of Rs. 40,000 was sanctioned by the Darbar on the 29th of October, 1915. But be-

Number.	Reference to the particular Report together with the year of its issue & page.	Copy of the order in the Review.	REMARKS. Showing how far the order has been complied with.
		<p>from fuel. It is a pity that for want of funds the Conservator failed to carry it out. Had he submitted the scheme through the Revenue Board, something might have been done</p>	<p>yond the amount of Rs- 6,500 spent on the Singhpur Roads no further action was taken.</p>
4	<p>Report for the Year 1913-14, Samvat 1970, page 11-4.</p>	<p>Means of carrying stuff in the shape of transport and communications are daily becoming more necessary. I would therefore suggest that the Conservator may lay this subject before the Revenue Board for their consideration. Hereafter he will be well advised always to take matters to the Board instead of submitting them to the Darbar direct.</p>	<p>Do.</p>
5	<p>Report for the Year 1914-15, Samvat 1971, page 8-4.</p>	<p>It is a pity that no mention is made by the Home Member or other Members of their tour, nor is anything said as to what were their observations of the work they had seen. All concerned please note this, <i>i. e.</i> how they propose to rectify the defects. Merely going on tour and not bringing out promptly the tour report to my mind is a great black spot against an officer. Reports coming out after a year or so lose their value and the hard work, discomfort and long travels one has undertaken are wasted. It also always give a bad impression to subordinates, <i>viz.</i>, touring is all a farce or</p>	<p>1. In Samvat 1973 the Finance Member only was on tour for 15 days, but he made no report as to the work inspected or defects noticed. None of the other Members was out on tour.</p> <p>2. With the exception of the Members for Revenue, Trade and Education no other Member was out on tour in 1974. None of these three members made any observations in their Reports.</p> <p>3. Again in Samvat 1975 no tour was made by the Political Member, the Members for Law, Revenue, Army and Appeals. The Finance and the Education Members although they were out on tour but they did not make any observations.</p>

Number.	Reference to the particular Report together with the year of its issue & page.	Copy of the order in the Review	REMARKS. Showing how far the order has been complied with.
6	Report for the Year 1915-16, Samvat 1972, page 7-3.	<p>much more a sort of recreation than anything else. All concerned please note this.</p> <p>It is just as well for me to make some observations here on the question of births and deaths. It might do some good if the Revenue Department were constantly to get at the Medical Department who are in charge of Sanitation to investigate the causes of high mortality and a low birth-rate. This is one of the points which should, I think, be dealt with in the Board as it is a very important one and requires the laying down of directions as to the best way for improving the situation. I hereby appoint the Chief Medical Officer as an Ex-Officio Member of the Revenue Board. I am doing so in order that the two Departments should come in close touch with each other and also that the Revenue Department should be in a position to force the Medical Department to pay necessary attention to these questions of mortality and birth-rate.</p>	<p>4. Again in Samvat 1976 no tour was made by the Political member, the members for Revenue, Law, Army and Appeal, the Finance and the Education members were out on tour but they made no mention in their respective reports as to the work inspected by them.</p> <p>The Revenue member writes to say that the matter has been put up to the Darbar through the Home Department and a Committee has been appointed.</p>
7	Report for the Year 1915-16,	In future separate tour reports need not be submitted	Since the Samvat Year 1973 none of the members has made any

Number.	Reference to the particular Report together with the year of its issue & page.	Copy of the order in the Review.	REMARKS. Showing how far the order has been complied with.
	Samvat 1972, page 8-5.	to the Darbar but in the Administration Report, Part I, it should be clearly shown what good results were attained by the tour of officers during the year and in Part II it should be explained what defects and drawbacks were discovered during tour and how they were rectified.	mention of the results achieved by the tours of the Heads of Departments subordinate to him.
8	Report for the Year 1915-16, Samvat 1972, page 15-3.	It is gratifying to find in the report that Manganese of good quality has been found in the State. Let us see what the Inspector-General will do to developing an industry in the State by its export. I hope the export will prove a profitable concern.	The Trade Member while forwarding a copy of a Pamphlet dealing with Manganese writes to say that no stock justifying the formation of a Company was discovered.
9	Report for the Year 1918-19, Samvat 1974, page 13-91.	As a rule nurseries are established where there is a plenty of water and if there is not, it is the mistake of the officer who establishes nurseries in such unsuitable places.	The Home Member writes to say that the order "that no nurseries should be established departmentally" will be complied with.
10	Do. page 13-93.	The suggestion of the Administrative Officer about constructing 5 roads should be sent to the Economic Development Board for their consideration. The Dhar Darbar should be requested through the Resident to complete the portion of Bakanair-Dharampuri Road as it will afford great relief to the people of that part of the country.	The Home Member writes to say that the case has been submitted to the Darbar by the Economic Development Board. Necessary action is being taken with the Residency.

Number.	Reference to the particular Report together with the year of its issue & page.	Copy of the order in the Review.	REMARKS. Showing how far the order has been complied with.
11	Report for the Year 1917-18, Samvat 1974, page 37-7.	All work in the Engineering Department should now be done in Hindi excepting the work which the Department has to do for the Government of India.	In the first instance the Home Member gave no reply to this point. On a second reference he replied to say that the correspondence was being carried on in Hindi.
12	Report for the Year 1919-20, Samvat 1976, page 8-57.	I should like to receive a special report on the progress of Gopalrao Scindia and Shripatrao Nimbalkar as I have my own doubts about the latter.	The Home Member says that in spite of the issue of an order the Senior Member has failed to comply with the Darbar order.
13	Do. page 14-101.	My suggestion is that it would not be a bad thing to have a little factory worked by electricity to make long pieces of cloth. A scheme for this should be sent in complete form for the Darbar's consideration as soon as possible.	The Home Member writes to say that the Inspector-General of Prisons has made a reference to the Trade Member on receipt of whose opinion further action will be taken.
14	Do. page 16-125.	I would recommend the Member first to find out through what jurisdictions the various roads run and whether we maintain them or they through whose jurisdiction they pass. I maintain that roads which run through other jurisdictions should not be maintained by us and their maintenance, renewal, etc., should be handed over to them.	The Home Member writes to say that necessary information is being obtained from the Districts.

Number.	Reference to the particular Report together with the year of its issue & page.	Copy of the order in the Review.	REMARKS. Showing how far the order has been complied with.
15	Report for the Year 1919-20, Samvat 1976, page 29-215.	I again appeal to the heart of the public of Shajapur, Ujjain, Gird and Mandsaur as it concerns offences. This does not make a good impression upon my mind regarding the people's behaviour. Sensible people must do their best to influence their brethren and thereby prevent them from leading a life of this kind.	The Member for Law and Justice writes to say that it was not that the observation was not understood to require any issue of a notification to the public of Shajapur, Ujjain, Gird and Mandsaur.

APPENDIX No. XVI.

The Case of Narayan Rao Tehsildar, Esagarh.

Extract from the Tour Report of Samvat 1967.

I have come across some officers who, if they were charged a high price for their *rasad*, have sought to disgrace the Tehsildar at the slightest excuse ; but when the *rasad* was supplied to them at cheap rates have certified favourably as to his work. A concrete instance of this nature is that while I was once inspecting the Roads by motor I arrived at Esagarh according to my programme, I had given no intimation of my arrival to Narayan Rao, Tehsildar, but having learnt of my coming he met me at a dam and said that the Director of Land Records while he was on tour had shown his satisfaction at the inspection of his (Tehsildar's) work. He also showed me a certificate which was given him by the Director. I told him that it was only due to his supplying *rasad* at cheaper rates. On his denying the fact I told him—"I am sure you could never answer a couple of my questions satisfactorily. He persisted and said that he could certainly satisfy me. I accordingly put him a few questions but he was unable to answer them and felt small. I warned him and said—"It is no good to adopt such tactics. True reward lies in honest work." After an hour and half I left the place.

During my tour of Samvat 1967 I had the opportunity of testing for myself the manner of his collection and supply of *rasad*. When I left Patkhera (Pargana Esagarh) for Sahrai I noticed that a crowd of about 150 or 200 villagers was following me at a distance. I was struck by this strange and extraordinary behaviour of these people and tried to speak to them; and it was with the greatest difficulty that I could extract from their lips why they were creating that scene. Their complaint in brief seemed to be that the Sazawal and the Chaprasis of Tehsil who had been detailed for the collection of *rasad* had maltreated the ryot and were trying to extort money, and so on,

From Sahrai I deputed Col. Haksar to enquire the complaint which appeared to contain some truth. From Mungaoli I deputed the Prant Judge of Esagarh to hold an enquiry on the spot. Calling the Tehsildar to my presence I asked him how in spite of the fact he was staying at the village for no less than 17 days he was unaware that his subordinates had been maltreating the ryot; what steps he had taken to redress their grievances, and why the articles of *rasad* had been collected in excess of the actual requirements, as it had also come to my notice that although the indent of supplies and a list of the followers had reached the Tehsildar sufficiently before the due date yet labouring under the delusion that the number of my camp-followers must be about a thousand or two the articles of *rasad* had been collected by him at least a dozen times more than the actual requirements. With regard to this latter complaint he replied that he had understood from the Tehsildar of Mungaoli that the number of my camp followers was about one or two thousand. As regards maltreatment he denied having any knowledge of the fact. There is no doubt that the Zamindars, if they could expect to receive justice from the hands of the Tehsildar, would never have hesitated to relate their grievances before him. It is known to every body what paraphernalia is taken by me in my annual tours; still if the Tehsildar was in doubt he ought to have made a reference to the Suba. However, the Prant Judge having completed his enquiries waited on me; at Basoda accompanied by the accused and the complainants. After going through the case I punished the Tehsildar, Sazawal and the Chaprasis and having dismissed them from service brought the case to a close.

The foregoing facts would show how mischievous and daring was the Tehsildar's conduct that in spite of being evidently guilty he sought to absolve himself by urging false excuses; but an untruth cannot be sustained. It can easily be conceived how it could have been possible that the Tehsildar should have been staying at a place not for a week or ten days but for 17 days at a stretch and yet he should have been in the dark as to the malpractices of his own men in the same *ilaga*. Similarly, with regard to the collection of *rasad* in such exaggerated quantities it was untrue to say that the number of followers given him by the Tehsildar of Mungaoli was one or two thousand. In spite of all this he was so enthusiastically supported by a certain Suba Sahib that he tried all the way from Mungaoli to Bahadarpur to dissuade me from punishing him !

This is what is called a "Milibhagat." If it was not so there was no reason why he should not have understood that the object of the appointment of officers and other subordinate service is to insure the peace and comfort of the people ; not that they should take to harassing the ryot under the false notion of their prestige and authority. On the other hand, if in spite of being convinced of the harsh and unjust treatment of the ryot the Ruler turns a deaf ear to their grievances what could be expected of the subordinate officers. The tendency of the officers is self-evident by the fact that notwithstanding the guilt 'of the Tehsildar having been established beyond all doubt a certain officer never faltered in his endeavours to save him from punishment.

APPENDIX No. XVII.

A List of the Memoranda issued uptodate.

Memorandum No. I.—Darbar's observations and their policy in respect of the Roads and Buildings and the Irrigation Departments and other questions of a general nature together with Darbar's ideas as to manner of preventing the occurrence of mistakes in the future.

Memorandum No. II.—Darbar's observations regarding the working of offices, preparation of notes, clerical work and the Financial Policy of the Darbar.

Memorandum No. III.—Darbar's observations in respect of the investigation of complaints.

Memorandum No. IV.—Darbar's directions and observations regarding tours and tour diaries.

NOTE.—It contains His Highness' Speech delivered at Shivpuri on the 14th of August 1918 before the district officers representing the Departments of Revenue, Judicial and Police, the representatives of Trade Associations and the Chambers of Commerce. In this Speech His Highness has discussed the question as to whether progress has been made during the last 23 years or not.

Memorandum No. V.—Darbar's directions and observations regarding the question of Education.

Memorandum No. VI.—Contains the Proceedings of the Zamindari Conference held at Shivpuri in 1918.

Memorandum No. VII.—Darbar's directions and observations in respect of the Forests Department.

NOTE.—This Memorandum contains the Speech of His Highness delivered on the occasion of the Forest Conference on the 18th of January, 1919.

Memorandum No. VIII.—His Highness' Speech, delivered on the 16th of January 1919 at a Meeting of the Rajput Hitkarini Sabha.

Memorandum No. IX.—Darbar's directions and observations in respect of the Police Force.

NOTE.—This Memorandum contains His Highness' Speech delivered at the opening of the Police Conference on the 22nd of April 1919.

Memorandum No. X.—This Memorandum, without disclosing the names of the officers actually concerned, contains the verbatim copy of a typical case showing how correspondence was unnecessarily increased; how the file was made bulky by discussing irrelevant side issues; and how the execution of the order of the superior authority was unnecessarily protracted.

Memorandum No. XI.—Darbar's observations regarding the Judicial work expressed on the occasion of the Judicial Conference of Samvat 1976.

Memorandum No. XII.—Resolutions passed at the Zamindari Conference of Samvat 1977.

Memorandum No. XIII, Parts I and II.—Containing the Darbar's observations regarding customs and usages.

Memorandum No. XIV.—Regarding the inspection of Roads and the Subat of Sheopur.

Memorandum No. XV.—A short history of the Guarantee-holders together with the Darbar's directions regarding the working in the future.

Memorandum No. XVI.—A good advice and an appeal by the Darbar regarding the defence of villages.

Since the reproduction of all this Memoranda would prove to be tedious. Nos. III and VII are being reproduced below by way of illustration. They would show what object they are made to serve,

Memorandum No. III.

(1) When a complaint is submitted to a superior officer it is ordinarily forwarded for report to the subordinate officer concerned. But it has frequently been experienced that the subordinate officers without ever trying to get at the facts and without regard to the fact as to whether the complaint is false or true regard themselves like a defendant and endeavour to make their own defence; and fearing lest the case might assume a serious aspect or be detrimental

to their personal interests or to the interests of their brother officers, their office establishment, subordinates, relatives or a certain protegee they tender an explanation or a reply in a manner which instead of helping towards the dispensation of justice tends only to irritate the complainants. The Darbar's solicitude for the dispensation of equal-handed justice is known to every body nor are the officers unaware of the advantages resulting from doing justice and an honest discharge of their duties.

It must be borne in mind that no officer can attain popularity unless he is always ready to do justice and the public have the fullest confidence of getting justice at his hands. In addition to this his relations with the public and the manner of his work should thoroughly convince the people that he is an honest man that he has a hatred for recommendations, partiality and other under-hand dealings, that he has a willing ear for every one's grievance and is always ready to remove them.

In such circumstances how far would it be justifiable for a subordinate officer to strive to falsify the complaint by ranging himself like plaintiffs and defendants against the Darbar or the superior officer who happens to refer a case to one of his subordinate officers for ascertaining the facts thereof. This is worthy of consideration.

Since such proceedings are not only calculated to thwart the real object (which is no more than to get at the truth) of the Darbar or the Superior officer but create additional difficulties and intricacies this Memorandum is issued with the object of apprising all the officers in no uncertain terms that such tactics are never liked by me.

It is always expected of the Officers that whenever a complaint or a case is referred to them for ascertaining true facts they would, without any considerations of self, report the true facts of the case after a thorough enquiry.

The subordinate officers should evince the same interest in getting at the truth as the Darbar or the superior officers would if they were to enquire into a case personally.

All the officers are hereby warned that in the future if they are ever found acting against these orders the Darbar or the superior officer concerned would be compelled to deal with them severely.

(2) A case was once submitted to me with regard to the inaccuracies existing in the account work of a certain department.

But when I asked for a detail of the defects and mistakes an auditor was deputed to hold an inspection. This shows, unmistakably, that the complaint made to me in the first instance was the result of only a cursory inspection otherwise it was hardly necessary to depute an auditor. I invite a reference to paras 25 and 26 of Memorandum No. 11, pages 23 to 27.

The abovementioned instance would just give an idea as to how far the Darbar's orders are complied with and their repeated warnings attended to. Here the same old question arises. When the long expected day will arrive when it could be possible to trust; for, a review of the present situation is sadly disappointing. ***In order, therefore, to cut short all chances of any possible excuses for the future it is hereby ordered through the medium of this Memorandum that all cases submitted either to the Darbar or any of the superior officer should be put up after a thorough investigation so that the necessity of making any further scrutiny might be done away with except replying to any fresh issues that may be drawn by the Darbar or the superior officer.***

(3) I have warned explicitly through the medium of the Tour Report of Samvat 1970 as well as the Memoranda Nos. 1 and 11 that cursory and superficial proceedings like [delivery post can never meet with my approval. But in spite of all this the tendency of the officers remains unchanged. There can really be nothing more deplorable than this.

(4) A certain case having come to my notice a few days ago I ordered that such and such an individual should be intimated that his services were no longer required. But the department concerned instead of taking the action indicated published a notification in the Gazette to the effect that the individual in question was discharged from service. On calling for an explanation of this action it was replied by the department concerned that it was due to a mistake of the Press.

It must be remembered that such a reply cannot satisfy the Darbar, because the responsibility of giving due effect to their orders has been held to rest with the department concerned.

Only a few weeks ago it was found on my personal inspection that a certain quantity of ammunition belonging to the Military Police at the Bhilsa was missing. Whatever be the result of enquiry into the case the incident when viewed as a matter of principle would not fail to point to the conclusion that the officers are wanting

in the proper discharge of their duties. How can the work be carried on under such conditions? In this connection I invite a reference to para I of the Tour Report for Samvat 1970, page 161, as also to paras 19 and 20 of Memorandum No. II, page 19.

Now the question arises that in spite of such repeated warnings the desired-for results are not forthcoming. What else could be more regrettable than this ? It clearly shows that the work is not done with care. On the contrary, it is done like the delivery of post; the officers concerned shewing themselves utterly wanting in acting up to the principles indicated from time to time and through different sources with the exception that they (officers) would conform to them in the performance of their duties.

The officers' attention is, therefore, again directed to the desirability of attending to their respective duties with diligence, care and forethought and not doing it in such a haphazard manner as may give the Darbar a cause for complaint.

Dated, Bombay, }
The 28th May, 1918. }

M. S.

Memorandum No. VII.

DIRECTIONS AND OBSERVATIONS OF THE DARBAR ON THE
OCCASION OF THE FOREST CONFERENCE HELD ON
WEDNESDAY, THE 8TH OF JANUARY, 1919, IN THE
JAI BILAS PALACE.

Gentlemen,

The present condition of this Department is anything but satisfactory; and it pains me not a little to give expression to this view. It is possible that I may be wrong in making such a statement, or may be, I have formed a mistaken view of the situation. The principal object of organising a Forest Department and the principles of its administration as conceived by me is that the maintenance and improvement of the State forests should be carried out in such a manner that:—

- (1) The management should be conducted with ***due regard to the requirements and the convenience of the people***

and the protection of forests should not be irksome to the people.

- (2) The growth of the valuable forest products should be so improved as to ensure an increased forest revenue. Such valuable products can find an easy market or in the alternative case they can help to create industries and thus become a source of income to the State. This includes improvement in the growth of valuable timber; discovery of medicinal herbs and other valuable products, investigation of their medicinal properties as well as their marketing and industrial utilisation.
- (3) The work of preservation, conservation and development should be conducted on such scientific principles as might help in meeting the local requirements and increasing the revenues of the State.

These are the main points which I have always understood to be the foundations of the forest administration. But the management of our forests has so far failed to afford us the desired measure of satisfaction towards the achievement of the aforesaid objects. The present management is not popular with the general public who are not capable of realising the principles of forest administration; it interferes with their freedom of action because people are not free to use the forest products according to their will. I can, however, confidently say that if the laws and regulations framed by the Darbar, providing as they do sufficient facilities to meet the requirements of the public, were given full and sympathetic effect it would tend to lessen, to an appreciable extent the complaints which the public and the Revenue officers have against the Forest Department at the present moment; and as time goes on we could impress on the public mind that the forest administration is to their own good and benefit. It grieves me to say that in the discharge of their duties the officers of the Forest Department do not keep the main principles of administration in view. Is it not necessary and expedient for them to see that timely Parwanas are granted to the cultivators and the Zamindars? You ought to know how irritated I feel against the employees of the Forest Department whom I find negligent in complying with the orders of the Darbar. And it is only natural that I should feel annoyed at your defiance of the law and my orders. Would you not have the same feelings if your

wife fails to respect your wishes in the management of her household by exceeding the amount of your pay and persisting to have her own way? What applies to the management and conduct of household affairs also hold good in the case of a Jagir and a State.

The object of my calling this Conference to-day is that I should once explain to you, Gentlemen, personally, my policy and ideas as also the expectations which I entertain of you. I have explained at the outset the basic principles underlying the forest administration and I say that although I am not satisfied with the present condition of the forests yet I trust that by a faithful discharge of your duties you would prove your loyalty towards the State. Lengthy and protracted correspondence, official red-tapism, mutual dissensions, the tendency of levelling criticism at each and every trivial matter, disregard for real work, making no attempt at improving the forest produce, all these things fail to prove your loyalty nor can you in the circumstances claim to be true and faithful servants of the State. ***By keeping the people contented, to effect improvement of the State forests, which includes the raising of forest produce and the revenues, is the first and foremost part of your duties.*** You must bring to your succour the Education, the special proficiency which you have acquired in this subject and the valuable theories of administration which you have learnt, and put them to practice in a manner that you may be able to make a name. Some of you have entered the State Service after gaining your experience of Forest work at places other than Gwalior. This is lucky for the State; and we expect that you would give us the benefit of the experience you have gained and show us what you can do. But it seems to me that you attach no value either to the knowledge which you have taken so much pains to acquire in your youth or to the experience which you have gained by your long and arduous work and that you do not wish to profit by them. May I remind you once more that the conservation and protection of Forests afforestation (which includes work of new plantations), the improvement of useful products and their commercial and industrial utilization are matters which require the full measures of your capability and experience. If you would only follow the policy laid down by the Darbar, keep the people happy, attend to the disposal of trivial cases in a smooth and expeditious manner, strive to raise the Forest revenue, keep your accounts well-ordered, avoid

all unnecessary correspondence, prove yourself to be good and honest by your conduct and general behaviour, try to introduce new measures of improvement and secure the speedy disposal of State business by keeping friendly and intimate relations with your brother officers, then only you could prove to the world that you are educated and of noble blood, faithful servants of the State and self-respecting citizens; I have had so far no occasion of seeing or talking to most of you; you could not know me and my ideas, and I do not know who and what you are and what your capability is. The main object of this Conference is that you may become aware of my ideas. I regard you to be gentlemen, educated, and that you have due veneration for the dictates of your respective religions. I, therefore, expect of you that in the performance of your duties you would comfort yourself in a manner which would give me no occasion to form opinions reverse of complementary against you or to reprimand and admonish you. I have given expression to my ideas at sufficient length and I earnestly trust that you would act up to them. It strongly disapprove of mutual dissensions, official red-tapism unnecessary correspondence and defiance of orders. I think it regrettable to be compelled to remind an officer for the performance of his legitimate task. It is only a sluggard who has to be reminded of his duty; a self-respecting officer would consider a reminder as an insult and a sort of punishment, nay, it furnishes a proof of that particular officer's incapability. To illustrate this I refer to the proceedings of a few cases of this nature:—

- (1) Two carts load of coal were taken from Birpur but they have not been paid for as yet.
- (2) The fuel contract has not been sanctioned for these last three months. There is no reason why such defects should come into being.

I have so far no information what progress has been made in the work of Sericulture and Grass-farming. I do not mean to say that the present Conservator is responsible for this omission, but the fact remains that no report has been made to me of the progress of these undertakings. The Grass farm scheme, for which an allotment was made by the Darbar, does not seem to have been carried out, nor any accounts have so far been submitted to the Darbar showing whether it has been profitable or not. You will agree with me that whatever the true position may be the Darbar must be duly

apprised of it; and you can also realise how far it is justifiable to withhold such reports from the Darbar. I have said already that in practice all sorts of relations, whether they are those of kinship, social, or connected with State Service, are governed by one single principle. For instance, if a certain person, in connection with the various arrangements connected with the wedding of his son entrusts a certain work to one of his relatives, but if the man so entrusted keeps silent until the approach of marriage and says nothing whether he is looking to the arrangement or not, would it not be disappointing to the man who had entrusted him with the work ? In a like manner you can conceive my feelings when the officers of a department fail to keep me informed of the progress and results of the schemes launched by me. Am I not entitled to have a report of the progress and the results of your work ? But unfortunately timely reports of the progress of works are not submitted. Schemes were drawn up and moneys sanctioned by the Darbar but the complaint that they cannot get funds is still there. The fact is that the officers have failed to comply with the orders. I am used to plain speaking; but truth is generally unpleasant.

I enjoin on you again that you should strain every nerve to discharge your duties in a befitting manner. If you will do your work properly the Conservator will have no occasion either to send reminder to you or take any other action. You must attend to the compliance of the orders passed by your Chief, otherwise I shall have to deal severely with you; in other words, you would be compelling me to improve matters by adopting methods different to my own. This is a sufficient hint for the wise.

Henceforward I shall personally watch the working of this Department and shall see how and what progress it makes.

APPENDIX No, XVIII.

A Law to Regulate the Registration of Societies.

N O T E .

File No. 10 of Samvat 1978.

COMPILATION OF LAWS, REGARDING THE PREPARATION OF A DRAFT LAW TO REGULATE THE REGISTRATION OF SOCIETIES.

The Darbar ordered that a draft law should be prepared providing for obtaining the previous sanction of the Darbar for the formation of Samitis, Sansthas, and Societies. By 'Societies' the Darbar mean Political and such other Societies which, though apparently formed with a view to social reform, do yet include, secretly, in their propaganda work matters of a political nature.

2. The Registration Act of Samvat 1969 is in force in the State at the present moment, but it leaves the registration of Societies at the option of their founders. Accordingly a separate chapter (a copy of which is given below) has been added to it by order of the Darbar. This chapter provides for the registration of such of the Societies the establishing of which requires the previous sanction of the Darbar.

3. On submitting a draft of the said law to the Darbar it was ordered on the 18th May, 1922, that the draft should be put up to the Majlis.

4. The draft of the said law accompanies this Note.

(Sd.) ABDUL KARIM KHAN,
Member for Law & Justice.

REGISTRATION OF SOCIETIES ACT.

Whereas it is expedient to make due provision for the establishment and improvement of Societies established with the object of

promoting literature, Science, Painting, etc., etc., or of promulgating useful information of providing for the management of charitable works—Shrimant H. H. is pleased to enact as follows :—

Section 1.—(1) This Act may be called the Registration of Societies Act, Samvat 197 .

Title.

(2) This Act shall apply to the whole of the Gwalior State,

Extent.

(3) This Act shall come into force from the date of its publication in the "Gwalior Government Gazette."

Enforcement.

(4) The Gwalior Societies Registration Act of Samvat 1969 shall be repealed from the date on which this Act comes into force.

Repeal.

Section 2.—In this Act the word Government means the Government of His Highness the Maharaja Scindia.

CHAPTER I.

RELATING TO SOCIETIES THE REGISTRATION OF WHICH IS NOT COMPULSORY.

Section 3.—Seven or more than seven members of a body of persons engaged in promoting literature or Science or in the management of Charitable works or who join together for any of the purposes specified in Section 4 of this Act may determine themselves to be a Society by signing a Memorandum of Association and presenting it before the Registrar of Joint Stock Companies in accordance with the provisions of this Act,

Societies established by virtue of Memorandum of Association.

Section 4.—The following Societies may be registered under this Chapter :—

Societies to which this Chapter is applicable.

1. Societies relating to Charitable works.
2. Societies established with the object of promoting Sciences, Literature, Painting, etc., or all of the fine arts or of promulgating useful information,
3. Societies established with the object of starting and running of Libraries or reading rooms open generally for the use of the Members or of the public.

4. Societies established with the object of starting and running of museums or galleries of paintings or other works of fine art.
5. Societies engaged in promoting physical science, mechanical science or philosophy and in the pursuit of making instruments, maps, etc.

Section 5.—The Memorandum of Association shall contain the following matters:—

Memorandum of Association.

1. Name of the Society.
2. The aims and objects of the Society.
3. The name and address, occupation or official designation of persons entrusted in the management of the business of the Society in accordance of the rules of the Society and who as governor or council or director or committee or in any other capacity are empowered to act as a managing body.
4. A statement of cash amount or property which the Society may possess at the time of registration shall be filed in the office of the Registrar either along with the Memorandum of Association or separately.
5. A copy of the rules and regulations of the Society signed at least by three members of the governing body certifying the copies to be true shall be filed in the office of the Registrar along with the memorandum of Association.

Section 6.—On the filing of the memorannum of Association

Registration.

and the certified copies mentioned above the Registrar shall grant a certificate to the effect that the Society has been registered under this Act. A fee of Rs. 50 or less, as may from time to time be directed by the Government, shall be paid to the Registrar on account of the registration fee and the amount of such fees shall be credited to the Government.

Section 7.—In cases where a date is fixed in the rules of the

The filing of a list of the names of the managing body in the Registrar's office.

Society for holding its annual general meetings the Registrar of the Joint Stock Companies shall be furnished on the 14th day from the date so fixed, or any time before that, with a detailed list containing the names, addresses, occupations or official designations of the governors, councils or directors or members of the committee or of other governing bodies who may for

the time being be entrusted with the management of the business of the Society; and in cases where there is no provision in the rules of the Society for holding a general annual meeting such list shall be furnished in the month of July. A statement of annual income and expenditure with details of the Capital amount of the Society shall be furnished along with a list of the members of the governing body and such statement shall be certified and signed by duly qualified auditors. The Registrar shall send for the statement in question where it is not received in time.

Section 8.—Where the movable and immovable property owned by a Society registered in accordance with provisions of this Act is not administered by special trustees the property in question shall, for the time being, be considered to be under the control of the governing body of the Society and in all the proceedings of the Civil and Criminal Courts the ownership of the said property shall be described with reference to the appropriate name of the governing body of the Society.

The property of the Society shall be considered to be the property of the body in whose control it is.

Section 9.—Every Society registered in accordance with the provisions of this Act shall sue or be sued in the name of its President or Chairman or Special Secretary or Trustee specified in the rules and regulations of the Society. If there is no such specification in the rules or regulations of the Society, the Society may sue or be sued in the name of a person who may be specially appointed in this behalf by the governing body.

The filing of suits by or against the Society.

Provided that where at the request of a person having a claim against the Society the governing body of the Society does not nominate an official of the Society or any other person for the purpose of being made a defendant, the said person may file the suit against the President or Chairman or Special Secretary or Trustees of the Society.

Section 10.—Any plaint or suit filed and pending in a Civil courts shall not stay for the reason that the person by or against whom the plaint or suit was filed or maintained has died or for the reason that the person in question no longer retains the official capacity which he had at the commencement of the suit or at the

Suits shall not stay.

time of the original submission of the defendant's statement ; on the contrary, the said plaint or suit shall continue to remain instituted or maintained on behalf of or against the person in question.

Section 11.—Where a judgment is passed against a Society in the name of a person or official appointed by the Society in that behalf it shall not be lawful to execute the judgment against the person or the official in question personally or against his movable or immovable property. Such judgment should be executed against the property of the Society and the application for the execution of judgment shall contain the following matter :—

The execution of judgment against a Society.

1. That a judgment has been passed to such and such an effect.
2. That the person against whom the judgment has been passed had sued or was sued on behalf of the Society, as the case may be, and that the judgment may be executed against the property of the Society.

Section 12.—Where under any bye-law made in accordance with the rules and regulations of the Society and made in a meeting of the members held for the purposes of making bye-laws, any cash penalty is imposed on account of contravention of any rule or bye-laws of the Society, the Society may recover the amount of penalty by filing a suit in a court in whose jurisdiction the defendant resides or the Society is established, as the growing body may think fit.

Recovery of penalties under the bye-laws.

NOTE.—For a bye-law to be considered lawful and binding it is essential that in cases where it has not been made under any rule of the Society it shall have been made in a meeting of the members 3/5ths of whom have unanimously approved of it.

Section 13.—Where a member of the Society appropriates or keeps in his possession any property of the Society in contravention of the rules of the Society in such a manner as causes damage to the property or destroys it, the Society may sue the aforesaid member for the aforesaid appropriation, unlawful possession or damage or destruction of the said property, in the same manner as mentioned above.

Members may be sued like other ordinary persons.

Where a defendant is successful in a suit or case brought against him at the instance of the Society and he is awarded costs in such suit, the defendant may realise the costs from the property of the Society.

Section 14.—Where a member commits a theft of the cash amount or other property of the Society or misappropriates or embezzles it or wilfully causes damage or destruction to the property of the Society or forges any deed of ownership or promissory note or bail deed or any other document and such forging on his part is likely to cause damage to the funds of the Society, such member shall be liable to be charged and sentenced on conviction in the same manner as any other person who is not a member of the Society may be charged in respect of the offence and sentenced.

Members committing offences may be punished like other ordinary persons committing the same offences.

Section 15.—Where a Society which has been started for any special purpose or purposes has been registered under this Act and where its governing body is of opinion that the purposes may be reduced or increased or that the Society may be partially amalgamated with any other Society provided that such action is not against the provisions of this Act, the officers of the governing body shall have authority to disclose their opinion to the members of the society by means written or printed reports and to convene a special meeting of the members of the society for the consideration of the said opinion in accordance with the rules of the Society. The said opinion will only be acted upon when the aforesaid report has been handed over or sent by post to each member of the Society ten days before the date fixed by the governing body for holding the special meeting and when 4/5ths of the members either personally or by proxy have voted in support of this opinion of the governing body provided further that the said opinion has been approved by 4/5ths members of the special meeting which will be held one month after the first meeting.

Authority of Societies to make alterations, additions or reduction in the aims and objects of the Society.

NOTE.—The dates of the special meetings shall be notified in the "Jayaji Pratap."

Section 16.—The members of the Society who in number shall not be less than 4/5ths of the total number of the members of the Society may decide that the society be abolished, and on such decision being arrived at the Society shall cease to exist forthwith or on a

Decision as to the abolition of the Society and the settlement of its matters,

future date fixed for the purpose. Where a decision has been arrived at for the abolition of the Society it will be necessary that the arrangement and settlement of the property, dues, sums to be realised and liabilities of the Society shall be carried out according to the prescribed rules of the Society, or in the absence of any such rules according to the directions of the governing body. Where a dispute arises between the members of the Society or those of the governing body, the question of the settlement of this business of the Society shall be entrusted to the superior original civil court of the district in which the main building of the Society may be situated, and in such case the officer of court will pass such order as he may deem fit.

Provided that no Society shall be abolished except when the members of the Society whose number will be equal to $\frac{3}{5}$ ths of the total number of members have expressed their consent to the abolition of the Society personally or by proxy in a general meeting held for the purpose.

Permission necessary.

Provided further that no Society of which the Government is a Member or which is in receipt of any aid or other support from the Government and has been registered according to the provisions of this Act, shall be abolished without the sanction of the said Government.

Government permission.

Section 17.—Where on the dissolution of a Society registered according to the provisions of this Act, some property may remain in excess after paying the debts and liabilities of the Society such property shall not be made over or distributed to the members but it shall be made over to such other Society as may be determined by at least $\frac{4}{5}$ ths of

Members shall not be entitled to profits on the dissolution of the Society.

the members present personally or by proxy at the meeting held for the dissolution of the Society. Where no such determination has been made by the members of the Society the aforesaid property in excess will be made over to the Society whom the Government may choose.

Provided that the provisions of this Section shall not apply to a Society which, like a Joint Stock Company, has been established from the subscription of the shareholders.

This not to apply to Joint Stock Companies.

Section 18.—The following persons shall be the members of a Society within the meaning of this Act:—

Definition of a member.

1. The person who having joined the Society in accordance with the rules or by-laws of the Society has paid subscription.
2. The person who has put down his signature to the list of the Society's members and who has not resigned the membership of the Society in accordance with its rules and by-laws.

NOTE.—Where according to the rules of a Society each and every individual of a sect or caste is a member thereof, every such individual shall be held to be a member within the meaning of this Section.

Section 19.—The Governor or Council or Director or Committee or Trustees of the Society or other persons to whom the management of the work of the Society is entrusted according to the rules or by-laws of the Society shall be deemed to be the Governing body of the Society.

The Governing body.

Section 20.—Every such Company or Society as has been established for the promotion of literature and science, or for the management of charitable works, or for any of the purposes explained in Section 14 of this Act and has, before this Act comes into force, been registered under the Gwalior Companies Act Samvat 1963, shall be deemed to have been registered under this Act and the provisions of this Act, shall apply to it accordingly. In the case of such Company or Society the Directors shall be considered to be the Governing body.

The effect of the present law on the Societies registered under Section 5 of the Gwalior Companies Act.

Section 21.—Every Company or Society established for the promotion of literature or science or for the management of charitable works or for any of the purposes mentioned in Section 4 of this Act and continued prior to the enforcement of this Act, but which has not been registered under Section 25 of the Gwalior Companies Act, may at any time be registered in accordance with the provisions of this Act. When a Company or Society is so registered the members of the Society

Societies registered prior to the enforcement of this Act may be registered under this Act.

shall have authority to appoint, on receipt of intimation, a sufficient time beforehand, a governing body to carry on the work of the Society for the future, provided that no such governing body was appointed at the time of establishment of the Society.

Section 22.—For the purpose of having a Society mentioned in Section 21 registered under this act the governing body of the said Society shall submit to the Registrar of the Joint Stock Companies a Memorandum showing—

Such Societies to send memoranda, etc., to the Registrar, Joint-Stock Companies.

- (a) the name of the Society and its aims and objects, and
- (b) the names of the members of the Governing body, their addresses and occupation, and

accompanied by a copy of the rules and by-laws of the Society certified in accordance with the directions contained in Section 5 of this Act together with a copy of the proceedings of general meeting in which the resolution for the registration of the Society was passed.

Section 23.—Any person may inspect on payment of a fee of Re. 1 for each inspection all documents filed with the Registrar under this Act.

Inspection of documents.

Any person may also require a certified copy of any document or any part of any document from the Registrar on payment of copy fee at the rate of two annas for every hundred words and such certified copy shall be (considered to be) *prima facie* evidence of matters therein contained, in all legal proceedings.

CHAPTER II.

RESPECTING SOCIETIES FOR WHOM REGISTRATION IS COMPULSORY.

Section 24.—When any five or more persons are associated for political purposes or for reforming pernicious customs or when the number of such persons becomes five, they shall proceed to register such Company or Society according to the directions laid down in this Chapter,

To what Societies this Chapter applies.

Explanation.—Such Societies as are constituted in any School or College simply for the purpose of debate shall be excluded from the operations of this Chapter.

Section 25.—Application for registration of a Society shall be filed with the Suba of the District in which the Head office of the Society is established. If the Head office of the Society is in Lashkar or Ujjain, the application for registration shall be filed with the City Magistrate.

Filing the application for registration.

Section 26.—The application may be filed on unstamped paper and the following papers shall be filed along with it :—

Points which should be laid down in the application and the papers to be filed along with it.

- (1) A list containing the following details :—
 - (a) The name of the Society.
 - (b) The object and aim of the Society.
 - (c) The names, addresses, occupations of such persons, to whom by the rules of the Society the management of its affairs is entrusted and that have the status of Governor, Council, Director or Committee of the Society, or that are otherwise authorised as the governing body of the Society.
- (2) A list containing such capital or the property of the Society that exists at the time of filling the application for registration.
- (3) The names of all such persons that are members of the Society at the time of filing the application.

Section 27.—(1) On the application being filed under this chapter, the Suba of the District or the City Magistrate (as the case may be) shall forward the same together with the connected papers to the Home Member for the consent of the Government.

Forwarding the application to the Government or its Council.

- (2) If the Government gives its consent, the application together with the papers shall be returned to the Suba of the district or the City Magistrate concerned, for the registration of the same. After that the Society shall be registered as laid down in Chapter I.

- (3) If the application is rejected by the Government, the Society shall not be registered and the application shall be given to the applicants through the Suba of the District or the City Magistrate concerned.

Section 28.—If the application for registration is rejected by the Government, the Society for registration of which the application was filed shall not be formed.

Society not to be formed after the rejection of the application.

Section 29.—Sections 9, 10, 11, 12, 13, 14, 18, 19 and 23 of Chapter I of this Act shall apply also to Societies registered under this Chapter.

Application of some section of the Chapter I.

Section 30.—If any Society registered under this Chapter alters its purposes, it shall inform the Suba of the District or the City Magistrate who has registered the said Society accordingly.

Information to be given on altering the purposes of a Registered Society.

Section 31. Every such Society shall prevent all such papers and give all such information as is demanded by the Government.

Papers and information demanded to be given by the society.

Section 32.—(1) A person going against the direction laid down in this Chapter shall be liable to the punishment of a fine which does not exceed Rs. 50.

Punishment for going against the directions of the chapter.

- (2) Every such offence shall be cognizable and bailable and shall be heard and decided by a Magistrate of the Second Class.

APPENDIX No. XIX.

Notification regarding the Result of the Enquiry made on the Complaint of Bhagwan Das.

A person named Bhagwan Das, resident of Mhow Cantonment, sent a printed application to Huzur Darbar in the form of "an open letter." In this application he complained in strong and wide terms about the arbitrary and unjust methods adopted by the Officers of Amjhera District. What the complaints are and how they have been described will be known from what is stated below. At the end of the application the following request has been made:—"In the end, to cut matter short, I humbly request Your Highness (1) to kindly appoint a Committee containing representatives of the people to enquire into these mis-deeds, and (2) to kindly inform me when the Committee is formed so that I may help the Committee in getting the case investigated to the best of my ability.

As it is the primary and the supreme duty of the Administrators and Darbar's Officers to protect the life and property of the subjects His Highness, who has invariably in all his actions been guided by the one consideration of his dear subjects' well-being and prosperity, was, as was natural, very much grieved and astonished to read the application of the complainant Bhagwan Das. Darbar cannot for a moment believe, that the State Officers have gone down so far as to lend their support to such arbitrary unjust and cruel methods as described in the application in utter disregard of the Darbar's defined policy. As the complainant Bhagwan Das, himself had made the request for the appointment of a Committee and as this request was further accompanied by a promise that the complainant, if called, and given an opportunity would render all necessary help in having the case investigated, a Committee of two high officials of the State was appointed by the Darbar. If the allegations made were found true on enquiry, Darbar did not see any reason why the officials concerned should not be severely dealt with. The Committee consisted of (1) Sardar Sahibzada Sultan Ahmad Khan.

Member for Appeals; (2) Mohammad Hayat Khan, Sar-Suba, Malwa Division.

The Committee, in compliance with the orders given, began enquiry on reaching Sardarpur. Bhagwan Das was informed and given full opportunity to prove his allegations by producing evidence both documentary and oral. The complainant was given an assurance that the Committee would give him as much help and time as he would require to prove his allegations. However, Bhagwan Das made no use of the opportunity given to him. The following facts will show how far he helped the Committee in their enquiry.

The date fixed by the Committee for commencing enquiry was the 20th of April at Sardarpur. Bhagwan Das was duly informed under a written notice of the date and the place of Committee's sittings through the Police Sub-Inspector of Ujjain. This notice reached Bhagwan Das on the 15th April at Mhow, but he declined to be present on the appointed date, and returned the notice with the following remark;—

"I cannot be present on this date as I am busy in a case. I can only come after the first of May." Suba Sahib of Amjhera also informed Bhagwan Dass of the arrival of the Committee on the 20th April at Sardarpur. In reply to it Bhagwan Das wrote to the Suba "I cannot be present on this date owing to an important business, but if the Committee meets at some other time, and I am given at least 8 days' prior notice I shall be able to help the Committee." On the 20th April members of the Committee reached Sardarpur, and began their enquiry. On the 22nd of April, a man was specially sent by the Committee to Bhagwan Das at Mhow, but he was not found there.

The Committee then came to Dhar, and through the kind permission of H. H. the Maharaja of Dhar, the Superintendent of Police Dhar, was deputed to Mhow to summon Bhagwan Das. At last Bhagwan Dass appeared at Dhar and the Committee wrote down his statement on the 25th April. After his statements had been recorded he (Bhagwan Das) stated that there was a Sabha at Mhow, the Secretary of which was Shankar Lal, who had with him some written complaints. On behalf of the Committee he was assured that on reaching Mhow, the Secretary of the Sabha will also be consulted about these complaints. Before leaving Bhagwan Das promised to the Committee, that he

would come back the same day at about 7-30 p. m. but at about 5 p. m. he informed the Committee that he would not come as he would be leaving Mhow for an important business. On the 3rd day, that is, on the 27th April, the Police Superintendent of Dhar informed the Committee that Bhagwan Das was still at Dhar. Accordingly through the efforts and help of the Police Superintendent of Dhar he was again called and given to understand that proper enquiry could only be satisfactorily made at the place of occurrence, and he should, therefore accompany the Committee to Sardarpur, where he would be given all necessary help in collecting evidence. He was also told that any document that he would require would also be sent for, or whom so-ever he would like to put in the witness-box would be called. Bhagwan Das expressed that the evidence of Rajendra Babu was essential and nothing could be done in haste. He was again made to understand that there was no haste and that as he had asked for 8 days' previous notice in his application, so the Committee would wait for 8 days at Sardarpur, or such longer time as was necessary, 15 days, one month or even two months and that he would be helped in calling such witnesses as he wanted and efforts would be made to call Rajendra Babu as well. But Bhagwan Das' all along went on making excuses. When the members of the Committee found that it was useless to negotiate with Bhagwan Das, they left for Mhow, where they met three members of the Sabha (1) Shankar Lall, the Secretary; (2) one teacher of the school and (3) Thakur Amar Singh. On being questioned in connection with the application of Bhagwan Das the three above-named members of the Sabha stated that they had neither any connection with the application of Bhagwan Das nor was it sent with their consent. They were then told that Bhagwan Das had stated to the Committee that as he could not write, the application was drafted in consultation with the members of the Sabha. The members of the Sabha repudiated this statement and said that it was all wrong. They were then asked if they have had any papers with them which they wanted to place before the committee. They replied that they had only received complaints in connection with Sagar Jagir which they had already submitted to the Home Member.

As Bhagwan Das had referred to Rajendra Babu in his statement, and stated that his evidence was necessary, the Committee summoned him as the complaint, so it was stated, was based upon

information derived from him, the Committee thought that Rajendra Babu would be able to throw light on this case. The Committee took down Rajendra Babu's statements in detail, and the sum and substance of his statements is as follows :—

The statement of Bhagwan Das that his complaints were based upon the knowledge of Rajendra Babu was absolutely wrong and false. Rajendra Babu had no knowledge about the complaints made, and he denied that he had given any information to Bhagwan Das regarding complaints made. The Committee tried in all possible ways to dig down the rock bottom of truth. Bhagwan Das was asked, promises were given to him for help, members of the Sabha to whom Bhagwan Das referred to, were also consulted, Rajendra Babu was called to give such information as he could. In brief, members left no stone unturned, but the result was that Bhagwan Das could not prove what he had written and the members of the Sabha denied having given information to Bhagwan Das, and Rajendra Babu also, it was found, had no connection in this affair.

REFERENCE TO VARIOUS COMPLAINTS OF BHAGWAN DAS.

First complaint of Bhagwan Das is "It is a matter of intense grief that such cruelties are inflicted upon and injustice is being done to the subjects of such a justice-loving ruler, who is kept entirely ignorant of these. Such cruelties are not done by any body except the responsible officers and Police Officers. By the kindness of these officers not only the living persons suffer unbearable troubles, but even the dead bodies rot for three days, because cruel officers expect gratification even from the dead bodies.

In support of these complaints the instance of the death of a Bania named Rakhba of Rajgarh, District Amjhera, was quoted. It was stated that he died on the 4th December 1920, but his dead body was allowed to be cremated on the 6th December 1920.

Regarding this, the facts disclosed by the enquiry, were found to be as follows:—

A person named Rakhba lived in 1920 in Mauza Dasai in Deh Jagir and followed the profession of a confectioner. In December 1920 he was called to Mauza Rajgarh to cook for a grand feast. On the 5th December 1920 at about 11 A. M., he felt very uneasy while

cooking, fainted and died by 12 in the noon. According to section 85, Darbar Penal Code, if the officer in charge of the station receives any information about the doubtful or sudden death of a person it is his duty to inform the magistrate of such a death at once, and to investigate it on the spot and to report the cause of death. Such investigation should be made before two or more than two respectable residents of the village. After the investigation the body, so far as possible, should be sent for *post-mortem*. After investigation and *post-mortem* such bodies should be handed over to the heirs or the relatives of the dead for cremation

As this death had occurred suddenly, so it was the duty of the Police officers to comply with the section of the Code word by word. The Police of Rajgarh necessarily informed the Police of Sardarpur of this incident. The Police of Sardarpur reached the spot and after necessary enquiry, took the body for *post-mortem* to Sardarpur, the nearest Government Hospital, at a distance of 3 miles from there. Nearly 5 hours were spent in the business. It was the month of December and hence the winter season in which the sun sets between 5 and 6 p. m. The dead body reached the hospital after 5 p. m when the sun had gone down. The medical officer in charge of the hospital could not conduct the *post-mortem* at that time, it being against the medical rules and he postponed it for the next day. The next day *i. e.*, on the morning of the 6th December the Superintendent of hospitals was inspecting the hospital which could not be finished in the morning and therefore the *post-mortem* was done after 12 in the noon when the inspection of the Superintendent was over. The *post-mortem* report was sent to the Police, wherein it was noted that the cause of the death was natural and no trace of poison could be found. After this the body was handed over to the Sahukars of Sardarpur. So in brief, the body was allowed to be burnt within 24 hours or more of the occurrence of the death. At that time no part of the body was decomposed.

It will thus be seen that the facts disclosed by enquiry are briefly as follows:—That a person named Rakhba died suddenly. Police on being informed, did all that was necessary according to the Darbar laws governing the cases of sudden deaths. After this the body reached the hospital in the evening. *Post mortem* for obvious reasons could not be done at night and was performed the next day in the

afternoon. Hardly more than 24 hours had passed between the time of death and the cremation of the body. This incident was however so much twisted and exaggerated that after perusal of the complaint an impression was left on the mind that such incidents of brutality were of daily occurrence, as the complaint was not with regard to any particular dead body but was of general character.

First charge is that such occurrences are frequent. The second general charge brought against the officers is that such things are generally done with a view to exact illegal gratification. As the result of enquiries made there is no room left to believe that the officers concerned were actuated in their actions by any personal or monetary motives. Bhagwan Das was given full opportunity to prove his allegations. But the enquiry revealed the facts quite contrary to the allegations made. The general complaint of the dead bodies not being allowed to be burnt for 3 days, with a view to exact money, is based only on the instance of Rakhba above quoted, and the Darbar have not the least hesitation to assert that the complaint is baseless and absolutely false.

The second complaint of Bhagan Das is "I had gone there for an important work; at that time a Sadhu (saint) was sent to jail, and it seemed to me that he was quite innocent. He is a Gujerati Sadhu and preaches against the killing of cows. He (named Ganda-Baba) resides in village Sardarpur in District Amjhera and has been staying there for about a year. He has done splendid service. As the result of his preaching hundreds of persons have given up the use of intoxicating liquors and meat. His object is to educate the people and spread the message of ahinsa (injure no body). He is released on payment of Rs. 100."

The facts disclosed by enquiry are as follows: A person named Ganda-Baba has been living for about a year in District Amjhera. He was first in Manawar where he caused some disturbance and from where he was turned out being found undesirable. Thence he came to Sardarpur, where it was his practice to sit on the public road and smoke Ganja, six or seven persons used to sit around him smoking Ganja and using abusive language for persons passing by. None was free from their abuses. On the eve of the 5th October 1920 Chandmal, son of the late Rai Sahib Pannalal (Rai Sahab Pannalal was a respectable Sahukar and Zamindar of Rajgarh and was

holding the post of Accountant-General in Dhar State), was going to Sardarpur Hospital from Rajgarh in a bullock-cart to get some medicine. By chance the driver of the cart struck one of the oxen with his stick near the place where Ganda-Baba and some of his followers were smoking Ganja. Thereupon Ganda-Baba used abusive language for the driver and stood in front of the cart to stop it. Chand Mal came down the cart, and Ganda-Baba used the same sort of bad language for him too and struck both him and his driver with his hunter which he had in his hand (it is said that he generally had with him). Chand Mal ran and Ganda-Baba followed him with the hunter in hand and using the same sort of language. By chance they came across some Policeman who stopped Ganda-Baba. Chand Mal reported the matter to the Police and accordingly Ganda-Baba was detained in the Police Station. Ganda-Baba was accorded a favoured treatment at the Police Station, merely watch being kept over him.

Proceedings of the case began in the Court of the District Magistrate. During this time while Chand Mal passed by the Police, Station Ganda-Baba shouted loudly that he would deal with Chand mal after he was released, and also threatened him with setting fire. Chand Mal sent a petition in the court of the Suba Sahib for his safety. The Naib-Suba (Kesho Rao Ganesh) who was then officiating Suba asked Ganda-Baba in the court as to what he had to say in connexion with Chand Mal's petition. But Ganda-Baba instead of giving his statement, abused the Suba Sahib in the open court, and became naked in the court. When Ganda-Baba could produce no defence, the Naib-Suba after taking evidence ordered him to furnish a security of Rs. 500 in cash for good behaviour for two years; as security could not be furnished, the court ordered in default for two years' rigorous imprisonment. Afterwards the High Court reduced the sentence to that of one year's simple imprisonment. On receiving this order the chains of Ganda-Baba were removed; and as soon as the security was furnished, he was released. When Ganda-Baba was fined Rs. 100 in a case tried by the Magistrate, the sum of fine was paid by Bhagwan Das out of subscription raised from the villages of Rajgarh, Sardarpur and Amjhera. He (Ganda-Baba) had created similar mischief in Dhar State as well, from where he was also turned out.

The facts as revealed by enquiry proved beyond doubt that the statements made by Bhagwan Das that Ganda-Baba was innocent,

that his services were splendid, and that his object was to reform the people, were quite baseless and wrong. When the Committee placed these facts before Bhagwan Das, and asked him how under such circumstances his complaints could be taken as true, he had to admit that Ganda-Baba was really a rogue and that he did not know this fact before. Necessarily these facts lead to conclude that Bhagwan Das before sending these complaints never tried sincerely to know the real facts. It may be that he believed absolutely, out of his simplicity and foolishness, in the statements of some of the followers of Ganda-Baba, and made this wrong and baseless complaint in extraordinary strong terms.

The third complaint runs as follows:—

“People have out of fear become dumb. Although they have been bestowed upon by God the power of speech, yet they cannot speak for fear of the devils. Their grievances like the blowing wind in the sky hover in their hearts. It is the hateful belief of those officials who do not love justice that if the people begin to understand their rights, all opportunities of their enjoyment will vanish. They have thought it their chief duty to exact money from the poor and simple people, and to threaten them so that they may not speak against them. If they at all speak, then the Magistrate and the Naib-Suba send them at once to jail. Injustice ! what else is it, if not extreme cruelty”

These complaints have been made in very general terms. It is evident that no investigation with regard such complaints could be made until some definite instances are brought out in support. Mere statement that the condition is not satisfactory or the management is not good or cruel treatment is meted out, is not sufficient and cannot be relied upon, until particular examples are put forward in support of such complaints, so that the enquiring officers may know whether complaints are true or false. Bhagwan Das on being questioned only said that his complaint was based upon Ganda-Baba's case, and that too because the Magistrate told the complainant that it would not be good for him if he would plead for Ganda-Baba.

At this time the complainant was pressed on behalf of the Committee to prove his allegations against the Magistrate and the Naib Suba by bringing forward instances of the above officials'

arbitrary and unjust methods, to produce person or give their names who had suffered and complained to Bhagwan Das.

Bhagwan Das however could not cite any cases, and at the end confessed that he did not know of any such cases, and that if there was any thing, it was known to Rajendra Babu.

If Bhagwan Das was not in possession of any facts, what made him to complain? Before actually making the complaint he ought to have satisfied himself fully. To mention the name of Rajendra Babu clearly indicates that he wanted to save himself from the consequences of making groundless complaints.

The fourth complaint is as follows :—

“At some places even innocent persons lie in jail for many days. No reason is given out as to why they are kept there.” When Bhagwan Das was questioned to prove this complaint, he replied that a woman complained to him that she was convicted for no fault of her. She being poor could not make an appeal against the sentence of conviction. When it was pointed out to Bhagwan Das that no money was required in appeals filed through the Jailor, he only said that he realized his mistake which was excusable. From the words of the complaint which are very general, it seems that as a rule a sufficiently large number of innocent persons lie in jail. Is it not the duty of every sensible and reasonable person to know the real facts before sending such serious complaints? He should find out some examples—be they few—of such innocent persons who have remained in jail for a long time, and should fully satisfy himself before he goes to make a statement. But Bhagwan Das all along pleaded before the Committee that he had no supporting facts to put forward, that he merely complained, because he had heard of that woman. This is a matter of regret that Bhagwan Das did not realize his responsibility when he made such serious charges against State officers on the mere statement of a criminal convicted and that when called to prove those charges, he could furnish no proof in support. Does not experience show that criminals who are convicted always say that justice was not done in their case?

The 5th complaint is divided into two parts, “Some authorities (if not all) and officials of the Amjhera District generally tyrannize over the subjects and do injustice instead of justice.”

“A contract has been given for fishing.”

The first portion of this complaint is baseless, because the complainant could not support it by any evidence or cases. The second portion, although true, is no crime; because the contract has been given by the Irrigation Department. Fishing is prohibited in holy places where temples are situated. Fishing in Amjhera District is not prohibited by any general or special order.

The 6th complaint runs thus : "When I went to see the above-named Sadhu in jail, I found the condition of the jail extremely bad. There are pits about one foot deep at the place where prisoners sleep. There is no arrangement for water. The conditions in jail require to be greatly improved."

The first portion of this complaint that the conditions of the jail are very bad and that there are pits one foot deep has been found to be false by the Enquiry Committee.

The existing jail building was constructed in those times when Sardarpur was a British Military Station. On both sides of the entrance gate there are two rooms which are generally used for jail purposes and in them prisoners are kept. Members of the Committee inspected this building, and they reported that both the rooms have nice stone floors, and are well ventilated, and their condition is very good. The Committee having found this complaint to be groundless, asked Bhagwan Das as to why he had said that there were pits one foot deep, when the condition of the jail building was so satisfactory. Thereupon Bhagwan Dass admitted that he did not know that it was so, which clearly shows that he had not seen the jail building, although he wrote in his application that he found the condition of the jail very bad when he himself went to see the Sadhu there. The jail building has been inspected by the Committee and found to be in satisfactory conditions. There is a stone floor and no traces of pits are to be found. The facts about second complaint are that the prisoners, like others, bring water themselves from a river which is at a distance of 1 furlong. There is no hardship and no trouble in it. Every prisoner brings water to meet his requirements from a distance of less than a furlong; no prisoner has ever complained about this arrangement. This complaint is only imaginary, and groundless. The fact seems to be that where no grievance existed, grievances were created in imagination, and complaint made,

The findings of the Enquiry Committee prove beyond doubt that the complaints of Bhagwan Das are absolutely false. He was given full opportunity to prove the truth of his statements and was repeatedly given assurance that the Committee was prepared to give him all help that he would require in collecting evidence, but as his complaints were false and groundless, he could not prove them. Truly some one has said "A lie has no legs." He was told that all his complaints were proved to be false, except the one regarding the fishing contract in Amjhera District against which there can be no ground for complaint. Thereon Bhagwan Das stood before the Committee with his hands folded, and asked for pardon, and put his head on the feet of the Members. As Bhagwan Das begged for pardon from the Committee, it does not now appear necessary to further dwell upon his complaints.

Having perused the result of the above referred to enquiry, the Darbar regret that at times complainants do not fully understand their responsibility, and often send complaints without satisfying themselves. Such complaints are either proved to be groundless, or are found to be so much exaggerated and coloured, that the real truth is lost sight of. The complainants do not seem to realize that in case their complaints are not proved, what is their legal liability. The above remarks should not in any way be construed to mean that the Darbar want to screen their officers, nor do the Darbar desire that the people should desist from making complaints, where real grievances exist. But what the Darbar desire is that while writing petitions only those points should be mentioned which could be proved. It is no use to complain of matter regarding which the petitioner can produce no supporting evidence, or else when an enquiry is made the petitioner will have to admit, as Bhagwan Das had to do, that he did not know real facts, and that he begged for pardon.

ABDUL KARIM KHAN,
Member for Law and Justice.

APPENDIX No. XX.

Proceedings of the Zamindari Conference, held at Karera on the 30th and 31st January 1920, under the presidency of His Highness the Maharaja Scindia.

The session of the Zamindari Conference for the current year (Samvat 1976) was fixed for the 29th, 30th and 31st January, 1920, at Lashkar. Like the preceding year, a leading Zamindar from every Pargana and representative members from the Municipalities and Town Committees were invited to attend the Conference. The agenda of business comprised 41 questions.

In the meantime, dacoities had begun to be committed in large numbers in the Parganas of Karera and Pichhore. The Darbar came to know that the gangs of dacoits who were committing offences consisted of some of the Zamindars and residents of those Parganas and realised the necessity of taking strong measures for the suppression of the prevailing lawlessness.

In view of this disturbed condition of the country His Highness was pleased to transfer the venue of the Conference from Lashkar to Karera and to order that in addition to the Zamindars and Municipal members already invited, invitations should be issued to the Numberdars and Zamindars of all the villages of the Parganas of Karera, Pichhore and Tappa Chanderi.

A written order to that effect was issued on the 20th January, 1920, to the officers named in the margin, and verbal instructions relating to the arrangements to be made in connection with the Conference were also given at Delhi to those Gentlemen.

- | |
|---|
| <ol style="list-style-type: none">1. Rao Bahadur Bhide.2. Rai Bahadur, Kahanchand3. Major Hashmat Ullah Khan. |
|---|

The members of the Committee thus appointed arrived at Karera in advance of the date of the Conference and completed all

arrangements for lodging, conveyance and lighting for the invited gentry and His Highness' camp. A large gathering had collected up to the 29th January. Among those who attended the Conference were Members of the Government, some of the Heads of Departments, all Subas, some Tehsildars, leading Zamindars and Municipal members of the District Municipalities and all Zamindars and Jagirdars of the Parganas Karera, Pichhore and Tappa Chanderi. The total number of persons who attended the Conference was 1,250 and that of their followers about 500. The residents of Karera and neighbouring villages had also assembled at the place of Conference. The total audience on both days was about 3,000. The names of persons who attended the Conference by invitation are given in Appendix A.

His Highness arrived at the Dak Bungalow at Karera from Bombay *via* Jhansi during the early hours of the morning of the 30th January.

30th JANUARY, 1920.

Some directions were given to the Subas on the morning of the 30th January. The Conference commenced its sitting at 11 A. M. in a *Shamiana* when His Highness delivered the following Speech—

S P E E C H

DELIVERED BY HIS HIGHNESS THE MAHARAJA SCINDIA.

Members, Subas, Jagirdars, Zamindars and Gentlemen,

In the history of the State this is the first occasion when a Darbar like this has been held. I have specially invited the Jagirdars to attend here with the object that they may assist me whole-heartedly in the task which I am taking up in hand to-day and which, I am sure, they will readily do, because, without their help it is not possible to attain the desired degree of success. But at the same time along with their assistance, brethren Zamindars, your aid is equally needed. Until each and every man of your class in the State joins hands with me the degree of success which I aim at will never be achieved. And remember that in the event of your not giving me your full support you, and myself along with you, will have to undergo a lot of worry and trouble.

You are my Annadata and I a servant of yours.

The question which in to-day's meeting we have to consider is what measures should be adopted for the suppression of dacoities. I

have called you here from your distant homes and given you the trouble of travelling to this place and back with the sole object of impressing on you the necessity of extending to me the same degree of sympathy which I always feel for you. You are fully aware how you were treated in former days and how you are being treated at present. You all know how difficult it was to approach the Ruler in former times and how easy it is now. You know further, and you ought to know, that I do not stand on ceremony with you. therefore you ought to consider me as one of your own as I consider you to be mine. I have called you **Annadata** because my very maintenance depends on you and therefore I think it right to give you the designation of **Annadata**. You are my **Annadata** and I am a servant of yours.

DO NOT ACCEPT AN IMPROPER PROPOSITION.

If what I ask of you be right and proper, it is your duty to accept it and, if improper, by no means accept it; and I see no reason why you should not co-operate with me in doing the right thing. Mind, I have not stood up to blow my own trumpet. God knows I always strive night and day for your good; solely for your convenience I have founded Banks, constructed Irrigation Works, established Panchayat Boards, and I am always anxious to guard you against all oppression and high-handedness and my constant prayer to God is that my subjects may live in peace and thrive. But if, in spite of all this, any of you has any complaint to make, I would ask him to bear in mind that persons differ as widely amongst themselves as the five fingers of the hand. Look at your own household, and see how many acts your servants do against your wishes and realise that such things must occur in a State which is but a big household.

I put it to you to compare how you were cared for in the old days when famine visited you, and how you are looked after in these days in times of famine. The sum and substance of the matter is that your well-being and prosperity do not affect you alone but therein lies the prosperity and well-being of the State and its officers. And that is why I always endeavour to secure your well-being. Success, of course, lies in the hands of God.

WHO ARE THESE DACOITS ?

With these prefatory remarks I ask you who these dacoits are. They are not outsiders but are from the people of the State. They are of your caste. They are your relations and they are the blood

of your blood and the bones of your bones. Well, then, cannot you even persuade your kith and kin to desist from the commission of dacoities and save yourselves from bad name ? I appeal to you in this behalf.

Just consider how deplorable is the fact that within a space of merely 18 months, 102 dacoities have been committed in the District of Narwar. And who had to bear the brunt of the outrages, I ask ? Were they not the cultivators and bankers of your own villages ? What credit, in the eyes of the world, can such a state of things bring to your name and mine ? And reflect besides, what account will you render to God when He sits in judgment over your acts in the Hereafter ?

Brethren, if you don't harbour these dacoits or provide them with rations, how on earth can it be possible for them to carry on their trade ? Remember, that the Zamindar's status in his village is the same as that of the Ruler in a State. So if he wishes, the Zamindar can prevent the commission of crime to a great extent. I would remind you that in the *Patta* by virtue of which you keep your holdings, there is a condition that you should not harbour outlaws. But harboured they are, otherwise, how could they get their rations ? Oh people! just see how wicked of these people it is to maltreat your *Pardah Nashin* ladies mercilessly and to inflict unspeakable tortures on others by tying stone to their private parts. You are all faithful followers of your religion. Fear God whom Hindus call Rama and Mahomedans Rahim.

MEASURES TO STAMP OUT DACOITIES.

Gentlemen, people get severe punishments from the courts on account of their mutual quarrels and some are even hanged as a result of mutual fights. What a shame that people, so brave as not to be afraid of the scaffold, should stoop so low as to commit bastardly acts ? On hearing this from me you will say "Rightly speaks Your Highness." But my observation can be right only when you desist from such acts and dacoity becomes a thing of the past in your midst. Would it not be better if these people desisted from vice and devoted themselves to cultivation and trade and thus earned money ? Because money honestly earned conduces to good and ill-gotten gain never lasts. Commit crime and go to jail. Is it a good result of your actions ? Without your help the State can take measures to stamp out dacoity but the measures adopted will cause

you a lot of trouble and annoyance. Because the persons entrusted with the carrying out of these measures may ruthlessly use the rod and who knows how many innocent people may be caught and punished? You will be put to a lot of expenses even after you have been paid for the cost of supplies. But what is the good of all this? Therefore it will be better for you to take action to stamp out dacoities instead of my taking up the matter. Most of the people who attended the last Conference are present here to-day. These very people had passed the resolution last year. And, if they are asked to speak honestly, none, I believe, could say that he was forced to assent to the resolutions passed at that Conference. Every Zamindar in the State was informed of the resolution and it was hoped that good would result out of last year's work. It is my ill-luck that in spite of my good relations with you, you showed no regard for me by not caring for the resolutions. Gentlemen, please note that it will be your bounden duty to carry out the resolutions passed in to-day's meeting and you shall have to resolve that you will produce the dacoits even at the risk of your lives.

Brethren, there is nothing to be afraid of. To kill or be killed is the function and lot of a soldier. If these people wrong you, what prevents you from apprehending them? The mere possession of a **Patta** and the wearing of **Pagri** and **Dupatta** does not constitute a Zamindar. A Zamindar is he who makes his village prosperous and makes it yield double the income in 12 years' time and cares to help his ryots not only with money but is prepared to lay down, if need be, his very life. He is no Zamindar who befriends offenders and shares their ill gotten money and gives trouble to the people. If the bonds of fraternity be true, every Zamindar should try to purge his village of dacoits and offenders. Therefore taking you to be my own I give you another opportunity to day to pass, after due deliberation, a resolution regarding the best method to be adopted in future.

EITHER THE DACOITS REMAIN IN THIS STATE OR I.

I have treated you with the utmost consideration. You should respond in the same way. Remember that showing me any favour on this occasion is to show favour to yourselves. Because the favour I ask is that you should suppress crime in your villages, make them prosperous, have your disputes settled by Panchayats and thus

save yourselves the useless cost of litigation and prevent mutual quarrels Which is better ? To live in happiness or in misery.

I warn you that if by the 1st of March next these gangs are not produced before me and dacoity absolutely stopped, I shall have to adopt such measures as shall restore peace. And I shall hear no complaint on the score that the measures adopted cost you money or trouble. On the happening of that contingency I will see whether the dacoits remain in my State or I remain. I will trample under foot the bankers and the merchants and teach a lesson to the proud. You will then find this proverb come true “गांव में आई डोरी, क्या मेहते क्या कोरी” (when the chain is brought into the village, it spares neither the high nor the low). Therefore I beg of you, brethren, to consider well and devise means which, as far as possible, will put a stop to dacoities for good. Let me assure you, it is not at all a difficult thing for you to accomplish and if you make up your mind you can stop dacoities in two days' time. They number, after all, a hundred or two hundred dacoits. You are 5,000 against that. Where is the difficulty in capturing them ? You are all connected by the ties of kinship and fraternity and it is surprising that you cannot bring them round.

IS IT NOT DISHONOUR TO YOU ?

If I take away the *Pattas* of an old Zamindar and grant it to a new one, you at once complain that I have no consideration for your honour and responsibility. But is it not dishonour to you when your relations commit dacoities in conjunction with other dacoits or bad characters ?

I have thoroughly laid before you the *pros* and *cons* of the situation. Bear it well in mind that, if by the 1st March next you will not have arranged for the suppression of the dacoities, I will take it that you have given me permission to make my own arrangements in this behalf. And I will hear no complaints if by the measures which I adopt you are put to any trouble. Because my object is right, I shall not be guilty of any sin in achieving the same. Besides, I can answer before God that I adopted the measures in question, with your permission and was forced to adopt the same at a time when the Zamindars, whom I considered my kith and kin and in whom I confided, did not render me any help. It appears from the Police statement for Samvat 1975 that there were 21 dacoities in District Gird, 36 in Bhind, 11 in Tawarghar,

4 in Sheopur, 39 in Narwar, 42 in Esagarh, 9 in Bhilsa, 6 in Ujjain, 6 in Shajapur, 13 in Mandsaur and 3 in Amjhera—which is regrettable; indeed. A bad act is always so. Suppose I take to gambling, will you call gambling a commendable thing ?

You ought to be ashamed of yourselves, particularly, as you come of respectable families. Is such a course of conduct manly or honorable ? If you are thirsting to exhibit your bravery, why don't you enlist in the Army where you may have opportunities for killing others and shedding blood ? And if on account of scarcity you have favoured this course of life you have evidently forgotten that, speaking in Gwalior 2 years ago at the Zamindari Conference held under the auspices of the Exhibition and Mela, I had promised to provide such men with the means of subsistence. But I refrain from making any promise now, lest it may be construed that I am offering them posts because I am afraid of them.

During the course of 6 months of the present year, 64 dacoities have occurred in the District which is very much to be regretted. Please stop these dacoities within a month, or else I will have to take this District severely to task and I hope you will not take it ill. I desire that this evening you should deliberate on this subject and inform me of your decision to-morrow.

HONESTY IS THE PRIME VIRTUE.

I must tell you further that whatever endeavours the Darbar are making for your prosperity and well-being, it is in the hope that you will co-operate with them and thus contribute to the good name and honour of the Darbar. But from the attitude you have adopted I am not prepared to say that you are co-operating with me. Does not the disgrace which attaches to this District reflect on you as well as on me and if you do not try to remove this slur, will you stand as honest men in the eyes of the world ? In every religion, honesty is the prime virtue. So, if there is honesty, self-respect, large-heartedness and fear of God in you, then you will certainly, attend to this matter and wash off the stain. But if you don't, then after the 1st of March, I will do as I like and then you will have no right to find fault with me.

I pray to God to give you the faith to act in accordance with the appeal I have made to you and, to give me the opportunity to say "If there are to be Zamindars they should be like you," otherwise

wherein lies the difference between a Zamindar and a coolie ? I order the Inspector General of Police, the Niab Diwan Mal and the time Member to confer with you and to acquaint me with your decision at the Darbar to be held to-morrow.

MAHARAJ! WE SHALL ACT UP TO IT.

Remember, please, that the times are changed. There was a time when in course of my tours I used to give you advice and instructions and you used to reply with folded hands "Maharaj! we shall act up to it." But as soon as my back was turned, you would begin to say "Oh, you know, we said that just to please the Ruler." Those times are gone by and now what I will say, I will have it done and let you go only after you have done it.

I know that only the lowest strata of society commit such mean acts (*i. e.*, dacoity, etc.); the real Rajputs are incapable of such deeds. It is only the half castes who are doing these things and are polluting the fair name of the Rajputs.

(His Highness had accommodated the Jagirdars behind his chair. He now turned to them and said).

Gentlemen, you also shall help me. Don't think I have called you here simply to sit amongst Zamindars and mix with them. The supporters are always placed behind the front line and because you are my supporters I have accommodated you behind my chair. You have, I hope, fully understood by now, that a blot has been cast on the fair name of this District. As your influence in the District is great, you also should try to remove that blot.

LIFE IS UNCERTAIN.

I have now done with the question of the suppression of dacoities. There are, however, three other matters which are required to be settled and they are these :—

- (1) Arrangements for the education of the children of Zamindars.
- (2) Arrangements for the rapid construction of the regulation carts; and
- (3) Permanent arrangements for the establishment and working of the Village Defence Committees in accordance with the provisions of the Confidential Circular of the Home Department of Samvat 1975

Therefore, Gentlemen, I desire you to discuss these questions and to arrive at definite conclusions. Don't let slip this opportunity and let not this business be put off to future years. Life is uncertain and what has to be done ought to be done at once.

Whatever decision is arrived at in respect of these questions should be put up at to-morrow's Darbar and all present should solemnly pledge themselves to abide by the resolutions of the meeting. And because the people are apt to forget their promises, almost directly they are made, they should be made to sign a regular agreement.

Gentlemen, if I propose anything that may harm you, you should convince me that it is so and then you can refuse to hear me. But what I say is calculated to bring you happiness, you should accept it and act up to it. Hence I have every hope that in return for my solicitude for your welfare and my brotherly feeling towards you I expect you to accord to me similar treatment, otherwise I shall cease to consider you an honest people. With these remarks I conclude my address (Cheers).

After the speech was over, His Highness, before leaving the Conference, was pleased to give permission to the gentlemen present to discuss the matter amongst themselves, and to submit, in writing, after full consideration and realisation of their duties under the *patta*, their proposal regarding (1) the measures which they would like to adopt for the suppression of dacoities, and (2) the help which would be required from the Darbar for the said purpose.

As a result of their deliberations, all the Zamindars of Karera and Pichhore submitted the following agreement on the same day:—

Agreement

ON BEHALF OF THE NUMBERDARS AND ZAMINDARS.

1. The observations which His Highness has been pleased to make to-day in regard to the dacoities are right and we agree to them.

Therefore we do hereby covenant and give it in writing that within the period of one month *i. e.,* within the month of February

1920, we shall either arrest or produce or kill the dacoits. We leave it to the discretion of the Darbar to punish or pardon those who may be produced by us, for the Sarkar would do nothing but justice.

2. If necessary, we shall seek assistance of Darbar and we shall personally attend and render help to them whenever and wherever needed within the limits of our District.

We request the Darbar to pass a law providing for the forfeiture of the proprietary rights in land and other property, *i. e.* not only of those who are outlaws at present, but also of those who may turn outlaws in future. The Zamindars of all castes in the Ilaka should be required to execute **Muchalkas** (recognisances) binding themselves neither to harbour outlaws nor to help them with rations and other supplies. As a penalty for breach of the condition of the bonds it should be provided in the **Muchalkas** that the Government shall be at liberty to confiscate their Zamindari property. The **Muchalkas** should also provide that refusal to shelter outlaws would not be sufficient and that the executants shall have to give also information of the whereabouts of the dacoits to those engaged in securing their arrest.

We hereby inform the Darbar that we, the Zamindars of all castes, have resolved to outcaste all those guilty of lawlessness or dacoity. Such persons shall not only be outcasted but ostracized by people of all castes, *i. e.*, handi-craftsman of all castes shall give up all kinds of dealings with them. Dated 30th January, 1920 (Samvat 1976) at Karera.

(Sd.) ZAMINDARS OF KARERA AND PICHHORE.

The Jagirdars of those Parganas also submitted the following **Guzarish** (representation) in writing :—

GUZARISH OF JAGIRDARS OF KARERA AND PICHHORE.

In obedience to the commands of His Highness, delivered to day, for the suppression of lawlessness, we, the Jagirdars of the Pichhore Pargana, shall do our best to trace the whereabouts of the outlaws and arrest them. If the outlaws shall resist their arrest by fire we shall use our firearms and kill them. As desired by His Highness, we shall achieve this object at a very early date. All of

us shall assemble wherever necessary to confront the outlaws, and, if need be, shall seek help from the Darbar.

(Sd) JAGIRDARS OF KARERA AND PICHHORE.

The first day's proceedings were closed at this stage.

31st JANUARY, 1920.

Directions were again given to the Subas on the morning of the 31st January and the Conference resumed its sitting at 11 A. M.

After Pandit Ganesh Datt Shastriji had delivered a short address, the Home Member read out the Agreement which had been submitted by the Zamindars on the previous day.

After this, His Highness was pleased to deliver the following Speech:—

SPEECH DELIVERD BY HIS HIGHNESS THE MAHARAJA SCINDIA

Members of Majlis-i-Khas, Subas, Zamindars and Gentlemen,

I regret very much that when, yesterday, I had the honour to lay before you my humble views in all earnestness I forgot to state that when I saw around me this assembly of honourable men in dignified turbans and *pagris* looking like a garden of flowers of variegated colours who are as life-blood to me, my heart literally leaped with indescribable pride and joy (cheers). But what a pity it is that among these very persons, could be found men, who forget the dignity attaching to their big turbans and *pagris* and commit acts which are injurious to the very lives of their neighbours.

SIRE ADOPT THIS COURSE.

Did I really wish that you should execute an *iqarnama* containing such hard terms? I recited to you yesterday the saying that “गांव में आई डोरी, क्या मेहते क्या कोरी” (When the chain is brought in to the village, it spares neither the high nor the low). One bad egg spoils the lot, even so, one bad man brings discredit to all. Hence the present *iqarnama* which you have executed of your own free will and for which I am really grateful, is the result thereof.

You have done what your religion required of you, that is, you have done the very thing that justice required. Providing me with

a new angle of vision and pointing out to me the right path, you have said "Sire adopt this course." The course suggested is indeed much better than what the legal procedure required and I am deeply indebted to you for it.

I am sorry that for want of time I could not invite to this Darbar all my kith and kin, *i.e.*, the Zamindars of the other districts, yet I hope that the Zamindars absent will adopt the same course and enter into similar engagements and inform the Darbar through the proper channel.

AFTER ALL YOU ARE THE EARNING MEMBERS OF THE STATE.

Gentlemen, I have no self-interest in what is being done here and no personal benefit to derive from it. My only object is that peace may abide in the State, and that my people may grow rich and happy and thus contribute to my wealth and happiness. After all, you are the earning members of the State, and the running of the whole show depends on you.

After saying that His Highness read out the following extract from the *Iqarnama* executed by the Numberdars and Zamindars:—

"The observations which His Highness has been pleased to make to-day in regard to the dacoits are right and we agree to them. Therefor we do hereby covenant and give it in writing that within the period of one month, *i.e.*, within the month of February, 1920, we shall either arrest or produce or kill them. We leave it to the discretion of the Darbar to punish or pardon those who may be produced by us for the Sarkar will do nothing but justice."

After that, His Highness enquired "Well, Gentlemen, has this document been executed by you?" The audience loudly replied, "Undoubtedly, we have written it." His Highness then asked; "Have you written this of your own free will or under force or compulsion?" All again replied loudly, "We have executed this of our own free-will and not under any body's compulsion." His Highness then continued.—

Gentlemen, are you sure I am fit to bear so heavy a burden of responsibility as this? Nevertheless, as you have placed this responsibility on my shoulders, I appeal to you to bring about the surrender of the outlaws and produce them at this place within this month

and I beseech you further to take the trouble of coming here over again at the appointed time. I am so sorry to have to cause you all this trouble of travelling twice over and must request you to pardon me for that. I heartily wish that justice should be dispensed to the dacoits *in your presence* for that is the only course by which I may stand out as an honourable gentleman in your eyes. I shall then prove to you that I am your real well-wisher.

CURSE BE ON SUCH BRAVERY.

Gentlemen, the dacoits boast that they are brave and soldierly, but we cannot admit it. To seize people while asleep, to wrong poor people, to torture defenceless women, do not surely constitute bravery; well, we too put on shooting dress sometimes and kill animals from under cover, but we call it sport and not bravery. The brave come out in the open, fling their challenge in the face of the enemy, and fight against him. If the dacoits claim to be brave, they should meet us face to face and take up the gauntlet and we are willing to break lance with them in the open. Larceny is no bravery. A thief will always be a thief and the brave will always be called brave. Pardon me please for using an undignified expression "Curse be on such bravery." It is no joke to be a Rajput. It is a thousand pities that the Rajput should take to felony and yet claim to be a brave fellow. Is thieving the only means left in the world of earning livelihood? Will the pile of wealth so made endure? Never; for the fear of capture constantly haunt the miscreant. Is it not enough to make life miserable?

WHICH IS THE BETTER OF THE TWO DEATHS?

Brethren, pursue that course which alone can lead to happiness in this world as well as in the next. Good name is the only thing a man leaves behind on quitting this world. Wealth whether accumulated lawfully or otherwise, wife, children, friends and relatives can accompany none to the hereafter. If your conduct and deportment towards others has been good, then only, people will cherish your memory, grieve for you and say, 'what a good man he was ? But if you had been unsympathetic and tyrannical, then your neighbours will rejoice over your death and say, 'How nice, that the villain is dead.' Think over the alternatives, and, for God's sake, ask yourselves the question, which is the better of the two deaths?

(After that, His Highness read the following clause of the *Iqrarnama*:—

“If necessary, we shall seek assistance of Darbar and we shall personally attend and render help to them whenever and wherever needed within the limits of our District.” and continued:—)

With reference to this I have only to say that after I have left this meeting, you please let the officers know your decision as to the places where you require our help and the officers will arrange to send the requisite force to those places. But the condition is that you do not spoil the whole show. Some people there are who mislead the officers and contrive to put the force off the scent, and then ask the criminals to take advantage of the situation, I warn you beforehand against doing so.

(Here His Highness read the following clause from the *Iqrarnama* :—

“We request the Darbar to pass a law providing for the forfeiture of the proprietary rights in land and other property, *i. e.*, not only of those who are outlaws at present but also of those who may turn outlaws in future,” and continued:—)

If you let me know to-day particulars of the outlaws existing at present, this command of yours will be obeyed and I guarantee further that I will act after full consultation with you.

(After that His Highness read over the rest of *Iqrarnama* and all the Zamindars, on being asked, answered, in one voice, that it was executed by them.)

Then His Highness spoke about the publication of the deed in the following terms:—

After the publication of this *Iqrarnama*, the Subas should convene a meeting of all the Zamindars resident in their respective districts and after explaining to them the situation, persuade them to take similar action. The Suba should then submit a report to the Darbar.

THE FATE OF THIS STATE IS IN YOUR HANDS BECAUSE
YOU ARE ITS SOLE SUPPORT.

Brethren, all business in this world is carried on the faith and sacredness of word. Those who do not keep their word, lose their credit; for the one virtue which stands pre-eminent in the world, is

being true to one's word. Don't forget, therefore, that you have given me your word. And now give me an opportunity to place full reliance on you so that even when I sit at home, I may keep my peace, knowing that I have entrusted the task to such worthy people as you. If you would only stick to your word, all these thefts and disturbances will disappear, ushering in an era of just rule, bringing unalloyed happiness to all. I shall, therefore, come here again directly the month of February closes, on the 1st of March, and I hope I will then find you all here. I am sorry I have to give you so much trouble repeatedly but more important business compels me to postpone this work for a month. Do come, please, at the appointed time without fail, when, consistently with my ideal, I will transact business in full consultation with you, for that is the course calculated to bring me good name. I ask you to dinner to-day and I trust you will oblige me by accepting the invitation; the invitation indeed is in my name and on my behalf, but the money that will be spent is all yours. You see me riding fine horses, driving in luxurious motor cars and otherwise enjoy every pleasure of life, but it is all due to you. The fate of this State is in your hands because you are its sole support and you must not forget that you are responsible for the permanency of its dignity. I am sorry that arrangements for this dinner could not be made previously. Consider this as a forestfeast, and if, therefore, the food is not of the choicest or anything be found wanting, you will not please mind it and treat the matter as you would if you were dining at your own house. I again offer you my sincere thanks for the treatment you have accorded me is characterised by honesty, virtue and fear of God in your hearts.

After the speech was over the Inspector-General of Police presented to His Highness those who had rendered assistance in the capture of the dacoits. After accepting their salutation, His Highness rose and addressed the meeting as follows:—

Gentlemen, it has given me utmost pleasure to know what assistance was rendered by these brave men. In appreciation of the services rendered by them, I direct that the following rewards be given to them immediately and payment made from the Treasury this very day:—Bansi and Nandlal, Rs. 300 each. The Thakur of Semri, Rs. 400. The two men of Sihori, Rs. 200 each. As regards those among the Police whose services have been meritorious in

this connection, the Inspector-General should submit to me a complete list of their names in March next, when an announcement will be made of the rewards to be given to these people. I also consider it necessary to announce that Lt. Tilak Singh and two Sepoys of the Fourth Infantry have done exceptionally good service. They too shall be rewarded in March next. The Darbaris present here to-day are permitted to leave for their homes to-morrow. They should not forget their promise so that I may have an opportunity to treat them with further consideration.

I am sorry that I shall have to trouble those of you who are members of the Zamindari Conference (proper), to join the Conference which is to be held at Lashkar on the 20th March.

GIVE EQUAL TREATMENT TO ALL.

Gentlemen, there is no better policy than to give equal treatment to all. Influenced by party considerations some administrators make blunders that lead to serious consequences. It is the duty of the officers to patronise those who do good work, whether they belong to any department of the administration or are from the general public, and to bring others, by chastisement, to the right path if they are found false and deceitful. State servants and the public should be treated with the same consideration as is shown to one's dependants and servants.

I am proud to declare that my subjects are honest and well-meaning, and only require to be treated with kindness and held in respect. Work that can be exacted by sweet words cannot be exacted by harsh words or the use of the rod. Every one, be he a Zamindar or an official, should follow this policy. Treat those as your own who show honest dealing and treat them with every kindness. For instance, there are two kind of tenants; (1) occupancy, (2) non-occupancy. If a tenant, though a non-occupancy tenant, is honest in his dealings, by no means prevent him from acquiring occupancy rights by turning him out after 11 years, and thus show by your conduct that you are ready to help the honest tenant and to procure for him, if necessary, the assistance of the Darbar. You will put a premium on honesty if you always stand by an honest man. You should, on the other hand, give the dishonest their deserts, and get them also punished by the authorities, so that there may be a check to dishonest dealings.

It is also to be remembered in this world, that it is necessary to use 'साम' (persuasion), 'दाम' (money), 'दंड' (force), 'भेद' (diplomacy), so much so that, occasionally one has to employ these means in dealing with his wife. The best way to govern, therefore, is to keep in mind the above-named four aspects of conduct and to treat all alike and with brotherly feeling. I believe that this policy must lead to the speedy prosperity of the State and therein lies your good name and mine (Cheers).

After the speech was over, two lists were submitted by the Zamindars of Karera as well as by those of Pichhore. One of the lists contained the names of dacoits whose property was recommended for forfeiture and the second was of the places where Police assistance was required. Orders were accordingly passed to detail the Police Force for that purpose the very next day.

Before arrival of His Highness at Karera, three dacoits were killed in the course of a Police raid, fifty-two had been arrested and nine had presented themselves. After His Highness' arrival, 16 dacoits were produced on the 30th and 31st January and thereafter the dacoits continued to be brought in. The next Conference was fixed for the 1st March at Karera for the purpose of deciding as to what orders should be passed in respect of each dacoit and it was decided that the final orders shall be pronounced after due consideration of the opinion of that body.

About four thousand guests partook of the dinner which was given by His Highness the same day after the Conference was over. The Zamindars left for their homes after dinner with repeated shouts of "श्री माधव महाराज की जय." (Victory be to Shri Madhav Maharaj).

The following proclamation, containing rules relating to forfeiture of property, was passed by the Majlis-i-Khas and issued in the " Government Gazette. "

Government of His Highness the Maharaja Scindia.

PROCLAMATION.

It is an admitted fact that the primary duty of Government is the maintenance of peace and suppression of crime; because prevalence of crime in any part of the country against life and property produces unrest by disturbing the peace of mind of the people, on

account of which it becomes difficult for them to lead their lives peacefully and to follow the ordinary pursuits of life with reliance.

Disturbance in the country and the restlessness of the minds of the people are extremely injurious to the Government as well as to the people. On such occasions Government is often driven to the necessity of adopting certain extraordinary measures which, though severe on the face of them, are yet in reality absolutely opportune.

Dacoity and highway robbery belong to the category of offences the increase of which makes the people restless and interferes with their ordinary pursuits of life. When bad characters flout the law and begin to commit dacoities and highway robberies, the condition of the people residing in that part of the country which is the field of their operations becomes miserable. The people cannot follow their ordinary pursuits of life with reliance and every one is in constant dread of losing his life and property. Such a state of affairs adversely affects trade and general administration. When a such a contingency arises, it becomes the duty of Government to mete out adequate punishment to such criminals.

It is quite evident that the offenders who habitually commit dacoities and highway robberies never commit such offences without the help of Zamindars and villagers obtained clandestinely. For instance, they cannot live long unless they are secretly provided with rations. It is also evident that their hiding places cannot remain unknown to the residents of the neighbouring villages. The offenders can be arrested within reasonable time if the villagers immediately inform the proper authorities of their (offenders') whereabouts.

Certain bad characters having begun, of late, the commission of the offences of dacoity and highway robbery too frequently in the Parganas of Karera and Pichhore, those Parganas were in a restless and disturbed state. The Darbar who always like to consult their subjects on matters of general administration, thought it advisable to hold a Conference of Zamindars of Karera in order to take their advice about the action to be taken against offenders who commit dacoity and highway robbery, as also against those who harbour or help them. Accordingly a Conference was held at Karera on the 30th and 31st January, 1920, which was attended by the representatives of the Zamindars of nearly all the districts besides the Zamindars of the Pargana of Karera, Pichhore and Chanderi. The Zamindars of the Parganas of Karera and Pichhore executed a bond in

accordance with the resolutions arrived at by the Zamindars after mutual consultation. The copy of the bond is published along with this proclamation for the information of the public.

Obviously, it is the duty of every one to obey the laws of the country. It will be conducive to the welfare of the people if they abstain from acts which have been declared offences, specially the offences of dacoity and highway robbery, and help the authorities in the suppression of such offences. Peace will then reign in the country enabling the people to carry on their business well and to pass their lives happily. The Darbar, by this proclamation, inform all their Zamindars and subjects that in future if the offences of dacoity and highway robbery are committed on a large scale in any particular part of the State whereby that part becomes disturbed and restless, the Darbar will adopt extraordinary measures to suppress the crimes.

The Darbar strongly hope that their subjects will never give them an occasion to have recourse to extraordinary measures in future. The extraordinary measures to be adopted on such occasions are specified in the following orders :—

(1) Whenever the offences of dacoity and highway robbery are committed on a large scale in any particular part of the Darbar territories, and the Darbar consider it expedient to have recourse to extraordinary measures in order to suppress such crimes, the Darbar may declare, by notification published in the "Gwalior Government Gazette," the said part as a "Disturbed Area."

(2) On the issue of a notification specified in clause (1) and so long as it remains in force the Inspector-General of Police on being satisfied that a person within that area.

(a) is helping a dacoit or a person belonging to a gang of dacoits by supplying him with rations or otherwise or is harbouring or concealing such person,

(b) has joined a gang of dacoits or is absconding after committing the offence of dacoity conjointly with others, shall have authority to order, at his discretion, that the whole or the part of the movable and immovable property (including Zamindari and all other kinds of immovable property) belonging to the aforesaid person be attached. He shall immediately report the matter to the Darbar together with particulars of the relations whom the

afore said was supporting, the value of the property attached and the approximate income accruing from that property.

The Darbar, on being satisfied of the truth or otherwise of the aforesaid matters, may order the forfeiture or release of the whole or part of the attached property as they may think proper.

NOTE 1.—After the order of attachment of property of any person passed by the Inspector-General of Police, the Suba shall attach and manage the Zamindari and agricultural land of such person till any order is passed by the Darbar in that behalf and the expenses of attachment and management of that property shall be met from its income. In the case of other kinds of property, its attachment and management shall be carried out by the Police and the expenses connected therewith shall be met from the income of the attached property.

NOTE 2 —The order of attachment of property passed against any person under this clause shall be in addition to any punishment to which such person may be liable under the Gwlior Penal Code,

(3) After the issue of the notification mentioned in clause (1) and up to the time it remains in force, if any person shall be convicted of the offence of dacoity or highway robbery or of harbouring or concealing any dacoit the Court shall have authority to pass an order of the forfeiture of the whole or part of the convict's movable or immovable property in addition to any punishment to which such person may be liable under the law.

(4) After the issue of the notification mentioned in clause (1) and up to the time it remains in force, if the married wife of a dacoit or highway robbery shall harbour or conceal him, she shall be guilty of offence of harbouring an offender and shall be liable to punishment under the Gwalior Penal Code.

(5) If any person (Zamindar or any other) knowing that any dacoit or any gang of dacoits is hiding in or staying at a place, shall not give information of his or their presence or stay to the nearest Police Station or a Police Officer, the Darbar, on being satisfied of the above fact may, order the forfeiture of the whole or part of his movable or immovable property as they may think proper.

NOTE.—The order of forfeiture of property shall be in addition to any punishment to which such person may be liable under the Gwalior Penal Code.

(6) The Darbar, on being satisfied that the part of the country in respect of which notification mentioned under clause (1) had been issued is no longer a "Disturbed Area" may, by notification published in the "Gwalior Government Gazette," cancel the aforesaid notification.

By Order,
(Sd.) HOME MEMBER.

APPENDIX A.

**List of Gentlemen who attended the Zamindari Conference,
held at Karera, on the 30th and 31st January, 1920.**

OFFICERS.

1. Political Member.
2. Offg. Revenue Member.
3. Home Member.
4. Offg. Naib Diwan Mal.
5. Administrative Officer, P. W. D.
6. Inspector-General of Police.
7. Muntazim Jagirdaran.
8. Secretary, Revenue Department.
9. Suba, District Narwar.
10. " " Ujjain.
11. " " Tawarghar.
12. " " Bhilsa.
13. " " Gird.
14. " " Shajapur.
15. " " Bhind.
16. " " Mandsaur.
17. " " Esagarh.
18. " " Amjhera.
19. Tehsildar, Pargana Bhind.
20. " " Gird.
21. " " Pichhore (District Narwar).
22. " " Karera.
23. Naib Tehsildar, Pargana Nurabad.

24. Tehsildar, Pargana Jawad.
25. Pargana Judicial Officer, Karera
26. Naib Tehsildar, Karera
27. Chief Lecturer, Zamindar Hitkari Sabha.
28. Pargana Judicial Officer Chanderi.
29. Editor, "Jayaji Pratap."

Leading Zamindars of Districts.

DISTRICT GIRD.

1. Shankar Lal, Satalpur, Pargana Gird.
2. Har Govind, Suklyari, Pargana Pichhore.
3. Deo Lal, Dorar, Pargana Mastura.
4. Prem Narain, Dhamna, Pargana Bhandar.

DISTRICT BHIND.

5. Meharban Singh, Pandari, Pargana Bhind.
6. Vishweshwar Singh, Mustri, Pargana Mehgawan.
7. Kadam Singh, Gurokha, Pargana Gohad.
8. Amrat Singh, Raholi, Pargana Lahar.
9. Himchal Singh, Nakloni, Pargana Gohad.
10. Jamipal, Soni, Pargana Mehgawan.
11. Dhadhu, Soni, Pargana Mehgawan.

DISTRICT TAWARGHAR.

12. Nagar Singh, Ruphati, Pargana Ambah.
13. Mukundi Ram, Jhundpura, Pargana Sabalgarh.
14. Major Gulab Singh, Deogarh Pargana Jaura.

DISTRICT SHEOPUR.

15. Bhanwar Lal, Ajapura, Pargana Sheopur.
16. Ram Lal, Sunwai, Pargana Bijepur.

DISTRICT NARWAR.

17. Lallu Ram Mehta, Chandanpur. Shivpuri.
18. Madho Rao, Arjunpura, Pargana Shivpuri.
19. Mul Chand, Jagti, Pargana Shivpuri
20. Chaudhari Gajraj Singh, Rannod, Pargana Kolaras.

DISTRICT ESAGARH.

21. Waman Rao, Gadhlau Chapadi, Pargana Bajrangarh.

DISTRICT BHILSA.

- 22. Zamin Ali, Derkhi, Pargana Bhilsa.
- 23. Ram Prasad, Karraya, Pargana Bhilsa.

DISTRICT SHAJAPUR.

- 24. Dwarka Das, Rajakhedi, Pargana Agar.
- 25. Jagannath Prasad, Bhilwada, Pargana Shajapur.
- 26. Sham Rao, Kalapipal, Pargana Shujalpur.
- 27. Onkar Patel, Paili, Pargana Susner.

DISTRICT UJJAIN.

- 28. Maya Ram, Chandukheri, Pargana Ujjain.
- 29. Vyankat, Bedhavan, Pargana Khachrod.
- 30. Syed Mohammad, Badagaon, Pargana Khachrod.
- 31. Sewa Singh, Tonk Kalan, Pargana Sonkach.

DISTRICT MANDSAUR.

- 32. Rai Sahib Narain Dasji, Pargana Nahargarh.
- 33. Lehri Singh, Dhamnar, Pargana Mandsaur.
- 34. Lachhmi Lal, Chikli, Pargana Jawad.
- 35. Mohan Lal, Dhanerya Kalan, Pargana Neemuch.
- 36. Mehtab Singh, Pargana Nahargarh.

DISTRICT AMJHERA.

- 37. Jagannathji, Kapasthal, Pargana Amjhera.
- 38. Keshav Rao, Manawar, Pargana Bakaner.

Members of the Municipalities and Town Committees.**DISTRICT BHIND.**

- 1. Jag Mohan Lal, Member, Municipality, Bhind.

DISTRICT TAWARGHAR.

- 2. Gulab Khan, Member, Town Committee, Jaura.
- 3. Bhikaram, Member, Town Committee, Ambah.
- 4. Bansidhar, Member, Municipality, Morena.
- 5. Chimman Lal, Member, Town Committee, Sabalgarh.

DISTRICT SHEOPUR.

- 6. Fazal Mohammad, Member, Municipality, Sheopur.

DISTRICT NARWAR.

- 7. Phundi Lal, Member, Town Committee, Kolaras.

DISTRICT ESAGARH.

8. Mitthoo Lal, Member, Town Committee, Chanderi.
9. Bihari Lal, Member, Town Committee, Mungaoli.
10. Muzaffar Husain, Member, Municipality, Guna.

DISTRICT BHILSA.

11. Bhagwan Swarup, Member, Municipality, Bhilsa.

DISTRICT SHAJAPUR.

12. Vithal Das, Member, Town Committee, Agar.
13. Gauri Shankar, Member, Municipality, Shajapur.
14. Shiv Lal Chaudhari, Member, Town Committee, Shujalpur.

DISTRICT UJJAIN.

15. Satchidanand, Member, Municipality, Ujjain.
16. Chunni Lal, Member, Municipality, Khachrod.
17. Madhorao, Member, Town Committee, Sonkatch.

DISTRICT MANDSAUR.

18. Gur Dayal, Member, Municipality, Mandsaur.
19. Ratan Lal, Member, Municipality, Jawad.

DISTRICT AMJHERA.

20. Bansidhar, Member, Town Committee, Sardarpur.

Jagirdars.
PARGANA KARERA.

1. Muafidar, Udgawan.
2. Kamdar, Bijori.
3. Ubaridar, Khudawali.
4. Ubaridar, Pathari.
5. Ubaridar, Amola.
6. Ubaridar, Toda.
7. Jagirdar, Bilari.
8. Muafidar, Karangarh, Badoda.

PARGANA PICHHORE (District Narwar).

9. Jagirdar, Khadela,
10. Tankedar, Badera.
11. Ubaridar, Padora.
12. Ubaridar, Khodmanpura.
13. Jagirdar, Aspur, Pipronia.

14. Ubaridar, Piprodi, Guraiya.
15. Jagirdar, Shergarh.
16. Jagirdar, Kaffar.
17. Jagirdar, Chandavani.
18. Ubaridar, Kemkheda.
19. Jagirdar, Gudhar.
20. Jagirdar, Deogarh.
21. Jagirdar, Kherwas.

PARGANA ESAGARH.

22. Jagirdar, Sakwara Danol.

MUNICIPALITY, LASHKAR, GWALIOR AND MORAR.

23. Joti Swarup, Vakil, Gwalior.
24. Seth Ridhraj, Lashkar.

Out of 707 persons of 244 villages of Pargana Karera invited to the Conference, 579 persons of 232 villages attended of whom the following were headmen:—

1. Tilok Singh, Dangipura.
2. Prithvi Singh, Kuvri.
3. Diwan Baldeo Singh, Kuchlon.
4. Barjor Singh, Khadicha.
5. Santosh Singh, Khadicha.
6. Udet Singh, Dihamala.
7. Dalip Singh, Noner.
8. Bhupat Singh, Dhand.
9. Gajraj Singh, Noner.
10. Deo Lal, Karera.
11. Gajraj Singh, Toda Pichhore.

Out of 524 persons of 245 villages of Pargana Pichhore, District Narwar, invited to the Conference 505 persons of 229 villages attended of whom the following were headmen:—

1. Mazbut Singh, Kararkhedi.
2. Meharban Singh, Harthan.
3. Pande Mayashiv, Bilta Kalan.
4. Raghunath Singh, Gadrol.
5. Soubhag Singh, Jaraiya Hirapur.
6. Balwan Singh, Baponi.
7. Kamjal Singh, Biroli.
8. Dalip Singh, Bhonti.

9. Sabdal Singh, Deogarh.
10. Hardas Dube, Siras.
11. Nirbhe Mehte, Kamalpur.

ZAMINDARS OF TAPPA CHANDERI, DISTRICT ESAGARH.

1. Chaudhari Ranjit Singh, Chanderi.
2. Kunwar Mangal Singh, Bamor Huri.
3. Sawai Chaudhari Bhawani Singh, Achalgarh.
4. Kunwar Randhir Singh, Nanakpur.
5. Dalip Singh, Garethi.
6. Randhir Singh, Kanawati.
7. Bindrawan, Chakeri.
8. Dhowan, Kunwarpur.
9. Lallu, Kotra.
10. Mangal Singh, Badera.
11. Barelal, Badera.
12. Ganeshju, Shankarpur.
13. Kishore, Shankarpur.
14. Daryao Singh, Lidhora
15. Amrao Singh, Lidhora.
16. Nirbhay Singh, Godhan.
17. Bholeju, Bodhan.
18. Aman Singh, Hasari.
19. Sukh Singh, Hasari.
20. Gorelal, Gudhawali.
21. Mangal Singh, Toda.
22. Gulab Singh, Churari.
23. Bhupat Singh, Umaria.
24. Bhanwar, Kanawta.
25. Parichhat, Soter.
26. Hanumant Singh, Karmai
27. Ganpat Singh, Silwara Kalan.
28. Bije Singh, Sona.
29. Ladle, Bigha.
30. Amrat Singh, Chhapara.
31. Bahadar Rampal Singh, Sirsod.
32. Har Narain, Sirsod.
33. Durag Singh, Mitha Kheda.
34. Gambhir, Gora Kalan.
35. Lachhu, Khera.

36. Raghunath, Khera.
37. Dhan Singh, Khera.
38. Janki Prasad, Dabiya.
39. Devi, Jamkhedi.
40. Daryao Singh, Kirraya.
41. Samar Singh, Kirraya.
42. Ghulam Husain, Muradpur.
43. Ghulam Nabi, Kheri.
44. Ghulam Kadar, Khanpura.
45. Har Narain, Singpur.

Total 1,251 persons.

**PROCEEDINGS OF THE ZAMINDARI CONFERENCE, HELD
AT KARERA, ON THE 1st AND 3rd MARCH, 1920,
UNDER THE PRESIDENCY OF HIS HIGHNESS
THE MAHARAJA SCINDIA.**

As it had been settled, at the last Zamindari Conference held at Karera, to convene the next Conference at the same place on the 1st March for the purpose of deciding upon the treatment which should be meted out to the dacoits who had presented themselves or who may either present themselves or be arrested within one month, Rao Bahadur Bhide, Rai Bahadur Kahanchand and Major Hashmat Ullah Khan arrived at Karera before the date and made all necessary arrangements relating to the Conference and the comfort and convenience of the visitors.

1st MARCH 1920.

His Highness arrived to-day at 8-36 A. M. by motor from Gwalior and put up at the Dak Bungalow. The Conference was to meet at 12 noon. Four hours before the commencement of the session, the Pandal was filled up by Jagirdars, Zamindars, Cultivators and other inhabitants of Karera and the neighbouring villages. The audience consisted of not less than 5,000 persons out of which 911 were Zamindars of the Parganas Karera and Pichhore and 52 Zamindars of Tappa Chanderi and 23 were Jagirdars. In addition thereto the following gentlemen were also present:—

Political Member, Home Member, Revenue Member, Offg. Naib Diwan Mal, Inspector-General of Police, Administrative Officer, P. W. D., all Subas, select Tehsildars, select Zamindars of other districts whose names have been given in Appendix A,

Ninety-seven dacoits were present at the time and were made to stand outside the Conference Pandal. His Highness arrived at 12 noon in company with his personal staff and Mr. J. W.D. Johnstone, C. I. E., His Highness was pleased to deliver the following speech:—
Zamindars, Officers and Gentlemen,

I am submitting you the results of the steps taken in accordance with the resolution of the last Conference in the course of the last month.

Some of the so-called brave people are present here to-day whom I am ashamed to call by that appellation. I am much grieved to find that such people are to be found amongst my subjects. Bravery is a great quality, the name of which these people are out to stain, but in fact it is beyond their power to do so, for robbery is quite different from bravery. Brethren ! it is a matter of extreme shame and sorrow to find such miscreants as these amongst the noble and martial races of Karera and Pichhore. (Pointing towards those dacoits who had presented themselves of their own accord and those who were brought by the Zamindars, His Highness continued—) Look at these members of high families standing outside *Shamiana*. Is it not the most degrading position for them to occupy ? Had they not given up honesty and had they remained faithful to me and acted according to my wishes, they too would have had the honour of occupying seats near me (pointing to the place where officers of the personal staff of His Highness and Jagirdars were sitting). Here you see that bad deeds have bad endings. We can call a bad thing good ? If the gagging of sleeping women and troubling them in different ways, if suddenly surrounding the houses of poor and helpless people and cutting off their limbs and causing them other bodily injuries in order to extort money are to be called deeds of bravery and not of robbery then you must conclude that the WORLD IS COMING TO AN END.

Gentlemen, 97 cowards and miscreants are standing here to-day who have stained their hands by shedding the blood of their brothers, sisters and other relations and have branded their forehead with infamy by committing these sins. Damned be such bravery! Can you call such tyrants brave ? Never. In fact they are cowards, robbers and shameless creatures, who have come here to show us their branded faces. Had they possessed the least sense of shame, they would have preferred suicide to coming here.

Gentlemen, the result of the steps taken on pursuance of the resolution of the last Conference is that 97 dacoits are present here to-day out of which 83 have been brought by Zamindars and 14 have presented themselves of their own accord. I heartily congratulate the Zamindars who have produced the dacoits to-day. I am grateful to them (Zamindars) for accepting my advice and acting according to my directions. Nothing can give me more satisfaction and pleasure than this. In my speech delivered in the last Conference, I had expressed my views on the subject of mutual confidence. This speech has been published in the form of a pamphlet and is being distributed in all the villages.

Brethren, I am sorry to tell you that property worth Rs. 2,18,583 has been plundered in these thefts and dacoities. It would have been an act of great utility had this amount been spent in reclaiming the land and constructing dams. Leaving that aside, how much good would have resulted had this amount been spent in building temples? But alas! this vast amount of wealth has been wasted. May I ask you, Gentlemen, had you not the courage to face these faithless cowards when they came to your villages to commit depredations? No other course would have been left to these villains but to run away, had all the villagers faced them boldly. You all know that thieves are the greatest cowards because they take to their heels even if they hear the sound of coughing. Remember, please, that so long as villagers are not prepared to face the dacoits, they (dacoits) will not lose heart. You all know that I cannot always be with you in every village in the nick of time to help you. However, it is my duty to point you out the ways of defending yourselves on such occasions and to put you on the right path, but it must be borne in mind that success can never be achieved unless my directions are strictly followed. In order to prevent dacoities you should never harbour any offender in your villages and every one of you should always be prepared to render help whenever there is the slightest sign of disturbance in your village. If the villagers make up their mind to stop dacoities in their villages, they can do so even without the use of arms simply by scaring away the dacoits by throwing stones at them and the dacoits can never have the courage to confront them. ***It is my firm conviction that none except you can stop these depredations completely and that dacoities can never be committed without co-operation of Zamindars, Chaukidars and the Police.***

Gentlemen, I cannot but ascribe it to my bad luck if you forget to-morrow what I tell you to day in your own interest. I hope this will never happen. You all are good people and I look upon you as my own. You have given me your word the fulfilment of which is your sacred duty. I have already told you that *keeping one's word is the greatest virtue in this world.*

Brethren, is it not a matter of deep regret that amongst the Zamindars whom we call our 'brethren' and for whose comfort and welfare we devote our constant thoughts, should be found 70 Zamindars who have harboured the dacoits ? Is it not a disgrace to the Zamindars ?

Papers of the Land Records show that in the Pargana of Karera the land under cultivation is only 1,62,957 Bighas, while 3,98,337 Bighas of culturable land is still lying unreclaimed. This clearly shows that you do not take any interest in cultivation and amongst you there are bad people who do not earn by their own labour but rob others of their hard-earned money and, by ruining the well-to-do, devastate the villages. But remember that money ill-earned can not endure. If all the fallow land of this Pargana is brought under cultivation then you can earn at least 3 lacs of rupees a year at the rate of one rupee per Bigha as rent. All this money will be yours because no part of the income you earn by your own labour will go to the Darbar Treasury till the next settlement on account of its not having been included in the assessment. If the settlement is for 20 years you can earn lacs of rupees by the time the period ends. This sum even if it comes to my hands will still be yours and will be spent for your welfare. I am not going to take with me any money to the next world. Similarly, 4,20,768 Bighas of land has not yet been brought under cultivation in the Pargana of Pichhore and 3,75,551 Bighas in Mungaoli. You can yourself estimate what tremendous loss you are causing to yourselves by not cultivating this land. I draw your special attention to this aspect of the matter.

Gentlemen, you have left to my discretion to take such action against these dacoits as I may deem proper but I have already told you that I cannot properly discharge this duty without your help. Hence I request you to elect a Committee, by common consent, to consider the cases of these culprits and to submit proposals regarding the punishments that may be meted out to them. The Committee should first hear the history of these

cowards and miscreants and should acquaint itself thoroughly with the details of atrocious deeds committed by them and then should advise me as to what steps to take against these persons. I am now closing to-day's proceedings and am leaving here Khase Sahib, the Home Member, Haksar Sahib, the Political Member, Bhide Sahib, the Officiating Revenue Member, and Kahanchand Sahib, the Officiating Naib Diwan Mal, for helping you in organising the Committee. I think it would be better if not only the members of the Committee but all those who are present in this Conference should hear the accounts of the acts of oppression committed by these miscreants, so that every one may come to know what abominable and atrocious crimes have been perpetrated by them.

Gentlemen, in commemoration of this unique occasion of meeting my beloved devoted subjects, I intend to have myself photographed along with you in the morning day after to-morrow and to distribute these photos so that you may remember this Conference and the fact that I was with you.

I take this opportunity of thanking the Government of the Central Provinces whose gallant Police Officers faced a notorious dacoit. (Pointing towards Mohammad Akram, Superintendent Police, and Pandit Jagmohan Nath, Inspector of Police, who were then present, His Highness said.) I am not giving these officers any reward but on behalf of my subjects I will present them with a few things so that they may remember that the assistance rendered by them to the State has been appreciated by its people. I hope that the Police Force of the Central Provinces, of the United Provinces and of the Gwalior State will always act in mutual co-operation to suppress dacoities. I believe, the Central Provinces Police Officers will agree with me when I say that dacoities can never be completely stopped unless and until all the Zamindars make up their minds to do so and I trust the Police Officers of the Central Provinces will agree with me in this view.

(Turning towards four officers of the State His Highness continued—) Will you please stop here and let the history of these dacoits be read in the Conference and then a Committee be elected by the Zamindars. This Committee should submit its proposals regarding the steps that may be taken against these miscreants so as to enable me to pronounce my judgment to-morrow. The Committee should also consider the case of the Zamindar in whose

village Nanne Singh was arrested. Rewards to be given to Zamindars and Military and Police Officers in recognition of their good services will also be pronounced to-morrow (Cheers).

After the speech was over, the Inspector-General of Police, Gwalior State, presented to His Highness, Mohammad Akram, Superintendent Police, and Pandit Jagmohan Nath, Police-Inspector of Saugor District in the Central Provinces. His Highness was pleased to confer a robe of honour on each of them in recognition of their meritorious services in effecting the arrest of Dhiraj Singh dacoit. Owing to the absence of Ramlal, C. I. D. Inspector, the robe of honour which was meant to be conferred on him was made over to Mohammad Akram, the Superintendent of Police. His Highness then left for his camp. Babu Bansidhar, in compliance with the orders of Darbar, read out, to those present, the particulars relating to each dacoit, *e. g.*, the time of his turning an outlaw, the gang to which he belonged, the number of dacoities committed by him, the details of the tortures and injuries inflicted by him. After that the Political Member delivered a speech in which he thoroughly explained the object of the Darbar in requiring the Conference to appoint a Committee for the purpose of formulating proposals regarding the action to be taken against the dacoits. In the course of his speech many people whose noses had been cut off or whose fingers had been burnt, stood up and thereby evoked expressions of sympathy at their sufferings from the members of the Conference. Pandit Ganesh Dattaji Shastri, Chief Lecturer, Zamindar Hitkarini Sabha, addressed the Conference on the subject of Raj Dand (Punishment by Authority). After that the Zamindars present at the Conference appointed a Committee consisting of 59 members from amongst themselves out of which 19 belonged to ten districts other than the Narwar District and the rest belonged to Kolaras, Karera and Pichhore Parganas of the Narwar District. (The names of these gentlemen have been given in Appendix B.) The Committee resolved to meet on the next day at 8 A. M. in a tent near the Dak Bungalow and decided to formulate their proposals after hearing the history of each dacoit and to submit their opinion in writing to the Darbar. The Conference then concluded its sitting for the day.

2nd MARCH, 1920.

The Committee consisting of 59 members which had been appointed on the previous day commenced its proceeding from 8 A.M. None except the members of the Committee, whether officials or

non-officials, were permitted to take part in the proceedings. The Committee spent the whole day in hearing the history of each dacoit's misdeeds and in proposing punishment after due deliberation. The Conference could not therefore meet this day. The Committee submitted, in the evening, their proposal to His Highness.

3rd MARCH, 1920.

The news having gone round that His Highness was going to have himself photographed in company with his subjects, thousands of people assembled before day-break and sat at the steps and outskirts of the Khan Tal and the nearest rocks. By 8 A. M. the number of spectators had gone up to 9 or 10 thousand. The Members of the Government, Officers, Jagirdars and Zamindars who had come from other districts to join the Conference were also present. His Highness arrived at 8-30 A. M. in company with Mr. Johnstone and taking his seat amid Zamindars got himself photographed. On his departure His Highness was lustily cheered with shouts of "माधव महाराज की जय" (victory be to Madhav Maharaj) which continued to be raised up to his arrival at the Dak Bungalow. In view of the longing of the people to catch sight of His Highness and the density of the crowd which had assembled around the motor car, the car was driven slowly, thus affording the people an opportunity of having His Highness' *Darshan*.

His Highness arrived at the Conference at 11 A. M. The audience numbered about ten thousand. The dacoits were present in fetters. His Highness delivered the following speech and read out the last portion of the order passed by the Darbar on the recommendation of the Committee as regards the punishment to be awarded to dacoits:—

Zamindars and Gentlemen,

Before I close these proceedings which have lasted this whole month, I deem it proper to repeat once more the instructions that may prove useful to you all, and to request you with folded hands not to forget them for God's sake; but to follow them strictly so that both you and I may be benefited thereby,

Gentlemen, there is a verse in Marathi "कोणी वंदे कोणी निंदा, आम्हां स्वहिताचा धंदा" which means that we should do our duty irrespective of praise or condemnation by others. And really we should not be afraid of criticisms so long as we are honest and truthful and so long

as the policy of our administration is based on justice and we are busy devising means and ways for making our subjects happy and prosperous. Like me you have certain duties to perform which have been explained to you in detail in my previous speeches. You need not be afraid of anything if in performing these duties you stick to the sublime principle laid down in the above Marathi verse. Whatever fate ordains comes about, but the advocates of this doctrine are neither discouraged nor become despondent even if they fail to achieve the desired results. Hence I advise you to regulate your activities as directed by me. I have told you in my previous speeches that every one should try his best to keep up his good name and credit. Good name is the result of good acts. Credit is established by keeping one's word. Those who neither care for their bad reputation nor for their word can never be called men of good character. You should keep this in mind because you too have given me several promises and I take you to be honest and truthful. Gentlemen, not only the Zamindars of the Narwar District are present in this Conference but also the representatives of Zamindars of all other districts. You are well acquainted now with the measures that are being adopted for the suppression of the dacoities, I therefore appeal to you to try your best to stop them in the whole of our territories and thus free the people from constant troubles and anxieties. You will, thereby, not only be benefited but acquire good name as well. I swear by God that I do not mean to earn name for myself alone (Cheers). It has always been my desire to earn good name for you and through you for myself (Cheers).

Brethren, I consider my subjects to be perfect gentlemen and I assure you that it has never been my intention to trouble any one in any way. What gain will accrue to me by doing evil ? (Cheers). God has entrusted to me the sacred duty of looking after you and your comfort. It is no secret to you how I have been discharging my duties. You know further that for your comfort and convenience I have been labouring day and night. None would be more unfortunate than myself if in spite of all this you were troubled in any way.

The Zamindars assembled called out loudly, "There is no nobler master and better man than Your Highness." Brethren, all my subjects are equally dear to me but God has entrusted to me the duty of doing justice. Therefore I have to deal with men in different ways according to their merits, acts and tendencies. If out of love

for them, I fail in my duty it is not possible to maintain peace in my territory and to make the rich and poor, the strong and the weak, live in harmony and free from all sorts of anxieties. I had declared in my speech of the 31st January, 1920, that I will decide this particular case of dacoits with your advice. The case has consequently been made over to you and there remains nothing for me but to execute your orders (Cheers).

(Holding out in his hand the judgment written by the Committee, His Highness said:—)

Members of the Committee, here is the judgment written by you. Now I want to ascertain whether you have given your opinion truly, honestly, justly and independently or whether it has been given under any compulsion either from me or my officers ? Those who have given their opinion of their own free will kindly raise their hands. (All the members of the Committee raised their hands and many of them said loudly, "By God we say that we have given our independent opinion which is based on our faith, religion, truth and justice.") (Cheers).

(Receiving this reply from the Members of the Committee His Highness then asked the other Zamindars present.) will you please now let me know whether you accept the opinion of the Committee. Those who accept it will raise their hands (all raised their hands). (His Highness asked again) Those who do not accept it will now kindly raise their hands. (None raised his hand. His Highness then said:) I am much indebted to you for the invaluable help rendered and the favour shown by you (Cheers). I am much grateful to you for the troubles taken by you in undertaking this long and tedious journey with all the difficulties attendant upon it, for gracing this occasion with your presence and giving me the pleasure of your company. I now pray to God, that my subjects may co-operate with my descendants and glorify their rule as they have done in my case (Cheers). (All the people said loudly: "We also heartily pray to God that the Scindia Dynasty may continue to rule over us and our descendants for ever and that we may ever be ready to sacrifice our lives at the feet of our Dear Maharaja.") (Cheers.) His Highness then turning towards the Subas said: Whatever measures have been adopted in this district, should be followed by all of you in your respective districts. On going back to your districts I hope you will consult the Zamindars and make such solid arrangements for stop.

ping these abuses as will establish the name and reputation of my subjects and thus mine along with theirs.

Gentlemen, once more I draw your attention to the important question of reclaiming the fallow land and trust that you will forthwith root out the causes of all troubles, sink all differences, devote yourselves whole-heartedly to reclaiming the land and to the solution of other agrarian problems, so that your district may abound with plenty and prosperity.

In the end I request you to raise your hands towards the heaven and pray as follows:—

“Oh God ! we are Thy humble servants; whether good or bad we are still Thine. Protect us from evil and direct us to do good. mould our career in such a way as may enable us to get on well in this world and give us the will to give up our defects and to cultivate every virtue in us. May our mutual quarrels be replaced by mutual love and may we be ever ready to help one another.” (All offered the above prayer along with His Highness. His Highness then said :—)

I heartily express my gratitude for the honour you have conferred upon my humbleself.

The recommendations of the Committee and the orders passed thereon by the Darbar will be read out to you by the Offg. Chief Justice. I am reading only the last portion of the judgment:—

1. “Stolen property which has been recovered up to this time or which may hereafter be recovered shall be returned to the complainants if already identified or if identified in future.
2. Those who have received bodily injury at the hands of dacoits, and the wives, children and other female relations of those who have been killed by dacoits, shall be supported by the Darbar.
3. As the Zamindars of Kanibahedi have been continuously committing offences, their village shall be razed to the ground and re-constructed at another place and shall be brought under the Ryotwari system.
4. There are some accused persons under arrest, about whom the Committee cannot at present give any opinion, as the facts of their cases have not yet been placed before it. The Darbar will pass orders on such cases when they are submitted to them with the Committee's recommendations.

5. Although the punishments proposed by the Committee were highly proper in view of the misdeeds of the dacoits, yet the Darbar have been mercifully pleased to reduce them.
6. Parshadi, son of Madhai Kachhi, Lachhman, son of Bajua Kachhi, Rai Singh, son of Khuman Kachhi, Balua, son of Raghu Kachhi, Chatra, son of Nanda Kachhi, Ladle, son of Jabra Bhangi, Manna, son of Jabra Mehtar, are guilty of many serious crimes, but taking into consideration the help given by them to the Police in the recovery of the stolen property, Darbar have been pleased to substantially reduce sentences recommended by the Committee."

(After finishing the judgment His Highness said :)

I now close my speech and take leave of you.

Afterwards, the Officiating Chief Justice read out the orders of the Darbar which have since been published in the " Extraordinary Gwalior Government Gazette," dated the 7th March, 1920, a copy of which has been attached hereto as Appendix C. With His Highness permission the Home Member announced the cash rewards, robes of honour and promotions in pay and rank, etc. (list given in Appendix E) which the Darbar had sanctioned to be conferred on officers and others in recognition of services rendered by them in connection with the suppression of dacoities. The list would show that fifty-seven persons were recipients of rewards. The Darbar were pleased to grant half a month's salary to each unit of the Police and Military Forces and 25 rupees to each of the 46 Village Defence Committees.

After the announcement of rewards had been made, His Highness was pleased to close the Conference and leave for Lashkar by motor *via* Shivpuri. After the termination of proceedings the sentences of whipping passed on dacoits were carried out, under order of the Darbar, in front of Pandal to serve as a deterrent to others

The Darbar had ordered that the village Kanibahedi should be completely razed to the ground. The order was carried into effect on the 19th March by the 2nd Section of the "A" Battery, Scindia's Horse Artillery, 1st Section of the 3rd Battery and the Regiment No. 1 of the Sappers.

The same Committee had submitted their recommendations as regards punishments to be awarded to dacoits who had been arrested

after the 1st March as well as to those against whom cases were under investigation during the sittings of the Conference. The Darbar were pleased to pass final orders thereon on the 17th April which are published as Appendix D.

The Darbar were pleased to order that writs of good will and pleasure be granted to all members of the Punishments Proposals Committee and to all the Zamindars and Government servants who had tried to arrest and produce the culprits. Copies of the three kinds of Parwanas issued have been given in Appendix F.

APPENDIX A.

List of Members present at Zamindari Conference, Karera.

1st and 2nd March, 1920.

OFFICERS.

1. Lt.-Col. Sir Appaji Rao Sitole, Revenue Member (on leave).
2. Political Member,
3. Offg. Revenue Member.
4. Home Member.
5. Offg. Naib Diwan Mal.
6. Administrative Officer, P. W. D.
7. Inspector-General of Police.
8. Suba, District Gird.
9. Suba, District Bhind.
10. Suba, District Tawarghar.
11. Suba, District Sheopur.
12. Suba, District Narwar.
13. Suba, District Esagarh.
14. Suba, District Bhilsa.
15. Suba, District Ujjain.
16. Suba, District Mandsaur.
17. Suba, District Amjhera.
18. Naib Suba, District Narwar.
19. Tehsildar, Pargana Bhind.
20. Tehsildar, Pargana Pichhore (District Narwar).
21. Tehsildar, Pargana Karera.

22. Tehsildar, Pargana Nurabad.
23. Tehsildar, Pargana Jawad.
24. Naib Tehsildar, Pargana Karera.
25. Naib Tehsildar, Tappa Chanderi.
26. Chief Lecturer, Zamindar Hitkarini Sabha.
27. Editor, "Jayaji Pratap."

Zamindars of Districts.

DISTRICT GIRD.

1. Shankarlal, Satalpur, Pargana Gird.
2. Dhaniram, Kempura, Pargana Gird.
3. Hargovind, Suklyari, Pargana Pichhore.
4. Sagoria, Suklyari, Pargana Pichhore.
5. Deolal, Dorar, Pargana Mastura.
6. Prem Narain, Dhamna, Pargana Bhandar.
7. Mazbut Singh, Sarsai Pargana Bhandar.

DISTRICT BHIND.

1. Meharban Singh, Pandri, Pargana Bhind
2. Kadam Singh, Gurokha, Pargana Gohad.
3. Asa Singh, Chakdar, Pinpada, Pargana Gohad.
4. Himanchal Singh, Nakloni, Pargana Gohad.
5. Vishweshwar Singh, Mushtari, Pargana Mehgaon.
6. Amrat Singh, Raholi, Pargana Lahar.

DISTRICT TAWARGHAR.

1. Nagar Singh, Ruphati, Pargana Ambah.
2. Mukundiram, Jhundpura, Pargana Sabalgarh.
3. Major Gulab Singh, Deogarh, Pargana Jaura.

DISTRICT SHEOPUR.

1. Ramlal, Sunvai, Pargana Bijepur.

DISTRICT NARWAR.

1. Laluram, Mehta, Chandanpur, Pargana Shivpuri.
2. Pannalal, Akrusi, Pargana Shivpuri.
3. Bholaram, Sirsod, Pargana Shivpuri.
4. Krishan Gopal, Jagti, Pargana Shivpuri.
5. Bankelal, Jhira, Pargana Shivpuri.
6. Maharaj Singh, Singakhedi, Pargana Kolaras.
7. Raghunath Singh, Singakhedi, Pargana Kolaras.
8. Chaudhari Gajraj Singh, Ranod Singakhedi, Pargana Kolaras.

Out of 707 persons invited from the 244 villages of Pargana Karera, 406 persons were present from 236 villages, out of those the following were the headmen:—

9. Tilok Singh, Dangipura.
10. Prithwi Singh, Kubari.
11. Diwan Baldeo Singh, Kuchlon.
12. Barjor Singh, Khadicha.
13. Santokh Singh, Khadicha.
14. Udet Singh, Dihyla.
15. Dalip Singh, Noner.
16. Bhupal Singh, Dhand.
17. Gajraj Singh, Noner.
18. Deolal, Karera.
19. Gajraj Singh, Todapachhar.

Out of 524 persons invited from the 245 villages of Pargana Pichhore, District Narwar, 505 persons were present from 229 villages, out of those the following were the headmen:—

20. Majbur Singh, Kararkheda.
21. Meharban Singh, Harthon.
22. Pande Mayashiv, Bilta Kalan.
23. Raghunath Singh, Gadroli.
24. Sobhag Singh, Jaria Hirapur.
25. Balwant Singh, Baponi.
26. Kambal Singh, Biroli.
27. Dalip Singh, Bhoti.
28. Sabdal Singh, Deogarh.
29. Hardas Dube, Siras.
30. Nirbhe Mehate.

DISTRICT ESAGARH.

1. Bhai Sahib Patankar, Gadhala, Pargana Bajrangarh.
2. Lalchand, Satanwada, Pargana Esagarh.
3. Dip Chand, Kashora.

Zamindars, Tappa Chanderi.

DISTRICT ESAGARH.

4. Chaudhari Ranjit Singh, Chanderi.
5. Raghunath, Maholi.
6. Durjan, Jaura.

7. Jujhar, Jhandari.
8. Madho, Jhandari.
9. Hanmant Singh, Nayakheda.
10. Maharaj Singh, Chimla.
11. Dhiraj Singh, Bithala.
12. Tilok Singh, Khayavada.
13. Ratan Singh, Dhangabersia.
14. Harnarain, Sinhpur.
15. Sabdal Singh, Bamorehura.
16. Mangal Singh, Bamorehura.
17. Bahadur Singh, Churari.
18. Gambhir Singh, Gora Kalan.
19. Mulu Singh, Gora Kalan.
20. Sabsukha, Gora Kalan.
21. Parichhat, Gora Kalan.
22. Suba, Gora Kalan.
23. Janki Prasad, Dabiya.
24. Diwan Raghunath Singh, Bakalpur.
25. Kamal Singh, Nauni.
26. Zalim Singh, Nauni.
27. Bhawani Singh, Nanone.
28. Mazbut Singh, Nanone.
29. Bahadur Singh, Churari.
30. Daryao Singh, Lidhora.
31. Nirbhay Singh, Godhan.
32. Lachchhi, Huraul.
33. Brijlal, Huraul.
34. Jawasar, Kumarpura.
35. Thoban, Kumarpura.
36. Ragudeolal, Pranpura.
37. Diwan Bahadur Singh, Sona.
38. Kunwar Sher Singh, Sona.
39. Raghunath, Khera.
40. Dhan Singh, Khera.
41. Jujja, Khera.
42. Aman, Hasarahi.
43. Sukku, Hasarahi.
44. Gorelal, Budhavadi.
45. Vilayat Husain, Fatayabad.
46. Mohammad Mir, Khanpur.

47. Chaudhari Bhawani Singh, Achalgarh.
48. Raghunath Singh, Silwaro Kalan.
49. Jujhar Singh, Kirrao.
50. Samhar Singh, Kirrao.
51. Nahar Singh, Lidhora.
52. Durag Singh, Halanpur.
53. Bije Singh, Sonai.
54. Dangal Singh, Sajanmau Kalan.
55. Dalip Singh, Gerti.

DISTRICT BHILSA.

1. Zamin Ali, Derkhi, Pargana Bhilsa.
2. Shiv Prasad, Saleta, Pargana Bhilsa.
3. Ram Prasad, Karaiya, Pargana Bhilsa.

DISTRICT SHAJAPUR.

1. Dwarka Prasad, Rajakhedi, Pargana Agar.
2. Jagannath Prasad, Bhilwada, Pargana Shajapur.
3. Sham Rao, Kalapipal, Pargana Shujalpur.
4. Onkar Patel, Payali, Pargana Susner.

DISTRICT UJJAIN.

1. Maya Ram, Chandukhedi, Pargana Ujjain.
2. Baldeoji, Kallawas, Pargana Badnagar.
3. Sewa Singh, Tonk, Pargana Sonkach.

DISTRICT MANDSAUR.

1. Laxmilal, Chikli, Pargana Jawad.
2. Mohanlal, Dhanerya Kalan, Pargana Mimach.

DISTRICT AMJHERA.

1. Jagannathji, Kapasthal, Pargana Amjhera.

Jagirdars.

PARGANA KARERA.

1. Muafidar, Hadgawan.
2. Kamdar, Bijora.
3. Ubaridar, Khudawali.
4. Ubaridar, Pathari.
5. Ubaridar, Amola.
6. Ubaridar, Toda.
7. Jagirdar, Bilhari.
8. Kamdar, Karangarh, Baroda.

PARGANA PICHHORE (District Narwar).

9. Ubaridar, Khadera.
10. Ubaridar, Badera.
11. Ubaridar, Padora.
12. Ubaridar, Khodmanpura.
13. Ubaridar, Piproda Guraiya.
14. Ubaridar, Kemkheda.
15. Jagirdar, Aspur Pipronia.
16. Jagirdar, Shergarh.
17. Jagirdar, Kaffar.
18. Jagirdar, Chandavni.
19. Jagirdar, Gudar.
20. Jagirdar Deogarh.
21. Jagirdar, Kharwas.

PARGANA ESAGARH.

22. Jagirdar, Sakwara Danola.

PARGANA PICHHORE (Gird).

23. Chhatra Singh, Share-holder, Kalyana (Jarah).
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APPENDIX B.

List of Members of the Committee who had proposed punishments for the Dacoits.

1. DISTRICT GIRD.

1. Shankarlal, Satalpur, Pargana Gird.
2. Deolal, Dorar, Pargana Mastura.
3. Hargovind, Suklyari, Pargana Pichhore.

2. DISTRICT BHIND.

4. Meharban Singh, Pandari, Pargana Bhind.
5. Vishweshwar Singh, Mustari, Pargana Mehgaon.
6. Amrat Singh, Raholi, Pargana Lahar.
7. Kadam Singh, Gurokha, Pargana Gohad.
8. Himanchal Singh, Nakloni, Pargana Gohad.

3. DISTRICT TAWARGHAR.

9. Major Gulab Singh, Deogarh, Pargana Jaura.

4. DISTRICT SHEOPUR.

10. Ramlal, Sunwai, Pargana Bijepur.

5. DISTRICT BHILSA.

11. Zamin Ali, Derkhi, Pargana Bhilsa.

6. DISTRICT UJJAIN.

12. Mayaram, Chandukhedi, Pargana Ujjain.
13. Sewa Singh, Tonk, Pargana Sonkatch.

7. DISTRICT MANDSAUR.

14. Laxmilal, Chikli, Pargana Jawad.

8. DISTRICT SHAJAPUR.

15. Dwarkadas, Rajakhedi, Pargana Agar.

9. DISTRICT AMJHERA.

16. Jagannathji, Kapasthal, Pargana Amjhera.

10. DISTRICT ESAGARH.

17. Chaudhari Randhir Singh, Chanderi, Pargana Mungaoli.
18. Dalip Singh, Gareti, Pargana Mungaoli.
19. Janki Prasad, Dabia, Pargana Mungaoli.

11. DISTRICT NARWAR.

20. Chaudhari Gajraj Singh, Rannod, Pargana Kolaras.
21. Tilok Singh, Dangipur, Pargana Karera.
22. Prithwi Singh, Kubari, Pargana Karera.
23. Diwan Baldeo Singh, Kuchlon, Pargana Karera.
24. Barjor Singh, Khadicha, Pargana Karera.
25. Santokh Singh, Khapicha, Pargana Karera.
26. Udet Singh, Dihayla, Pargana Karera.
27. Bhupa Singh, Dhand, Pargana Karera.
28. Gajraj Singh, Noner, Pargana Karera.
29. Gajraj Singh, Toda Pichhore, Pargana Karera.
30. Bhagwati Prasad, Vakil, Pargana Karera.
31. Mannulal Tiwari, Jujhai, Pargana Karera.
32. Mohanlal, Gihayla, Pargana Karera.
33. Baldeo Misar, Toda, Pargana Karera.
34. Rajaram, Magroni, Pargana Karera.
35. Jwala Prasad, Magroni, Pargana Karera.
36. Chittar Singh, Mehta, Rajpur, Pargana Karera.
37. Ranjit Singh, Badgor, Pargana Karera.
38. Manik Singh, Sihore, Pargana Karera.

39. Seth Srichand, Narwar, Pargana Karera.
40. Sana Mohammad, Parwar, Pargana Karera.
41. Jhunare Mehte, Akai, Nargana Karera
42. Udua Mehte, Tuki, Pargana Karera.
43. Sadashivrao Hari *alias* Bhaiya Sahib, Damron, Pargana Karera.
44. Ladle, Kalipahadi, Pargana Karera.
45. Dip Singh, Saboli, Pargana Karera.
46. Mazbut Singh, Kararkheda, Pargana Pichhore.
47. Meharban Singh, Harthon, Pargana Pichhore.
48. Pande Mayashiv, Bilta Kalan, Pargana Pichhore.
49. Sobhag Singh, Jaraiya Hirapur, Pichhore.
50. Balwant Singh, Baponi, Pargana Pichhore.
51. Kamal Singh, Biroli, Pargana Pichhore.
52. Dalip Singh, Shonti, Pargana Pichhore.
53. Sabdal Singh, Deogarh, Pargana Pichhore
54. Hardas Dube, Siras, Pargana Pichhore.
55. Nirbhai Mehte, Kamalpur, Pargana Pichhore.
56. Sawai Mehte, Bilta Khurd, Pargana Pichhore.
57. Rajju Sahib Gudarwale, Pargana Pichhore.
58. Pehilwan, Singh, Baponi, Pargana Pichhore.
59. Surat Singh, Hatlai, Pargana Karera.

APPENDIX C.

Darbar Order.

HOME DEPARTMENT.

Some people had formed themselves into gangs of outlaws in the Karera and Pichhore Parganas and by their diabolical acts had caused serious unrest and disturbed the public peace in that part of the country. The outlaws had been committing such heinous crimes as robbery, extortion, incendiarism, torturing females and children, cutting off noses of those causing obstruction in the commission of such deeds. Whereas it became absolutely necessary to prevent the commission of such crimes and to suppress the outlaws a Conference was convened at Karera on the 30th and 31st January, 1920, under the presidency of His Highness. The Zamindars present at the Conference had voluntarily taken upon themselves

the responsibility of capturing, producing or killing the dacoits within one month and had executed an agreement to that effect. It was announced at the Conference that the offenders shall be dealt with after consulting the Zamindars.

The Conference re-assembled at Karera on the 1st March, 1920, after the period of one month. At the Conference His Highness was pleased to order that the Zamindars present should appoint a Committee to propose punishments for evil doers and for those who had committed diabolical acts and had thereby brought disgrace on their country as well as for those who had harboured them. The information available from the official records in respect of dacoits was read over to the Committee. On the strength of the information thus obtained and the facts within their personal knowledge, the Members of the Committee, after due deliberation, gave their opinion regarding the punishments to be meted out to the offenders. In exercise of the Royal prerogative the Darbar were pleased to accept the recommendations of the Committee with certain amendments and pronounced their orders in the meeting of the Conference held on the 3rd March, 1920. Statements of offenders and the punishments awarded are being published herewith for public information. The Darbar trust that their faithful and loyal subjects would take a lesson therefrom and would persuade their relations and caste-fellows to desist from such conduct and would themselves abstain from the commission of such acts.

LIST OF HARBOURERS.

1. Gangadhar, Thakur, Zamindar, Mauza Lalpur.
2. Pheran, Ahir, Mauza Dabar.
3. Masalti, Ahir, Mauza Dabar.
4. Mulayam Singh, Zamindar, Mauza Imalia.
5. Sital Prasad, Mauza Choka.
6. Jujahar Singh, Zamindar, Mauza Choka.
7. Kriparam, Zamindar, Mauza Jhanda.
8. Samalia, Mauza Dumduma.
9. Kamal Singh, Bhopal Singh, Mauza Marhi.
10. Prithwi Singh, Zamindar, Mauza Baraua.
11. Dhakanju, Zamindar, Mauza Kanibahedi.
12. Mangal Singh, Zamindar, Kanibahedi.
13. Dulaju, Thakur, Bamore.
14. Dulla, Dhobi, Bamore.
15. Chola, Lodhi, Bamore.

16. Meharban Singh, Bamore.
17. Pannalal Dube, Dinara.
18. Sundarlal, Brahman, Nunwaya.
19. Zalim Singh, Mauza Abas
20. Govind Singh, Zamindar, Mauza Udgawan.
21. Bahadur, Lodhi, Mauza Kuchhawa.
22. Devi Singh *alias* Dip Singh, Mauza Sagoli.
23. Mote Singh, Mauza Sagoli.
24. Parwat Singh, Mauza Sagoli.
25. Shripat, Cultivator, Mauza Sagoli.
26. Diwan Man Singh, Mauza Raipur.
27. Shripat, Mauza Sihore.
28. Pehalwan Singh, Mauza Sihore.
29. Bharatju, Gujar, Mauza Sihore
30. Khunni, Mauza Pisanari.
31. Man Singh, Thakur, Sonar
32. Jhunare, Thakur, Sonar.
33. Guman Singh, Sonar.
34. Kalyan Singh, Mauza Dawarali.
35. Gangadhar, Mauza Dawarali.
36. Raghunath Singh, Janakpur, Pichhore
37. Khalak Singh, Dawarali.
38. Dev Singh, Zamindar, Dawarali.

NOTE No. 1.—Khunni, accused No. 30, resident of village Pisanari, should be sentenced to 5 years' rigorous imprisonment. On release he shall have to furnish security for good behaviour for Rs. 3,000 for a period of three years. His Zamindari rights should be forfeited and his Mauza should be let out on Ryotwari tenure.

NOTE No. 2.—All the three accused Sundarlal, Brahman, resident of Nunwaya, Shripat, cultivator, resident of Sagoli, and Dulli, Dhobi, resident of Bamore, should be punished with a fine of Rs. 500 each.

NOTE No. 3.—Only the Zamindari rights of the remaining accused persons should be forfeited.

Sentences passed on Dacoits named below.

Serial No.	Name of accused with parentage.	Offence.	Committee's opinion.	Darbar Orders.	Remarks.
1	Pehalwan Singh, son of Sabdal Singh.	No. 30 (28 times.) " 28 (8 times.) " 27 (7 times.) " 24 (once) " 25 (once) " 9 (3 times.) " 3 (4 times.) Do.	42 years' imprisonment, forfeiture of all kinds of property and two dozen stripes. Do,	Life imprisonment, <i>i. e.</i> , rigorous imprisonment till death, forfeiture of all kinds of property and two dozen stripes.	Ring leader.
2	Kanhaiya, son of Barjor, Gadaria.			Do.	
3	Halka, son of Chhutti, Khangar.	" 30 (4 times.)	Rigorous imprisonment for 35 years, forfeiture of property and two dozen stripes.	Rigorous imprisonment for 14 years, forfeiture of all kinds of property and one dozen stripes.	
4	Soma, son of Gopali, Dhobi.	" 30 ...	Do.	Do.	
5	Baldeo Singh, son of Kishor Singh.	Dacoity (13 times) Robbery (5 times) No 27 (9 times.) " 25 (once.) " 24 (once.) " 9 (once.)	48 years' rigorous imprisonment, forfeiture of all property and 2 dozen stripes.	Life imprisonment, <i>i. e.</i> , rigorous imprisonment up to death, forfeiture of all kinds of property, and 2 dozen stripes.	
6	Sarnam Singh, son of Parichhat.	Dacoity (5 times) No. 28 (2 times.) " 27 (once.)	38 years' rigorous imprisonment, forfeiture of all property and 2 dozen stripes.	14 years' rigorous imprisonment, forfeiture of all kinds of property, and 2 dozen stripes, and on being released security for good behaviour amounting to Rs. 6,000 for a period of 6 years.	

Serial No.	Name of accused with parentage.	Offence.	Committee's opinion.	Darbar Orders.	Remarks.
7	Hamir Singh, son of Nirbhair Singh, resident of Kanibahad i	Dacoity (2 times) No. 27 (2 times)	42 years' rigorous imprisonment.	14 years' rigorous imprisonment, one dozen stripes, forfeiture of all kinds of property and on being released security for good behaviour amounting to Rs. 6,000 for a period of six years.	
8	Devi Singh, son of Gulab Singh.	Dacoity (3 times)	30 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	14 years' rigorous imprisonment, forfeiture of all kinds of property and one dozen stripes.	
9	Moroji, son of Hate Singh.	Dacoity (3 times)	Do.	Do.	
10	Nahar Singh, son of Dakanju	Dacoity (4 times) No. 27 (once).	35 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	14 years' rigorous imprisonment, forfeiture of all kinds of property and one dozen stripes	
11	Baldeo Singh, son of Nirbhair Singh.	No. 28 (once). Was a member of a gang of dacoits.	17 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	7 years' rigorous imprisonment, forfeiture of all kinds of property, one dozen stripes and on being released security for good behaviour amounting to Rs. 3,000 for a period of 3 years.	

12	Randbir Singh, son of Sabdal Singh.	Dacoity (6 times).	35 years' rigorous imprisonment, forfeiture of property and two dozen stripes.	14 years' rigorous imprisonment, forfeiture of all kinds of property and one dozen stripes.
13	Gajraj Singh, son of Raghunath Singh.	Dacoity (once,) No. 27 (once.)	20 years' rigorous imprisonment, two dozen stripes forfeiture of property.	7 years' rigorous imprisonment, one dozen stripes, forfeiture of all kinds of property and on being released security amounting to Rs. 3,000 for a period of 3 years.
14	Chhatar Singh, son of Mardan Singh.	Dacoity (7 times)	35 years' rigorous imprisonment, forfeiture of all property and two dozen stripes.	14 years' rigorous imprisonment, one dozen stripes and forfeiture of all kinds of property
15	Parshadi, son of Maghai.	Dacoity (9 times.)	40 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	Imprisonment for life, <i>i. e.</i> , for 20 years, forfeiture of all kinds of property, security for good behaviour amounting to Rs. 5,000 for a period of 5 years and one dozen stripes.
16	Lachhman, son of Bajua.	Dacoity (6 times)	32 years' rigorous imprisonment, forfeiture of property and 2 dozen stripes.	14 years' rigorous imprisonment, forfeiture of all kinds of property and security for a period of 3 years amounting to Rs. 3,000.
17	Rai Singh, son of Khuman.	Dacoity (7 times)	35 years' rigorous imprisonment forfeiture of property and 2 dozen stripes.	14 years' rigorous imprisonment, forfeiture of all kinds of property and on being released security for good behaviour amounting to Rs. 3,000 for a period of 3 years.

Serial No.	Name of accused with parentage.	Offence.	Committee's opinion.	Darbar Orders.	Remarks.
18	Balua, son of Rabbo.	Dacoity (6 times)	30 years' rigorous imprisonment, forfeiture of property and 2 dozen stripes.	14 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 3,000 for a period of 3 years.	
19	Chatra, son of Nandua.	Do.	Do.	Do.	
20	Ladle, son of Jabara.	Dacoity (4 times.)	40 years' rigorous imprisonment, forfeiture of property and 2 dozen stripes.	14 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 6,000 for a period of 6 years.	Worst offender.
21	Manua, son of jabara.	Do.	Do.	Do.	Do.
22	Bhawani Singh, son of Dulaju.	Dacoity (once.) No. 28 (2t	17 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	7 years' rigorous imprisonment, and forfeiture of all kinds of property.	
23	Pehalwan Singh, son of Bhujbal Singh.	Dacoity (once.) No. 28 (once.)	30 years' rigorous imprisonment, forfeiture of property and 2 dozen stripes.	20 years , rigorous imprisonment, for feiture of all kinds of property.	convict.
24	Durian Singh, son of Dulaju Singh.	Dacoity (14times)	48 years' rigorous imprisonment, forfeiture of all	Life imprisonment, i. e. , rigorous imprisonment till death, for teiture of	

		Member of a gang of dacoits, offence No. 31,	kinds of property and 2 dozen stripes.	all property and 2 dozen stripes.	
25	Santokh Singh, son of Raghunath Singh.		7 years' rigorous imprison- ment, forfeiture of all kinds of property and 2 dozen stripes.	7 years' rigorous imprisonment, forfeiture of all kinds of property, and on being released security for good behaviour amounting to Rs. 3,000 for a period of 3 years.	
26	Sabdal Singh, son of Bikram Singh.	Do.	Do.	Do.	
27	Samar Singh, son of Jagjit Singh.	Do.	Do.	Do.	
28	Devi Singh, son of Rakhan Singh.	Do.	Do.	Do.	
29	Mardu, son of Buddha.	Do.	Do.	Do.	
30	Betal, son of Daryao.	Do.	Do.	Do.	
31	Balua, son of Paramsukh.	Do.	Do.	Do	
32	Kanhaiya, son of Karanju.	Do.	14 years' rigorous imprison- ment, forfeiture of all kinds of property and dozen stripes.	10 years, rigorous imprisonment, for- feiture of all kinds of property and security amounting to Rs. 4,000 for a term of 4 years.	Worst offender and a scoundrel.

Serial No.	Name of accused with parentage.	Offence.	Committee's opinion.	Dardar Orders.	Remarks.
33	Madho Singh, son of Sobajoo.	Dacoity (7 times.)	42 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	Life imprisonment, <i>i.e.</i> , rigorous imprisonment till death, forfeiture of all kinds of property and 2 dozen stripes.	Ring leader.
34	Bahadur Singh, son of Karan Singh.	Member of a gang of dacoits, offence No. 31.	30 years' rigorous imprisonment, forfeiture of all kinds of property, 2 dozen stripes and on being released security for good behaviour.	7 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 3,000 for a term of 3 years.	
35	Birwa, son of Jorawar.	Do.	Do.	Do.	
36	Randhir Singh, son of Bhagwant Singh.	Member of a gang of dacoits, offence No. 31.	30 years' rigorous imprisonment, forfeiture of all kinds of property, 2 dozen stripes and on being released security for good behaviour.	7 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 3,000 for a term of 3 years.	
37	Sabdai Singh, son of Sobaji.	Do.	Do.	Do.	
38	Bhopta, son of Girdhari	Do.	Do.	Do.	
39	Hiragir, son of Jalimgir.	Do.	Do.	Do.	

40	Bahadara, son of Daryao.	Do.	35 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	Do.	Very wicked and cunning.
41	Nehun Singh, son of Lachhman Singh.	Member of a gang of dacoits, offence No. 28 (once).	Do.	14 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 3,000 for a period of 3 years.	Previously convicted of the offence of dacoity.
42	Surat Singh, son of Ishwari Singh.	Dacoity (2 times).	Do.	10 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 4,000 for a period of 4 years.	
43	Budha, son of Baldeo.	Member of a gang of dacoits, offence No. 31.	Do.	7 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 3,000 for a period of 3 years.	
44	Lachhman Singh, son of Mangal Singh.	Dacoity (5 times).	Do.	Do.	
45	Lajya, son of Ganpat.	Dacoity (4 times).	42 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	14 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 6,000 for a period of 6 years	Patwari.
46	Nahar Singh, son of Amar Singh.	Dacoity (2 times).	35 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	10 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 4,000 for a period of 4 years	

Serial No.	Name of accused with parentage.	Offence.	Committee's opinion.	Darbar Or Iyeg	Remarks.
- 47	Manohar, son of Parshadi.	Dacoity (once).	35 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	10 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs 4,00) for a period of 4 years.	Great scoundrel.
-48	Laloo, son of Rajai	Dacoity (once).	17 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	7 years' rigorous imprisonment, forfeiture of all property and security for good behaviour amounting to Rs. 3,000 for a period of 3 years.	
49	Pahad Singh, son of Lachhman Singh.	Member of a gang of dacoits, offence No. 31.	7 years' rigorous imprisonment, forfeiture of all kinds of property. 2 dozen stripes and on being rele ased security for good behaviour amounting to Rs. 2,000 for a period of 7 years	5 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 3,000 for a period of 3 years.	
50	Pehalwan Singh, son of Surat Singh.	Do.	Do.	Do.	
51	Meharban Singh, son of Indrajit.	Do. No. 31. No. 28	35 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	5 years' rigorous imprisonment, forfeiture of all property and security for good behaviour amounting to Rs. 3,000 for a period of 3 years.	

52	Pancham Singh, son of Dharajit.	No. 27 (3 times.) No. 9 (3 times) Cutting of nose.	30 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	10 years' rigorous imprisonment, forfeiture of all kinds of property, one dozen stripes and security for good behaviour amounting to Rs. 4,000 for a period of 4 years.
53	Rudra Singh, son of Manohar Singh.	Do.	Do.	7 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 3,000 for a period of 3 years.
54	Martan Singh, son of Malkhan Singh	Do.	Do.	Do.
55	Moolchand, son of Bhulu Singh.	Member of a gang of dacoits, offence No. 31.	Do.	Do.
56	Hanumant Singh, son of Bahoran Singh	Do	Do.	Do.
57	Ajab Singh, son of Kandhar Singh.	Do.	Do.	Do.
58	Mirtan Singh, son of Sujan Singh.	Do.	Do	Do.
59	Maharaj Singh, son of Piran Singh	Member of a gang of dacoits, offence No. 31.	7 years' rigorous imprisonment, forfeiture of all kinds of property, 2 dozen stripes and on release security for good behaviour amounting to Rs. 2,000 for a period of 7 years.	5 years' rigorous imprisonment, forfeiture of all property and security for good behaviour amounting to Rs. 3,000 for a period of 3 years.

Serial No.	Name of accused with parentage.	Offence.	Committee's opinion.	Darbar Orders.	Remarks
60	Mazboot Singh, son of Badam Singh.	Member of a gang of dacoits, offence No. 31.	7 years' rigorous imprisonment, forfeiture of all kinds of property, 2 dozen stripes and on release security for good behaviour amounting to Rs. 2,000 for a period of 7 years.	5 years' rigorous imprisonment, forfeiture of all property and security for good behaviour amounting to Rs. 3,000 for a period of 3 years.	
61	Latore, son of Govind Singh.	Do.	Do.	Do.	
62	Meharban Singh, son of Chatar Singh.	Do.	Do.	Do	
63	Tulaya, son of Bhukhan.	Do.	30 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	14 years' rigorous imprisonment, forfeiture of all kinds of property, 2 dozen stripes and security for good behaviour amounting to Rs 6,000 for a period of 6 years.	Previous convict.
64	Pyare, son of Shibboo.	Do.	Do	5 years' rigorous imprisonment, forfeiture of all kinds of property, and security for good behaviour amounting to Rs 3 000 for a period of 3 years	
65	Pyare, son of Randhira.	Do.	17 years' rigorous imprisonment, forfeiture of all kinds	Do.	

					Previous convict.
66	Nanneju, son of Bihari.	Member of a gang of dacoits, offence No. 31.	of property, 2 dozen stripes and security for good behaviour amounting to Rs. 1,000 for a period of 7 years.	14 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 6,000 for a period of 6 years.	
67	Ajit Singh, son of B h u j b a l Singh	Dacoity (4 times)	35 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	Life imprisonment, <i>i. e.</i> , rigorous imprisonment till death, 2 dozen stripes and forfeiture of all kinds of property.	Ring leade
68	Sanua, son of Adkua.	Dacoity (4 times)	17 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	10 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 4,000 for a period of 4 years	
69	Gora, son of Jhadua.	Do.	Do.	Do.	
70	Paltu, son of Bihari.	Do.	Do.	Do.	
71	Baldeo Singh, son of Mazboot Singh.	Do.	Do.	30.	

Serial No.	Name of accused with parentage.	Offence.	Committee's opinion.	Darbar Orders.	Remarks.
72	Bijay Singh, son of Mazboot Singh.	Dacoity (4 times)	17 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	10 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 4,000 for a period of 4 years.	
73	Pajan Singh, son of Mazboot Singh.	Do.	Do.	Do.	
74	Santokh Singh, son of Bhujbal Singh.	Do.	Do	Do.	
75	Petalwan Singh, son of Pran Singh.	Do.	Do	Do	
76	Mazboot Singh, son of Dulare.	Dacoity (6 times)	35 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	Life imprisonment, <i>i. e.</i> , rigorous imprisonment till death, forfeiture of all property and 2 dozen stripes.	Ring leader.
77	Sarabjeet, son of Jagan Singh.	Do.	Do.	7 years' rigorous imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 3 000 for a period of 3 years.	
78	Bihari, son of Ranjor.	Do.	Do.	Do.	
79	Sohan Singh, son of Baldeo Singh.	Dacoity (2 times.)	Do.	14 years' rigorous imprisonment, forfeiture of all kinds of property,	Ring leader.

80	Pancham Singh, son of Bhuibal Singh.	Do.	Do.	2 dozen stripes and security for good behaviour amounting of Rs. 6,000 for a period of 9 years.
81	Bhejo Singh, son of Bhagwan Singh.	Do.	Do.	7 years' rigorous imprisonment, forfei- ture of all kinds of property and se- curity for good behaviour amounting to Rs. 3,000 for a period of 3 years.
82	Kilol Singh, son of Khum Singh.	Dacoity with mur- der.	35 years' rigorous imprison- ment, forfeiture of all kinds of property and 2 dozen stripes.	Life imprisonment, for rigorous imprisonment till death forfeiture of all kinds of property and one dozen stripes.
83	Badam Singh, son of Madho Singh.	Do.	Do.	7 years' rigorous imprisonment, for- feiture of all kinds of property and security for good behaviour amount- ing to Rs. 3,000 for a period of 3 years.
84	Bijawa Bedia ...	Do.	Do.	Do.
85	Pratap Singh, son of Dalet Singh.	Do.	Do.	Do.
86	Gajraj Singh, son of Hamir Singh.	Do.	Do.	Do.
87	Gujraj Singh, son of Bhup Singh.	Do.	Do.	Do.
88	Ramua, Balahar	Do.	Do.	Do.

Serial No.	Name of accused with parentage.	Offence.	Committee's opinion.	Darbar Orders.	Remarks.
89	Ganpat, son of Ramlal.	Member of Mazboot Singh's gang.	35 years' rigorous imprisonment, forfeiture of all kinds of property and 2 dozen stripes.	7 years' rigorous imprisonment, forfeiture of all kinds of property, and security for good behaviour amounting to Rs. 3,000 for a period of 3 years.	
90	Ramlal, son of Sheolal.	Do.	Do	Do.	
91	Shakrao, son of Kandhar.	Do.	Do.	Do.	
92	Pyare, son of Nandlal.	Do.	Do.	Do.	
93	Sobat, son of Ramlal.	Do.	Do.	Do.	
94	Chitto, son of Senapat.	Do.	Do.	Do.	
95	Pauna, son of Nana.	Member of Sahib Singh's gang.	Do	Do.	
96	Khet Singh, son of Sukhlal.	Do	Do.	Do.	

97	Gangu, son of Jankia.	Do.	Do.	Do.
98	Jabara, son of Tej Singh.	Member of Pancham Singh's gang.	Do.	Do.
99	Dulaju, son of Gopal Singh.	Dacoity (4 times)	42 years' rigorous imprisonment, forfeiture of property and 2 dozen stripes.	Life imprisonment, <i>i. e.</i> , rigorous imprisonment till death, forfeiture of all kinds of property and 2 dozen stripes.
100	Chittar Singh, son of Bijay Singh.	Do.	Do	Do.

Ring leader.

NOTE No. 1.—These convicts shall not be entitled to good conduct marks.

” 2.—Recommendation for the release of these convicts shall not be made on any festive occasion.

(Sd.) SADASHIV RAO POWAR,
Home Member.

APPENDIX D.

Statement showing the punishments proposed by the Committee for the dacoits, after the 3rd March, 1920, and the Darbar Orders passed thereon on the 17th April, 1920.

Serial No.	Name of accused with parentage caste and residence.	Details of offences.	Committee's opinion.	Darbar Orders.	Remarks.
1	Ishwaria, son of Kadhora, Kachhi, of Lalpur, Pargana Karera.	Dacoity (2 times), No. 27 (once).	14 years' rigorous imprisonment, forfeiture of property and 2 dozen stripes.	5 years' rigorous imprisonment, forfeiture of movable and immovable property.	
2	Kheta, son of Hira, Kachhi. of Lalpur, Pargana Karera	Do.	Do.	Do.	
3	Raghua, son of Bhaira, Kachhi. of Lalpur, Pargana Karera.	Dacoity (2 times).	Do.	Do.	
4	Chatara, son of Lallu, Kachhi, of Lalpur, Pargana Karera.	Dacoity (2 times), No 17 (once).	Do.	Do.	
5	Jalma, son of Ballu, Kachhi, of Lalpur, Pargana Karera	Do.	Do.	Do.	
6	Dharampal, son of Mohanlal, of Lalpur, Pargana Karera.	Do.	Do	Do.	
7	Mohanlal, son of Bhura, Kachhi, of Lalpur, Pargana Karera.	Dacoity (once), No. 27 (once).	20 years' imprisonment, 24 stripes, and for-	3 years' rigorous imprisonment, forfeiture	

8	Baldeva, son of Harsinga, Kachhi, of Lalpur, Pargana Karera.	No. 27 (once), Member of a gang of dacoits.	7 years' imprisonment, 12 stripes and forfeiture of all kinds of property.	of movable and immovable property. 2 years' rigorous imprisonment, forfeiture of movable and immovable property and security for good behaviour amounting to Rs 500 for a period of 3 years.
9	Jagua, son of Rajdhar, Khangar, of Lalpur, Pargana Karera.	Dacoity (2 times), No 27 (once).	14 years' rigorous imprisonment, 24 stripes and forfeiture of all kinds of property.	5 years' rigorous imprisonment, forfeiture of all movable and immovable property.
10	Latura, son of Rajdhar, Khangar, of Lalpur, Pargana Karera.	Do.	Do.	Do.
11	Manni, son of Umrao, Lohar of Lalpur, Pargana Karera.	Dacoity (once), No. 27 (once).	10 years' imprisonment, 12 stripes and forfeiture of all kinds of property.	3 years' rigorous imprisonment, forfeiture of movable and immovable property.
12	Nandua, son of Lalanju, Balahar, of Lalpur, Pargana Karera.	Dacoity along with others (once). Dacoity (2 times)	14 years' imprisonment, 24 stripes, forfeiture of all kinds of property.	10 years' rigorous imprisonment, forfeiture of all kinds of property,
13	Balla, son of Lalanju, Balahar, of Lalpur, Pargana Karera.	Dacoity (3 times).	Do.	Do.

Serial No.	Name of accused with parentage, caste and residence.	Details of offences.	Committee's opinion.	Darbar Orders	Remarks.
14	Parichhat, son of Lalanju, Balahar, of Lalpur, Pargana Karera.	Dacoity (2 times).	14 years' imprisonment, 24 stripes, forfeiture of all kinds of property.	10 years' rigorous imprisonment, forfeiture of all kinds of property.	
15	Badam Singh, son of Tej Singh, Thakur, of Lalpur, Pargana Karera.	Dacoity (once).	10 years' imprisonment, 12 stripes, forfeiture of all kinds of property.	7 years' rigorous imprisonment forfeiture of movable and immovable property.	
16	Sikandar Singh, son of Desraj, Thakur, of Lalpur. Pargana Karera.	Do.	Do.	Do.	
17	Daulat Singh. son of Khalak Singh, Thakur, of Lalpur, Pargana Karera.	Dacoity (once).	10 years' imprisonment, 12 stripes, forfeiture of all kinds of property.	7 years' rigorous imprisonment, forfeiture of movable and immovable property.	
18	Surat Singh, son of Govind Singh, Thakur, of Lalpur, Pargana Karera.	Do	Do.	Do	
19	Sabdala, son of Lalanju, Balahar, of Lalpur, Pargana Karera.	Dacoity (2 times)	14 years' imprisonment, 12 stripes, and forfeiture of all kinds of property.	10 years' rigorous imprisonment. forfeiture of movable and immovable property.	
20	Maharaj Singh, son of Kallu, Thakur, of Nunwaha, Pargana Karera.	Dacoity (once), Extortion.	14 years' rigorous imprisonment, forfeiture	2 years' rigorous imprisonment, security for	Leniency in punish-

		of all kinds of property security for good behaviour amounting to Rs. 1,000 for a period of 6 years.	good behaviour amounting to Rs. 3,000 for a period of 5 years.	ment is due to the promise made to him that he would be leniently treated, otherwise he deserved the punishment proposed by the Committee.
21	Dhoop Singh, son of Bhujbal Singh, Ahir, of Bhatoli, Pargana Esagarh.	Dacoity (2 times).	Security or good behaviour amounting to Rs. 1,000 for a period of 2 years.	Opinion of the Committee accepted.
22	Narainju, son of Gandharv Singh, Ahir, of Bhatoli, Pargana Esagarh.	Do.	Do.	Do.
23	Ishwari, son of Pancham Singh, Ahir, of Bhatoli, Pargana Esagarh.	Dacoity (2 times)	Security for good behaviour amounting to Rs. 1,000 for a period of 2 years.	Opinion of the Committee accepted
24	Jhunna, son of Mangala, Khakrob, of Bhatoli, Pargana Esagarh.	Do.	Do.	Do.
25	Bhawani Singh son of Narain Singh, of Papresara, Pargana Esagarh.	Do.	Do.	Do.
26	Maharaj Singh, son of Babhut Singh, Ahir, of Haidar, Pargana Esagarh.	Do.	Do.	Do.

Serial No.	Name of accused with parentage, caste and residence.	Details offences.	Committee's opinion.	Darbar Orders.	Remarks.
27	Raghunath, son of Khumanji, of Sankua, Pargana Mastura.	Dacoity (once).	7 years' imprisonment, 12 stripes and forfeiture of all kinds of property, security for good behaviour amounting to Rs. 1,000; for a period of 3 years.	Opinion of the Committee accepted.	
28	Randhira, son of Pyara Rawat, of Mundari, Pargana Mastura.	Do.	Do.	Do.	
29	Jalma, son of Brijlal Rawat, of Mundari, Pargana Mastura.	Do.	Security for good behaviour amounting to Rs. 100 for a period of two years.	Opinion of the Committee accepted, security for good behaviour amounting to Rs. 500 for a period of two years be taken.	
30	Bhajna, son of Lalchand, Gadaria, of Mundari, Pargana Mastura.	Do.	7 years' imprisonment, forfeiture of all kinds of property.	Opinion of the Committee accepted.	
31	Parsa, son of Mohanlal, Gadaria, of Dongarpur, Pargana Mastura.	Dacoity (once).	7 years' imprisonment, forfeiture of all kinds of property.	Opinion of the Committee accepted.	
32	Jahana, son of Bihari Rawat, of Mundari, Pargana Mastura.	Do.	5 years' imprisonment, forfeiture of all kinds of property.	7 years' imprisonment, forfeiture of all kinds of property.	

		Do.	7 years' imprisonment and forfeiture of property	Opinion of the Committee accepted.
33	Ganpat, son of Parwat Singh, of Dihayla, Pargana Karera.	Do.		
34	Khubi, son of Jalim Rawat, of Chitavani, Pargana Mastura.	Do.	Do.	Do.
35	Baldewa, son of Vikram Rawat, of Dongarpur, Pargana Mastura.	Do.	To be released.	According to Darbar order No. 33.
36	Parshadi, son of Kriparam of Basai, Pargana Mastura	Dacoity (once).	To be released.	3 years' imprisonment, forfeiture of all kinds of property, security for good behaviour amounting to Rs.500 for a period of 3 years.
37	Halloo, son of Kriparam Rawat, of Basai, Pargana Mastura.	Dacoity (once).	To be released.	3 years' imprisonment, forfeiture of all kinds of property and security for good behaviour amounting to Rs. 500 for a period of 3 years.
38	Gorey, son of Sobha, Chamar, of Kali Pahadi Menda, Pargana Karera.	Do.	5 years' imprisonment, forfeiture of all kinds of property.	7 years' imprisonment, forfeiture of all kinds of property.
39	Daryao, son of Jhandua Rawat, of Arjungawan, Pargana Sipri.	Dacoity (6 times).	Life imprisonment till death and forfeiture of all kinds of property.	14 years' rigorous imprisonment, forfeiture of all kinds of property.

Serial No.	Name of accused with parentage, caste and residence.	Details of offences.	Committee's opinion.	Darbar Orders.	Remarks.
40	Kalyan Singh, son of Ranjor Singh, Thakur of Gadroli, Pargana Pichhore.	Dacoity (once).	14 years' imprisonment, 12 stripes and forfeiture of all kinds of property.	10 years' imprisonment, forfeiture of all kinds of property.	
41	Tulsi, son of Parichhat, Brahman of Deokheda, Pargana Pichhore.	Conspired to commit dacoity.	2 years' imprisonment. forfeiture of personal property of every kind.	Committee's opinion accepted; forfeiture of all kinds of property.	
42	Chukhar Singh, son of Durag Singh, Thakur, of Janakpur, Pargana Pichhore.	Dacoity (2 times)	14 years' imprisonment, 24 stripes, forfeiture of all kinds of property.	Committee's opinion accepted.	
43	Girdhari, son of Deoju, Kadhara of Kachhauva, Pargana Pichhore	Dacoity (once).	20 years' imprisonment, 24 stripes, forfeiture of all kinds of property.	14 years' imprisonment, forfeiture of all kinds of property.	
44	Sardaria, son of Udet, Koli, of Kachhauva, Pargana Pichhore.	Do.	2 years' imprisonment forfeiture of all kinds of property.	5 years' imprisonment. forfeiture of all kinds of property.	
45	Chitra Singh, son of Dharajit, Thakur of Chhattri, Pargana Karera.	Do.	14 years' imprisonment, forfeiture of all kinds of property.	10 years' imprisonment. forfeiture of all kinds of property.	
46	Gyasia, son of Ramchand, Dhobi, of Jara, Pargana Pichhore.	Highway Robbery (2 times).	One year's imprisonment, security for good behaviour amounting to Rs. 100 for a period of 2 years.	One years' imprisonment, security for good behaviour, amounting to Rs. 500 for a period of 5 years.	

47	Halka, son of Kisan, Luhar, of Jara, Pichhore.	Highway Robbery (2 times).	1 year's imprisonment, security for good beha- viour amounting to Rs. 100 for a period of 2 years.	1 year's imprisonment, security for good beha- viour amounting to Rs. 500 for a period of 5 years.
48	Malkhan, son of Rajaram, Gujar, of Radhapur, Pargana Karera.	Dacoity (once).	14 years' imprison- ment, forfeiture of all kinds of property.	Committee's opinion accepted
49	Bhartu, son of Ramlal, Gujar, of Radhapur, Pargana Karera.	Do.	7 years' imprisonment, forfeiture of all kinds of property.	Do.
50	Pahelwan, son of Gulab, Gujar, of Sihore, Pargana Karera.	Do.	Do.	Do.
51	Khichchu, son of Randhira Rawat, of Khidia Lodhi, Pargana Karera.	Do.	2 years' imprisonment, forfeiture of all kinds of property.	Do.
52	Sanwalia, son of Ganua, Luhar, of Khidia Lodhi, Pargana Karera.	Do.	Do.	Do.
53	Manohara, son of Senapat, of Khidia Lodhi, Pargana Karera.	Do.	Do.	Do.
54	Kundan Singh, son of Jagram, Gu- jar, of Sihore, Pargana Karera.	Do.	2 years' imprisonment, forfeiture of all kinds of property	Do.
55	Gulab Singh, son of Bhujbal Singh, Gujar, of Radhapur, Pargana Karera.	Do.	Do.	Do.

Serial No.	Name of accused with parentage, caste and residence	Details of offences.	Committee's opinion	Darbar Orders.	Remarks.
56	Chinna, son of Julhar, Gujar, of Radhapur, Pargana Karera.	Dacoity (once.)	2 years' imprisonment, forfeiture of all kinds of property.	10 years' rigorous imprisonment, forfeiture of all kinds of property.	
57	Lohare, son of Bhulanju, of sonar, Pargana Karera.	Do.	Do.	Do.	
58	Mazboot Singh, son of Dharajit, Thakur, of Chhattri, Pargana Karera.	Participation in dacoity, No. 27 (once)	5 years' imprisonment, forfeiture of all kinds of property	6 years' imprisonment, forfeiture of all kinds of property	
59	Harbhan, son of Daryao, Khangar, of Chhattri, Pargana Karera.	Do.	Do.	Do.	
60	Dulichand, son of Ratanlal Bohara, of Kanibahedi, Pargana Karera.	Member of the gang of dacoits, dacoity (once.)	Security for good behaviour amounting to Rs. 300 for a period of 2 years	2 years' rigorous imprisonment, security for good behaviour amounting to Rs. 3,000 for a period of 3 years and forfeiture of property	
61	Munga son of Kungara, Ahir, of Dabarbhat, Pargana Karera.	Member of the gang of dacoits and offence No 27.	3 years' imprisonment, forfeiture of all kinds of property.	Committee's opinion accepted	

62	Gajju, son of Bhagwan Singh, Gujar of Tapria Kumhrawa, Pargana Pichhore	Dacoity (once).	1 year's imprisonment, forfeiture of all kinds of property, security for good behaviour amounting to Rs. 100 for a period of two years.	7 years' rigorous imprisonment, forfeiture of all kinds of property.
63	Kanna, son of Gajju, Gujar, of Tapria Kumhrawa, Pargana Pichhore.	Do.	Do.	Do.

- NOTE No. 1.—These convicts shall not be given good conduct marks.
- 2.—Recommendations for the release of these convicts should not be made on any festive occasion.
- 3.—Imprisonment shall be taken to mean rigorous imprisonment.
- 4.—Forfeiture of property shall be taken to mean forfeiture of personal property.

(Sd.) SADASHIV RAO POWAR,
Home Member.

APPENDIX E.

List of persons for whom Darbar had been pleased to sanction the grant of rewards in recognition of the help rendered by the arrests of the Karera Dacoits.

Serial No.	Name of Government servant, Zamindar or other person.	Description of services rendered or help given.	Darbar Orders.	Remarks.
1	Lieut. Tilak Singh, Infantry No. 4.	During the period of his deputation he took great interest and worked zealously in connection with raids. He gave complete help in Kanibahedi raid.	Cash reward of Rs. 300.	
2	Raghunath Singh, Naik, Infantry, Company No. 4	He showed much boldness in firing during the Kanibahedi raid.	Cash reward of Rs. 40.	
3	Bheron Singh. Sepoy.	The dacoit Mahipat Singh died from his shot.	Do	
4	Chimman Singh. Sepoy of Infantry	This sepoy had accompanied Krishna Rao Shirke (at present Inspector) in the second raid on Kanibahedi and fired with much boldness. The dacoit Bhagat Singh died in this raid.	Do.	
5	Moti Singh, Sepoy. Infantry.	He was with Govind Rao Jagtap. Superintendent Depot. in the raid organised for the arrest of Nanne Singh dacoit. After extracting vow and promise from the dacoit he courageously entered the house, as desired by the dacoit, and shook hands with him. The accused surrendered his arms and placed himself under arrest.	Cash reward of Rs. 50. and promotion in rank	

6	Keshav Rao Palway, in-charge Officer Commanding, Karera Cantonment.	In addition to deputing Sowars he personally accompanied the party in the Kanibahedi raid and thus rendered good help.	Robe of honour worth Rs. 50.
7	Mirza Yusuf Beg, Rasaidar.	Although Sonnar Dawar raid proved unsuccessful he accompanied the Superintendent and gave help therein.	Robe of honour worth Rs. 30.
8	Govind Rao Jagtap, Superintendent, Depot Gwalior	Arrested three dacoits from the Wazboot Singh's gang. Gave help in Kanibahedi raid. Cleverly and courageously effected the arrest of Nanne Singh. Recovered gold ornaments worth Rs. 6,000.	Cash reward of Rs. 300. Appointed Assistant Police, Narwar.
9	Shaukat Ullah Khan, Superintendent, Police, Narwar.	Devised means for the suppression of dacoits by remaining at Karera for four months but without any useful result. He accompanied the party in Kanibahedi raid and helped it with his advice.	Transferred to His Highness' personal Staff on promotion.
10	Kishan Rao Shiuke, at Present District Inspector.	He was deputed to Kanibahedi raid. Dacoits were confronted and shots exchanged. The dacoit Bhagwant Singh was killed and Manohar Luhar was wounded. He arrested two dacoits and recovered some property.	Cash reward of Rs. 75.
11	Ram Rao, Sub-Inspector, Police, Narwar.	On receipt of information of highway robbery he confronted the dacoits with a posse of constables and fired at them, but the dacoits escaped.	Cash reward of Rs. 35.
12	Bhagwat Swaroop, Sub-Inspector Police, Chanderi.	He tried his best in securing the arrest of offenders and recovery of property involved in the recent occurrences and achieved success.	A writ of good-will and pleasure.

Serial No.	Name of Government servant, Zamindar or other person.	Description of services rendered or help given.	Darbar Orders.	Remarks.
13	Qazi Abdul Rahman, Sub-Inspector, Karera.	Although he failed to suppress the offenders and to secure informers but he gave good information of the locality and local conditions and tried his best in recovering property.	A writ of good-will and pleasure.	
14	Abdul Aziz Khan, Sub-Inspector, Madhoganj	He gave good help in the preparation of cases and drawing up the history sheets of the culprits. Also rendered good help in securing the arrest of offenders.	Do.	
15	Tehsildar, Karera.	{ Both of these officers helped the Government by giving true information of the conditions within their jurisdiction and securing informers.	Cash reward of Rs. 75 and a robe of honour to each	
16	Naib Tehsildar, Karera.		Cash reward of Rs. 100 each.	
17	Devi Prasad, Vakil, Karera.	{ Furnished true information relating to the offenders of Sonhar and thus brought about their arrest.		
18	Ramswaroop, Updeshak, Zamindari.			
19	Gajraj Singh, Zamindar, Toda.	He arrested two or three offenders with property and made them over to the Police. He is still taking interest in this work.	Robe of honour and a writ of good-will and pleasure.	
20	Bhupat Singh, Zamindar, Dhand.	{ They accompanied 25 Policemen who were deputed to arrest Nanhe Singh and helped them		
21	Raghuvar Singh, Zamindar, Damron Khurd.		Robe of honour worth Rs. 50 to each together with a writ of good will and pleasure	

22	Diwan Gajraj Singh Sahib, Ubaridar, Marza Chandawani.	Produced 4 or 5 offenders.	Robe of honour worth Rs. 75 and a writ of good will and pleasure
23	Maharaj Singh Gujar of Ar Jungawan	He arrested with the help of two constables an armed dacoit Daryao Rawat of the Pahalwan Singh's gang.	Robe of honour worth Rs. 50 and a writ of good will and pleasure.
24	Shiv Parshad, Patwari of Sonhar village.	Rendered good help in the arrests of offenders of Sonhar, tried for the recovery of property and arrested one Khangar offender.	Cash reward of Rs. 70.
25	Santokh Singh. Zamin, dar of village Khadicha, Member Zamindar.	Arrested a Khangar offender and produced Bhaga's gang of dacoits.	Robe of honour worth Rs. 50 to each together with a writ of good-will and pleasure.
26	Barjor Singh of Khadicha.		
27	Harnamdar, Supurdgi-dar of Mudeni.		
28	Ramdayal Supurdgi-dar of Mudeni.		
29	Fateh Singh, Thakur.	Got a sweeper dacoit of Pahalwan Singh's gang arrested and is now trying for the arrest of Balwant Singh	Robe of honour worth Rs. 50 and a writ of good-will and pleasure.
30	Rajdhar tenant of village Mihavara Kham.	He arrested Shankara Rawat of Vasai and produced Ganpat, Ramlal and Pyare.	Cash reward of Rs. 75 and a writ of good-will and pleasure

Serial No.	Name of Government servant, Zamindar or other person,	Description of services rendered or help given.	Darbar Order.	Remarks,
31	Megh Singh; Zamindar of village Sonhar.	Brought about the arrest of offenders and recovery of property worth Rs. 6,000 by giving help in the raid on Sonhar village.	Robe of honour worth Rs. 75 and a writ of good-will and pleasure	
32	Deep Singh, Zamindar of village Sonhar.	Accompanied by Sheo Prasad Patwari, he arrested Pyara Khangar, an absconding offender.	Robe of honour worth Rs. 30 and a writ of good will and pleasure	
33	Bhagga, Zamindar of village Sawol.	Brought in custody Feran accused who had harboured Nanhe Singh. Arrested Pyara Khangar. Accompanied Bhagwat Sahib for tracing out Mazbut Singh.	Robe of honour worth Rs. 50 and a writ of good-will and pleasure.	
34	Jujhar Singh, tenant of village Dawarbhat.	It was on his information regarding presence of offenders that the village Sonhar was raided Although the dacoits were confronted the raid was unsuccessful.	Robe of honour worth Rs. 30 and a writ of good will and pleasure	
35	Subdal Singh, Zamindar, village Amolpatha.	Got some of the offenders arrested. Produced some offenders. Strived for the recovery of the property and deputed 15 persons for this purpose and thus rendered good help.	Robe of honour worth Rs. 75 and a writ of good will and pleasure cash reward of Rs. 150 to 15 persons at Rs 10 per head.	
36	Dhaniram, tenant of Mauza Badhai, village Sonhar.	Got some property recovered from the wives of Pehalwan Singh and Kanhaiya Gadaria. While in performance of this work, his nose was cut off.	Cash reward of Rs. 150	

37	Faiyaz Khan, Constable, Achharoni.	They took off their uniforms, and personating themselves as Baniyas, carried rations to the offenders and taking advantage of a suitable opportunity effected their arrest	Cash reward of Rs. 30 each.
38	Devi Singh, Constable, Police, Achharoni.		
39	Zardar Khan, Constable, Police, Kachhara.	Exerted themselves to the utmost in the Kanibahedi raid.	Cash reward of Rs. 25 each.
40	Lachman, Constable, Police, Kachhara.	Traced the whereabouts of offenders.	
41	Sardar Khan, Constable, Reserve Police, Lashkar.	Rendered good service in connection with the arrest of Ruddar offender and gave help in the arrest of Bansi.	Cash reward of Rs. 25.
42	Dost Mohammad Khan, Constable, Military Police, Rannod.	With the help of Maharaj Singh, Gujar, of village Arjungawan, arrested an armed dacoit named Daryao Rawat of Pehalwan Singh's gang.	Cash reward of Rs. 25. each.
43	Saifulla Khan, Constable, Civil Police, Rannod.		
44	Khan Mohammad, Constable, Police, Achharoni.	Both of these constables arrested Ganesh and Kalla Lodhi, who had committed the offences of dacoities, etc., etc. Khan Mohammad also arrested Baldewa Khangar and Khubi Ahir.	Do.
45	Phundilal, Constable, Police, Achharoni.		

Serial No.	Name of Government servant, Zamindar or other person.	Description of services rendered or help given.	Darbar Orders.	Remarks.
46	Pahad Singh, Constable Police Achharoni.	Arrested Baldeva, Khangar, and Khubi, Ahir, accused of offence No 28.	Cash reward of Rs. 25 each.	
47	Barabat Khan, Constable Police, Achharoni.	Arrested Ladley, Khangar, accused of offence No. 28.	Cash reward of Rs. 25.	
48	Hardeo Prasad, Constable, Police Achharoni.	Gave information leading to the arrest of Dar-yao Rawat	Do.	
49	Har Prasad Waman, Arjungawan,			
50	Shankar Rao Dhumal, Sub-Inspector.	Both of them worked well in recovering property worth Rs. 6,000 from the wives of Pehalwan Singh and Kanhaiya Shankar Rao also tried in arrest.	Rs. 50 to Shankar Rao, and Rs. 15 to Ahmad Ali as cash rewards.	
51	Ahmad Ali, Ist Moharrir.	...	Half month's salary.	
52	All units of the Military and Police Force.	...		
53	Bajirao Sahib Kante, Inspector-General of Police	...	Cash reward of Rs. 2,000.	

54	Bansidhar	...	...	...	One month's salary.
55	Umrao Ali.				
56	Bhagwan Singh.				
57	Kehari Singh of District Esagarh.	..	..	..	Robe of honour worth Rs. 25 each.
58	Ganesh Datta Shastri	...	..	...	Robe of honour worth Rs. 50.
59	Village Defence Committee :— 8 Villagers who fired their guns. 10 Inhabitants of other villages who fired their guns. 28 Villagers who arrived at the place of occurrence.	...	..	..	Robe of honour worth Rs. 100 Cash reward of Rs. 25 per each village. Reward of Rs. 200 and promotion in grade.
60	Mukarrar Husain	...	..	..

(Sd.) SADASHIV RAO POWAR,
Home Member.

WRIT OF GOOD-WILL AND PLEASURE.

- (1) Members of the Committee appointed to propose punishments.

Shujaat Shuar (Valiant).....May you remain in peace.

Apropos of proposing punishments for evil doers who had, for some time past, adopted pillage as their profession, you rendered complete help to the Darbar by your judicious opinion given in the faithful discharge of legitimate duty, as a result whereof, a large number of dacoits consisting of several gangs met their deserts in the Conference held at Karera on the 3rd March 1920. The Darbar hope that from the aforesaid course of action not only their subjects would be saved from the sufferings they had to bear for some time past but, for the future, such wickedness would be eradicated. The Darbar trust that when there is singleness of purpose between the Ruler and the Ruled and the people whole-heartedly support the officers in suppression of crimes, the commission of dacoity and cognate offences would become impossible.

Therefore, the Darbar have been pleased at your courageous conduct and loyalty and grant you this writ expressive of their good-will and pleasure in recognition of your services, so that it may remain with you as a Sanad and may serve for your descendants as a guide and a reminder of their duties.

- (2) Zamindars who strove to produce or arrest the dacoits,
Shujaat Shuar (Valiant).....May you remain in peace,

Apropos of the punishment, arrest, and suppression of evil doers who had, for some time past, adopted pillage as their profession, you rendered complete help to the Darbar and their officers by the faithful discharge of legitimate duty, as a result whereof, a large number of dacoits consisting of several gangs met their deserts in the Conference held at Karera on the 3rd March, 1920. The Darbar hope that from the aforesaid course of action not only their subjects would be saved from the sufferings they had to bear from some time past but, for the future, such wickedness would be eradicated. The Darbar trust that when there is singleness of purpose between the Ruler and the Ruled and the people whole-heartedly support the officers in the suppression of crimes, commission of dacoity and cognate offences would become impossible.

Therefore, the Darbar have been pleased at your courageous conduct and loyalty and grant you this writ expressive of their good-will and pleasure in recognition of your services so that it may remain with you as a Sanad and may serve for your descendants as a guide and a reminder of their duties.

- (3) Government servants who strove to produce or arrest the dacoits.
Shujaat Shuar (Valiant)May you remain in peace.

Apropos of punishment, arrest and suppression of evil doers who had, for some time past, adopted pillage as their profession, you did your best to discharge your legitimate duties as a result whereof, a large number of dacoits consisting of several gangs met their deserts in the Conference held at Karera on the 3rd March, 1920. Therefore the Darbar have been pleased at your courageous conduct and loyalty and grant you this writ expressive of their good-will and pleasure in recognition of your services, so that it may remain with you as a Sanad and may serve as an encouragement for you to discharge your duties likewise.

APPENDIX No. XXI.

Orders relating to the Education of Pujaris in their Proper Duties.

CIRCULAR NO. 2, SAMVAT 1976,

ISSUED BY

LEGISLATIVE AND JUDICIAL DEPARTMENT.

It has come to notice that many of the Pujaris (priests) of temples and Purohits (family priests) who direct the performance of Dev Puja (worship of deity) by their Yajmans (sacrificial hosts) and Grahasths (private gentlemen) who themselves offer worship to the family gods without the aid of Upadhya (family religious instructor) are not fully conversant with the rituals of the Puja. For instance, they are ignorant of the following matters:—

- (1) What shall be the form of Sankalpa (vow) when the Pujari is performing the Puja on behalf of his Yajman, and what shall be the form if the Yajman is himself performing the Puja?
- (2) What are the 5 ceremonial rites of Puja and what are the 16 ceremonial rites?
- (3) Offering of what kind of flowers, leaves and Duba grass is acceptable to a particular god.
- (4) The parts of the body of idol on which and the number of times for which *Arti* (holding up of a light to deity) should be performed and the details of the performance, *i. e.*, from which limb it should be commenced and thereafter on which part and finally from which limb, etc., etc.

Therefore, with the object of enabling the aforesaid people (Pujaris, Purohits and Grahasths) to acquaint themselves with the rituals of Dev Puja the Darbar were pleased to order the Ashrit Man-

dali to prepare books, containing select rules from religious works, regarding the performance of Puja rituals which a Pujari or Purohit ought to know, at least, for being eligible for that office and to direct that in preparing such books it should be borne in mind that the Pujari of a famous and historic Dewasthan must possess more knowledge on the subject than the Pujari who merely officiates at a village shrine.

In compliance with the order of His Highness the Ashrit Mandal have prepared the following graduated series:—

- (1) **Vedokta Dev Puja Vidhi** (the method of worshipping God according to Vedic rites).
- (2) **Puranokta Dev Puja Vidhi** (the method of worshipping God according to Puranic rites).
- (3) **Laghu Dev Puja Vidhi** (brief method of worship of deity).
- (4) **Dhyan va Artiyon ka Sangrah** (Collection of **Dhyan, i. e.**, Prayers facilitating meditation, and **Artis, i. e.**, prayers recited while holding up a light to deity).

Out of these books :—

The first is **Vedokta Dev Puja Vidhi**. This book is meant for such Dewasthans (edifices dedicated to the service of some deity or deities) as are historic or famous and which have been consecrated by a Brahman. The worship at such Dewasthan is conducted by a pious Brahman who reads the Vedas.

The second is **Puranokta Dev Puja Vidhi**. This book has been written for such Mandirs as are considered **Pujya** (where worship can be offered) by a majority of people in Districts and Prants and where worship is conducted according to Puranic rites. This method resembles Vedokta Dev Puja Vidhi, the only difference being that instead of Vedic Mantras (verses) it contains the Puranic Mantras (verses). Ceremonial rites are the same in both.

The third is **Laghu Dev Puja Vidhi**. This book which is meant for the students of the third class is so easy that an ordinary Hindi-knowing person and even an illiterate person, if so inclined, can easily commit it to memory. The aforesaid persons should acquaint themselves at least with this method of worship.

The fourth book relates to **Dhyan and Arti**. As this contains Dhyan and Artis of many gods it should be considered as a part of every book on Pujan Vidhi. The Pujari student of the first class should learn by heart 5, that of the second class 3 Dhyan and Artis and of the third class one Dhyan and one Arti of any god and in any language.

The Darbar are, therefore, pleased to issue the following directions for information and guidance of all concerned:—

(1) The Darbar hope that the Pujaris of temples, Purohits and Grahasthas who worship their family gods shall send for these books, read them attentively and comprehend the same and thus by fully grasping the contents thereof shall profit by the same in the performance of the worship of their gods.

(2) A Committee of the Ashrit Mandali has been appointed under the designation of the "Puja Yidhi Pariksha Committee."

- | | | | | | |
|-----|---------------------|--------------------------|--------|-------|------------|
| (1) | Vedpathi Upadhya | Boa | ..... | ..... | President. |
| (2) | " | Mahamahopadhya | Raghu- | | |
| | | pati Shastri | ..... | ..... | Member. |
| (3) | " | Raoji Shastri | ..... | ..... | " |
| (4) | " | Bhatt Brij Gopal Shastri | | | " |
| (5) | Pandit Nilkantharao | Sathe |  | ..... | Secretary. |

(3) The Committee shall be authorised to examine Hindu **Dwijatiya** (twice born) candidates desirous of being examined in one or more books prepared by Ashrit Mandali and to grant the successful candidates certificates of having passed in those books. Certificates should be separately issued in respect of each book. Form of certificate has been appended to this Circular.

(4) The Committee shall also be authorised to grant without examination certificate to a Pujari of any temple or other Dewasthan who is the holder of Muafi (grant) from Government or is recipient of an allowance from Auqaf in respect thereof, provided that, in the opinion of the Committee, the Pujari has sufficient knowledge of the modes of offering worship.

(5) The Committee shall have the authority to issue proper direction and notices in writing with the object of enforcing the provisions of this Circular, for instance,—

- (a) the date by which and the place at which applications for admission to examination should be submitted;

(b) issuing of notices regarding the dates of examination, etc., etc.

(6) The Pujari of every Mandir or religious Dewasthan which is under the direct management or control of the Government and who is not more than 50 years of age should obtain within two years of the publication of this Circular a certificate of having passed examination in all the books prepared by the Ashrit Mandali, otherwise another Pujari who is in possession of the required certificate shall be appointed in his place.

(7) All holders of Dewasthan grants from the Government or all Pujaris who are recipient of allowance for Dewasthan from the Auqaf and who are not more than 50 years of age should obtain certificate from the Committee after passing the examination within two years of the publication this Circular; otherwise their grants shall be rescinded and their allowance would cease.

(8) Although the Pujaris and Muafidars of more than 50 years of age are not obliged by clause 6 and 7 of this Circular to pass the examination, yet they are expected to appear at the examination and obtain certificates or, as an alternative measure, they should cause their sons or nearest heirs of the age of 15 years or above to appear at the examination and obtain the required certificates within the prescribed time. In case of default in compliance with this provision action would be taken to dispossess them of their office or Muafi.

(9) On the happening of a vacancy in the office of Pujari which is to be filled up by the Religious Endowment Committee under section 28 of the Law relating to supervision of religious endowments the Auqaf Committee should appoint, in future, such person to the vacant post who is in possession of the Committee's certificate of having passed the appropriate examination for such post.

(10) Vacancies in the post of Pujaris of Dewasthans, where worship is offered according to Vedic rites shall be filled up by the appointment of persons who are in possession of certificates of having passed Vedokta Dev Puja Vidhi. Vacancies in temples where worship is offered according to Puranic rites should similarly be filled up by those who have passed Puranokta Dev Puja Vidhi and failing such qualified person by those who have passed Vedokta Dev Puja Vidhi. In short an office of higher rank shall not be conferred on a person of lower status.

(11) Although for the present the Government does not make it obligatory for any persons except those mentioned in clauses 4, 5, 6 and 7 to obtain certificates yet all Dwijatiya (twice born) Hindus should requisition the services of certificate-holders in their houses and temples so that various rites may be correctly performed and they may obtain thereby full merit for the same. Divine worship, if performed methodically, is meritorious for both the Yajman and Pujari. This measure has been enforced by the Darbar for their well-being so that persons well versed in their duties may be easily available.

(12) Persons desirous of being examined in these books should submit their applications to the Secretary, Puja Vidhi Pariksha Committee. Three centres have been fixed for examination—Lashkar, Ujjain and Bajrangarh. Candidates should state in their applications the name of the centre at which they wish to appear at the examination. On receipt of such applications the Committee shall fix, with due regard to the number of candidates, dates of examination for such centres and notify the same. The Committee shall examine the candidates at those centres on due dates and issue certificates to the successful candidates.

(13) Any person feeling any doubt regarding any matter contained in this Circular may go to the Ashrit Mandali and have it removed.

(14) Books prepared by the Ashrit Mandali can be had at the Alijah Darbar Press on payment of their price.

(15) Out of the holders of Government grants only those Pujaris will be examined who are Pujaris of recognised Puranic gods. Pujaris of Pratidewas (*i. e.*, Nagre Baba, Kuwat Baba, Hardeo Lala, Dev Dharmaraj, etc.) are exempt from such examination.

(16) The modes of worship applicable to some sects, such as Gusains, Bairagis are different from those contained in the books prepared by the Ashrit Mandali. Separate books shall be prepared for such sects and separate Committee shall be appointed. The provision of this Circular shall apply to them subject to the above reservations.

(Sd) ABDUL KARIM KHAN,
Member for Law and Justice.

CERTIFICATE

TO BE GRANTED BY THE PUJA VIDHI PARIKSHA COMMITTEE,
LASHKAR.

It is hereby certified that..... son ofcaste
... ..resident ofhas been examined in books relating
to the modes of Puja and has passed the examination in (.....
*.....).

Date.....month... ..yearSamvat.....place.... . . .

Signature.

Designation—Upadhya Sarkari.

President, Puja Vidhi Pariksha Committee, Lashkar.

LEGISLATIVE AND JUDICIAL DEPARTMENT.

CIRCULAR No. 3, SAMVAT 1976.

3rd September, 1919.

It has come to notice that Mahomedans who officiate as Imams (persons who lead the prayers) in mosques or perform the marriage ceremony in the capacity of **Qazi** (Mahomedan jurist) are not fully conversant with their legitimate duties and are ignorant of some of the essential requirements:—For instance,—

Many **Imams** who lead prayers are ignorant of the following matters:—

- (1) How many of the constituent elements of **Vuzu** (ablution) and **Namaz** (prayer) are **Farz** (obligatory), **Sunnat** (praiseworthy) and **Wajib** (proper).
- (2) The matters which do not render **Vuzu** or **Namaz** defective and the defects for which **Sijda-Sahv** is the effective remedy.
- (3) Particular matter which renders a **Roza** (fast) “void” or **mukrooh** and which do not.
- (4) The correct method of **Ghusal** (bath).
- (5) The method of purifying a defiled well.

*Write the name of the book out of the 4 books in which examined.

- (6) What is the method of *Tayamum* (purification before prayer with sand or dust when water is not available) and the circumstances in which it is lawful.
- (7) When *Sijda-Sahv* should be performed.
- (8) When *Zakat* (alms) should be given.
- (9) What are the rules of *Tajhiz Takfin* (obsequies).

Many *Qazis* do not know the circumstances in which *Nikah* (marriage) is permissible and the circumstances in which it is prohibitory or the religious injunction relating to the *Talak* (divorce).

Therefore, the Darbar, with a view to provide instruction and guidance for *Imams* who lead prayers and *Qazis* who officiate at marriage ceremonies and who are not fully conversant with their religious precepts, were pleased to order that the Anjuman Islam, Gwalior, should prepare pamphlets from their standard religious books in an easy language which may be comprehensible by men of ordinary education so that *Imams* and *Qazis* may read and understand them and thus gain necessary information regarding their duties. In compliance with His Highness' order the Anjuman Islam, Gwalior, prepared the following two pamphlets which were ordered to be printed and are now ready:—

- (1) *Hidayatul-Islam*, Part I.
- (2) *Hidayatul-Islam*, Part II.

The Darbar, therefore, are pleased to issue the following directions for the information of the public:—

- (1) The Darbar hope that all Mahomedans and especially the *Imams* of mosques and *Qazis* who officiate at marriage ceremonies shall send for such books and read them carefully and acquire knowledge of their religious requirements. Therefore all Mahomedans generally and the *Imams* of mosques, *Qazis* of towns or cities and *Sajjada Nashins* of shrines specially, should read these books carefully and comprehend them and get themselves fully acquainted with the details of every day requirements, e. g., *Roza* (fast), *Nikah* (marriage), *Namaz* (prayer) and of important functions like *Tajhiz Takfin* (obsequies), etc.
- (2) The Anjuman Islam, Gwalior, shall be authorised to examine all candidates desirous of being examined in the books prepared by the Anjuman and to give certificates to the

successful candidates. Form of certificate has been appended to this Circular.

- (3) The Anjuman Islam, Gwalior, shall also be authorised to grant certificates, without examination to an *Imam* of mosque or a *Qazi* of any town or city if in its opinion he sufficiently possesses the requisite literary ability or qualification.
- (4) With the object of enforcing the provisions of this Circular, the Anjuman Islam, Gwalior, shall be authorised to issue proper directions and notices in writing, for instance :—
 - (a) The day by which and the place at which the applications for the examination should be sent.
 - (b) Notices regarding the date on which the examination shall be held and so forth.
- (5) The *Imams* and *Sajjada Nashins* of mosques or shrines which are under the direct management or control of the Government and who are not more than 50 years of age should obtain from the Anjuman Islam, Gwalior, certificates of their having passed the examination in the books prepared by the Anjuman within two years of the date of publication of this Circular, otherwise, persons who hold the required certificates shall be appointed in their place.
- (6) The Muafidars, whether *Imams*, *Qazis* or *Sajjada Nashins* who are in possession of a grant from Government and who are not more than 50 years of age, should also obtain from the Anjuman Islam, Gwalior, certificates of having passed the examination within two years of the date of publication of this Circular; otherwise such Muafidars shall be dispossessed of their *Muafis*.
- (7) Although the Muafidars who are more than 50 years of age are not obliged by clauses 5 and 6 to pass the examination, yet they are expected to appear at the examination and obtain a certificate or, as an alternative measure such persons should cause their sons or nearest heirs of the age of 15 years or above, to appear at the examination and obtain the required certificate within the prescribed time. In case of default in compliance with this provision, steps would be taken to dispossess them of their *Muafis*.

- (8) On the happening of a vacancy which is to be filled up by the Religious Endowment Committee under Section 28 of the Law relating to supervision of religious endowments the Auqaf Committee should appoint in future, such person to the vacant post who is in possession of the Anjuman's certificate of having passed the appropriate examination for such post.
- (9) **Imams, Qazis** of **Sajjada-Nashins** or other Mahomedan candidates desirous of being examined in the aforesaid books should send their applications to the Anjuman. Three centres have been fixed for the examination,—Lashkar, Ujjain and Bajrangarh. The candidates should state in the application the centre at which they desire to be examined. On receipt of applications the Anjuman would fix dates of the examination with due regard to the number of candidates and either send at such places an examiner or appoint any local person as examiner in whom the Anjuman has confidence. The examiner appointed by the Anjuman shall hold examination on due dates. Certificates shall be issued to the successful candidates by the Anjuman. It is hoped that whenever necessity arises for the service of such a person the public shall prefer a passed candidate to those who do not possess such a qualification.
- (10) Any person having any doubt with reference to the contents of these books may have it removed either by correspondence or personal visit to the Anjuman.
- (11) Pamphlets prepared by the Anjuman Islam, Gwalior, can be had from Alijah Darbar Press on payment of their price.

**CERTIFICATE TO BE GRANTED BY THE ANJUMAN ISLAM,
GWALIOR.**

The Anjuman Islam, Gwalior, hereby certifies that son of caste... resident of..... has appeared at the examination (for)* in the books prepared by Anjuman. The aforesaid person is well versed in the precepts contained in these books.

Date...,month.....year.....Samvat.....

Place.....

Signature.....

President, Sadar Anjuman.

*Write here *Imam, Qazi, Sajjada Nashin, etc.*, as the case may be.

APPENDIX No. XXII.

1. The Land Records case which led to the issue of Circular No. 3 of Samvat 1978 from the Peshi Office.

1. A certain candidate preparing for the Clerical Examination published a complaint in the "Jayaji Pratap" of the 1st September 1921, to the effect that the books prescribed for the Clerical Examination could not be had in the Stationery Department. The attention of the Superintendent, Stationery Department, was accordingly directed to this through the Trade Member.

2. The Trade Member referring to the reply received by him from the said department wrote to say that with the exception of the Civil Service Rules and the Correspondence Manual the rest of the books were available for sale. He added that corrected copies of the aforesaid two books had been requisitioned from the departments concerned and that until they came to hand it was impossible to get up a new edition.

3. The Trade Member was requested by order of the Darbar to submit a list showing the names of books, the departments which were responsible for the supply of corrected copies and the date when the requisition was first made to them.

4. The list supplied by the Trade Member showed that the Director of Land Records had been requested to supply corrected copies of Qawaid Patwarian and Qanoongoes and the Register of Qanoongoes some time in the year 1917 and correspondence had been going on since 1920. Again there appeared a second complaint in the "Jayaji Pratap" dated the 9th of March 1922, that the newly appointed Patwaris were unable to get supplies of the necessary books and forms. The Darbar, accordingly, called for a report from the Director of Land Records who stated that copies of the Land Records Manual had not been supplied to the Patwaries as they were not in stock, that a revised copy of the book had been supplied to the Press a month ago and that it was understood that the new

edition of the book would be ready for sale by the end of April. The Director acknowledged his mistake in delaying the printing of the second edition immediately after the first had been exhausted and begged to be excused for the oversight. He further added that since the Inspector-General of Education had to do with the Patwari Schools he had personally met and arranged with him for keeping the teachers of the schools regularly supplied with books and forms in sufficient quantities. This, he said, would avoid the recurrence of similar complaints in the future.

5. On receipt of the above reply the following circular was issued by the Darbar for the guidance of the Members of Government :—

CIRCULAR No. 3 OF 1978.

DATED THE 27th MARCH, 1922.

In September 1921 a certain candidate desiring to appear at the clerical examination had expressed, through the columns of the "Jayaji Pratap," his difficulties in obtaining the prescribed course books. On a reference to the Trade Member it appeared that in compliance with the provisions of the Publications Manual a list of about 50 books had been drawn up by the Press and in order to enable the Press to get up a new edition the departments concerned were requested to supply corrected copies of the books. but these copies were not supplied by the various departments, the Press was unable to proceed with the work. The Darbar, thereupon ordered that the books required for examination purposes should be printed and kept ready for sale.

Having done this the Darbar hoped that in the ordinary course they would be spared the trouble of giving their personal attention to similar questions in the future ; but it is a pity that this expectation was not long-lived. For, another complaint of a like nature has again appeared in the columns of the "Jayaji Pratap," dated the 9th March last, and it appears that the candidates for the Patwari Examination have been unable to obtain the required books and forms

A list of the various law books, Manuals, etc., the corrected copies of which had been requisitioned from the departments concerned was submitted by the Press on the previous occasion which showed that in spite of repeated reminders the required copies of the books were not supplied to the Press. It appeared from the list

that the Director of Land Records was asked in April 1917 to supply copies of no less than six law books pertaining to his department and was being reminded of it repeatedly. On receipt of the aforesaid complaint the Darbar having called for a report from the Director it appeared that an up-to-date corrected copy of the Land Records Manual had been supplied to the Press only a month ago and that the new edition was expected to come out a month later.

The above proceedings evidently show a want of attention on the part of the officers concerned. But even if the matter were not viewed in that light it assuredly points to the conclusion that original copies of law books are not corrected immediately after the receipt of correction slips, as otherwise the simple act of supplying a corrected copy to the Press had neither any importance nor was it such as to occupy 4 years. As an excuse for these defects there might be urged the probable extenuating circumstance of the head of the department concerned having no leisure. But with all this no interpretation could be put on the fact that the Darbar have been given an occasion to deal with and suggest a procedure with regard to a matter which can hardly be brought under the category of even those of an ordinary nature.

Since, however, in the present circumstances there is no other way of remedying the evil the Darbar suggest that in future every department should arrange to keep ready two copies of all the law books pertaining to it after making the required corrections in the body of the book instead of pasting the correction slips according to the usual practice. This would facilitate reference as well as work of getting of a new edition. The mere act of pasting correction slips and leaving the body of the book uncorrected leads not only to the double task of reading the original section of the book as also the correction slip but renders the task of getting up a new edition laborious. However this is a suggestion of the Darbar for the improvement of the present practice.

Now with regard to the question of the officers having no leisure, such an excuse, in the first place, can never be accepted as a valid reason for not doing the work at its proper time; but granting that in some rare cases the excuse is correct, the difficulty could be overcome by every head of department holding his deputy or an assistant responsible for making timely corrections in their own hand in the law books pertaining to their respective departments. When a

corrected copy of a book is requisitioned by the Press for purposes of getting up a new edition it should be supplied immediately, and excepting special circumstances the matter should not be delayed waiting for the leisure or the order of the head of the department. It is trusted that the above-mentioned procedure would remove all difficulties, and copies of the laws and regulations would be supplied in time.

The honourable Members of Government are therefore hereby requested by order of the Darbar that they should kindly issue the necessary instructions in conformity to the above orders to all the heads of departments subordinate to them and the secretaries in their respective department.

In conclusion the Darbar feel constrained to observe that they had never expected that the Darbar would be compelled in connection with this particular case to teach the A. B. C. to their officers in such a manner (*vide* File No. 39 of Samvat 1978 of the Peshi Office).

2. The Boy Scouts Movement.

1. The Peshi Officer enquired of the Education Member as to what was being done by him with regard to the Boy Scouts Movement. In reply he was told that a communication was received by the Darbar from the Resident some time ago enquiring if the Darbar would be willing to join the Imperial Organisation dealing with the Boy Scouts Movement, which was under the contemplation of the Government. He added that the case was submitted to the Darbar who were pleased to order that the Resident should be intimated that the movement in question had not so far been introduced in the State, that the Darbar approved of the Imperial Organization scheme but unless they were furnished with the details of the Organization they were not in a position to decide whether they would join it or not. The Resident was accordingly addressed in the above terms.

The Darbar were further pleased to order that they remembered having sanctioned a scheme submitted by Mr. Bull in connection with the Military Training of the students, that that file should be traced and put up to the Darbar after which the question about setting the Boy Scouts Movement on foot should be placed before the Majlis-i-Am. The Member added that the file had not till then been traced but it was understood that the movement in question

had been introduced in the Madhav College at Ujjain in a semi-official manner, that he had submitted a scheme before the last meeting of the Economic Development Board making certain proposals for meeting the expenses of the movement. This scheme, he added, had been submitted to a sub-committee and will finally be decided at the next meeting.

2. The Education Member further intimated that the Home Member had sent to him by order of Darbar a scout leader of Baroda by name Khanwalkar and had also mentioned that His Highness remembered that the scheme for the Boy Scouts Movement had been drawn up during the time of Mr. Bull, that Khanwalkar had since gone back to Baroda but had applied to him for an appointment, that he had also received a scheme from a certain other candidate but had not till then been considered as the question of introducing the movement had not finally been decided upon.

3. Finally the Education Member stated that in case the introduction of the movement was sanctioned by the Darbar he would entertain the services of Khanwalkar and introduce the movement as an experimental measure at Ujjain; and since the matter has been submitted to the Economic Development Board it would not be necessary to place it before the Majlis-i-Am.

4. The case being submitted to the Darbar it was ordered on the 9th of December 1921 that the missing file regarding the organisation of the movement should be traced and put up within two weeks.

5. The Education Member replied by letter No. 5387, dated the 2nd January 1922, that by a reference to the File Registers of the Education Department it appeared that no such file had been instituted in the past. On enquiring however in the offices of other Members two files bearing on the subject had been traced a short abstract of which is given below :—

- (1) File No. 39, Samvat 1969, Home, Education. This file contains the proceedings of the Educational Conference held in 1913; in resolutions 3 and 7 reference is made to the Boy Scouts Movement. It also contains Darbar Order of the 17th July 1913 to the effect that the file should be re-submitted one month before the date of the next prize distribution. Beyond this the file does not show what further action was taken.

- (2) File No. 131, Home Department, contains a scheme submitted by the Home Member on the 19th of March 1919, with regard to the physical training of the young generation. The Darbar passed an order on the 9th of April 1919, to the effect that the file should be put up with the joint opinion of Khase Sahib and Mr. Bull. It was further directed that as Khase Sahib was already on leave and Mr. Bull would be shortly going away on leave the opinion of the latter should be obtained first and the file be put up personally by Khase Sahib on his return from leave. The following opinion was accordingly recorded by Mr. Bull :—

“Introduce the Boy Scouts Movement in our Secondary Schools. This will give our Middle and High School boys physique, manners and morals in a way that lessons out of book will never do.”

6. The Home Member on submitting the case to the Darbar on the 25th of July 1919 stated that his scheme aimed at the training of the people in general, and was not confined to the training of school boys. He was, however, agreeable to the scheme drawn up by Mr. Bull and suggested that it might be brought in force through the Education Department. The Darbar ordered the case to be put up before the Majlis (*vide* order of 7th August 1919). The scheme was passed by the Majlis (*vide* Resolution of the 14th August) and an annual grant of Rs. 12,000 was sanctioned provided that the Finance Member would frame a budget if the necessary funds were available when the scheme shall be brought in force. The following Committee was appointed to frame a suitable system of work :—

1. The Chief Medical Officer.
2. Pran Nath Sahib, Sabha Bhushan.
3. Bhanu Prasad Sahib.
4. Janki Nath Sahib Datta.

The file does not show that any budget or bye-laws have so far been prepared.

7. The Education Member subsequently brought to the Darbar's notice that the scheme submitted by the Home Member was drawn up at a time when the organization of the Village Defence Force was under contemplation and since the opinion of Mr. Bull

was also given during the same period it was probably the case referred to by the Darbar. The reason for arriving at this conclusion being that in spite of a thorough search having been made no file containing His Highness' order as regards the introduction of the Boy Scouts Movement had been forthcoming.

3. University Scheme.

A conference of the tuitional staff of the Education Department was convened by the Darbar at Shivpuri on the 30th of September 1918. His Highness while making his observations on the existing system of Education recommended the formation of a Committee who should find a way to put the system of Education on sound basis by suggesting means for the reform of the existing defects. The Darbar also suggested that, without any regard to affiliation to outside Institutions an independent system of our own should be evolved which might be relied upon to meet our special requirements.

2. In compliance with the above orders a General Committee for the reform of the Educational system and the following three Sub-Committees were formed to report on the under-mentioned branches of Education :—

Sub-Committee A, Primary Education.

Sub-Committee B, Religious and Moral Education.

Sub-Committee C, Secondary and Higher Education.

3. The following literature was given to the members of these and the General Committee :—

1. The various observations of the Darbar regarding Education.
2. The observations and the Education scheme submitted by the Inspector-General of Education.
3. The system of Education prevalent in Japan.

4. The aforesaid Committees submitted their reports after studying the literature supplied to them and with due regard to the terms of reference laid down by the Darbar. With regard to Higher Education the report submitted by the Sub-Committee "C" was duly considered by the General Committee and the following Resolutions were arrived at. The scheme submitted by Mr. Bull will be found at the end of this Appendix.

5. The following are the resolutions passed by the General Committee with regard to Higher Education :—

- (1) The University should be organised on the principle of ***Lern and Lehrfreiheit; i.e.,*** freedom for the Professors to teach what they like, for the students to learn what they like. The Professors of subjects should not be hampered by set books and courses and the students should not be forced to study uncongenial subjects.
- (2) Within the scope of the University Act passed, the University authorities should be given full powers for the regulation of University affairs and for the discipline of the students.
- (3) The University should influence the Education Department rather than the Education Department influence the University.
- (4) The University should interest itself in live problems, ***i. e.,*** the problems of Gwalior to-day.
- (5) The aim of the University Education should be Truth whether pleasant or unpleasant.
- (6) To avoid cram in the secondary school, a student should be admitted to the University on his past school records (***i.e.,*** the accrediting system) plus the Binet tests for the mentality of an intelligent boy of 16 to 17.
- (7) Persons who have not passed through the course of a recognised secondary school will be admitted to the University on passing a formal examination held by the University once a year.
- (8) The subjects of the collegiate instruction should be as follows :—

Sanskrit,	Biology.
Arabic, Persian,	Physics.
Mathematics.	Chemistry.
Philosophy.	Geology.
Economics.	Agriculture
History.	Law.

Geography.	Medicine and Surgery.
Engineering (Mechanical,	Forestry (Commercial train-
Civil and Electrical.)	ing).

NOTE.—Any of the subjects for which opportunity is not available at present will be excluded from the above list.

(9) Length of courses :—

Intermediate	... 2 years.
B. A. Course	... 2 „
M. A. „	... 2 „

(10) Scientific physical culture should be obligatory on every University student.

(11) Examinations :—

There will be two examinations :—

(a) An Intermediate Examination at the end of the second year.

(b) A Degree Examination at the end of the 4th year.

(12) The M. A. degree will be given two years or more after the attainment of the first degree as the result of thesis in a particular subject which displays originality. Residence at the University College shall be optional on the part of the candidate for M. A. degree, but such student must keep his name on the College books and pay his fees.

(13) There shall be compartmental examinations, *i. e.*, after keeping the requisite terms, a candidate can go in for his Annual Examinations in April, either in all subjects or in any one or more of them.

(14) In July, October and January compartmental examination will be held for those who have failed or not appeared in any of the subjects at the Annual Examination.

(15) Fees will be levied for compartmental as well as for annual Examinations.

(16) Examination in any subject will be conducted conjointly by the professor of the subject in the College and by one outside Examiner.

- (17) Every Examination shall include a **viva voce**.
- (18) There shall be both Pass and Honour's course in the University.
- (19) The present Technico.Chemical and Agricultural Laboratories should be made a part of the University for post-graduate work.
- (20) There shall be three terms in the University year, **viz. :—**
 - (a) **Dasehra** term from July 15 to the 7th day of Ashwin after which there should be break of twenty-eight days for the **Dasehra** and **Diwali**, students returning to the College on the 4th day of **Kartik**.
 - (b) **Hemant** term with 10 days' break for Christmas.
 - (c) **Sankranti** term from the 10th of January to the 1st of May with a week's break for **Holi**.

There will be a summer vacation of two and a-half months from the 1st of May to the 15th of July.

- (21) The students of the University should wear a distinctive dress while at University. Such a dress should be cheap and give no opportunity for the display of personal wealth.
- (22) The University should be a residential University away from Lashkar preferably at Shivpuri.
- (23) There should be provisions in the shape of scholarships or stipends to meet the expenses of poor and deserving students, provided, they are natives of the Gwalior State. Such students should be given work in connection with the college in return for help received.
- (24) The University should arrange for the examination of Sanskrit students for Oriental degrees on the line of the Punjab University or the Sanskrit College at Benares.

Some proposals for Higher Education in Gwalior.

I. A University College should not be a glorified secondary school any more than the secondary school should be a glorified primary school. It should not admit children. If the minimum age for the State College be eighteen, the

minds of students, whatever be their ability, are likely to be more fitted for higher study than are the minds of younger persons. In India as a rule, the college, in the first two years of the course at all events, resembles a school more than a college. The Indian student does not get the intellectual stimulus of freedom suddenly given once he enters college as does the boy from the English secondary school who joins a University. The European University provides in a way that the Indian University never does "for the association on pleasant terms of raw young men with one another, and with men who are ripened, it may be by learning, by habit, by tradition, or even by port, but ripened some how by something." In European Universities, but not in Indian Universities, "learning for its own sake where it is not compulsory is shown to be attractive, and more important still than learning, life, and the beauty of life its Moral and aesthetic beauty, the beauty of ideas, the beauty of men's thoughts are also discovered."

2. The State may prescribe the subjects to be taught in its colleges if it is to a large extent footing the bill for the upkeep of the college, but if it be wise it will do no more in the direction of the control of college studies. It will recognise the principle of *Lern* and *Lehrfreiheit*, i. e., freedom for the students to learn what they will and for the professors to teach what they will. If this principle be conceded, research work develops naturally in a University both among students and professors, as the proper conditions for research work postulate this principle.

3. A University is more than a mere union of different faculties. Its importance lies in the philosophical co-operation of their methods and forces. A course of ethics should be compulsory for every college student as it is in Japan, so that he may find the reason and complement of the special subjects which he is studying. Otherwise the division of subjects and specialisation is quite likely to prove an actual hindrance to culture as may be seen to-day in India and other parts of the world.

4. It will be seen below that I have not proposed that the State College should take up teaching of such technical subjects as Medicine or Engineering. I have, however, proposed that agriculture be taught as the future progress of the State depends so largely upon the spread of scientific agriculture; I have also proposed the teaching of law but a post-graduate study to be developed later.

5. The College course should be a four years' course with an examination at the end of the first two years of the course. For the final examination for the B. A., or for any other name that may be given to the Degree Examination, I would propose that three subjects, one main and two subsidiary but connected, be only taken. This Examination should include a thesis in the main subject and a **viva voce** Examination in all three subjects. This principle, the German one, gives a student a fair chance. It also encourages him to do independent work and think for himself in a way that the mere examination in a set course can never do.

6. For the subjects of Collegiate instruction, I propose the following :—

Physics.	Economics.
Chemistry.	Sanskrit.
Agriculture.	Persian with Arabic.
Biology.	English.
Mathematics.	History.
Philosophy.	

7. For the Intermediate Examination all candidates should take a course of general Modern English and any four of the following subjects :—

Elementary Mathematics.	Chemistry.
Advanced Mathematics.	Biology.
Physics.	Agriculture.
Outlines of Economics with special reference to India.	Logic.
Sanskrit.	
Persian with Arabic.	
English Language and Literature.	
History of India or of England or of the British Empire.	
Ancient History.	

8. For the final Degree Examination any three *i. e.*, one main and two subsidiary subjects from the following list :—

Mathematics.	Economics.
Physics.	Medieval and Modern History or a Special period of Indian History.

Chemistry.	Constitutional History of England.
Biology.	Sanskrit.
Agriculture.	Persian with Arabic.
Philosophy.	English Language and Literature.

9. The Course for the LL. B. Examination would be a two years' course following the Degree Examination. It would only be developed after we had arrived at the stage of turning out B.A.'s.

10. Admission to the State College would not be confined to natives of the State. Outsiders with good credentials should be welcomed. It is not necessary however, to cater for numbers. There is no need if a University is to be developed to have a large number of students running into thousands. The great thing is to be sure that the teaching Staff is possessed of recognized ability, and then other Universities and the public at large will be ready enough to accept any degree we confer at its face value. If they be not bound down by set text-books and courses able men will be ready enough to come forward to take professorial chairs. If they are to be bound down to special teaching along set lines we shall not get the best men whatever we are ready to pay. Even if we do not offer teaching in many subjects still we shall do well enough if our teachers are really men of ability.

11. We need to pay particular attention to the physique of our students and I would propose that we imitate America in having a scientific director of physical culture on our College staff. We need too as Rector of the College, a man of reputation who is known to be interested in the general welfare of students, a man whom students would recognise as a commanding personality. To him I would entrust the ethical training it is proposed to give to all the under-graduates in the College. As our University is not to be a mere collection of Colleges held together by any examining body but a teaching residential institution, it might be possible in the early years of its existence, at all events, to double up the posts of Registrar and Librarian. Each professor would need one or more readers to assist him. I do not propose that posts of professor or reader be pensionable. In such case the period for which a professor or reader be engaged should be for five years with the option of continuing service for further periods of five years if so desired. The pay I would

suggest in the case of professors would be Rs. 800-50 1,200 per mensem and in the case of readers Rs. 400 25-600 per mensem. The Director of Physical Culture would be paid as a Professor and the Registrar and Librarian as a Reader. The Rector of the College might be paid at the rate of Rs. 1,500-100-2,000 per mensem.

The duty of the professor would not be confined to lecturing. He would have to pay special attention to the organization of the teaching of that subject in which he was a professor and to research work.

12. So far as I can work out requirements the following staff should be necessary for the college in its first five years

- 1 Rector.
- 2 Director of Physical Culture
- 1 Librarian and Registrar.
- 1 Professor and 2 Readers in Physics
- 1 Professor and 2 Readers in Chemistry.
- 1 Professor and 2 Readers in Biology
- 1 Professor and 3 Readers in Agriculture.
- 1 Professor and 2 Readers in Philosophy.
- 1 Professor and 3 Readers in English.
- 1 Professor and 3 Readers in History
- 1 Professor and 2 Readers in Economics.
- 1 Professor and 1 Reader in Sanskrit.
- 1 Professor and 1 Reader in Persian and Arabic.
- 1 Professor and 2 Readers in Mathematics.
- 11 Professors and 23 Readers or including the Director of Physical Culture and the Librarian, 12 Professors and 24 Readers.

13 The expense of the college to the State, whatever be realised in fees, is not worth while if merely a fine college attached to Allahabad is proposed. It is worth while if we can succeed by having our own separate system of higher education in turning out men who can advance the rate of progress of the State. At present we are supporting a college which turns out very mediocre individuals even judged by the average standard of the ordinary Indian graduate. But for the boast that the State supports a college we

might spend less money and send the most promising of our matriculates to study in some of the better staffed colleges of British India. In an appendix to this note I have worked out roughly what the total expenditure annually would be. It comes to 5 lakhs per annum. The question is whether or no it is likely to be of benefit to the State, to spend the amount on a university. In my opinion it is worth while if, and only if, the scheme proves successful in turning out the class of man we want. It is for others to consider if the ideas I have propounded throughout this note are correct or not. If my basal ideas are all wrong then the idea of the college I propose must be all wrong too. Not merely will the State have to spend money on its college, it will have to spend money on its secondary schools, on their staff and equipment so as to make it possible for these schools to turn out the proper type of matriculate who can benefit by a real college course.

14. I have raised the age for matriculation by two years and while I would welcome persons from outside the State I would not be prepared to take the ordinary matriculate of British India as fit for our College Course. In each instance, I would propose an Entrance Examination before such students were admitted into the State College. Similarly in the case of the Intermediate passed students from out-side I would not admit him to the two last years of our college course without a further examination to see if he were educationally fit for our degree course. Should it be decided to develop our own University, the question of the location of the college is one that deserves most careful thought. This is a question for several heads to settle, not for a single individual to decide. There is the question of the initial expense, of the healthiness of the site chosen for a University, of the proximity or not to the site of the capital of the State, or to any other town in the State, of any special institution in the neighbourhood which may prove of value to a nascent university and many other major and minor points which may come under consideration. However, as it is needless to consider these questions until the State make up its mind for or against a University of its own in the near future (of course, eventually the State is sure to have its own University), I will say no more on the subject here.

15. The State College should maintain its own employment bureau. If an Institution is really turning out able graduates, it

may well do its best to place those graduates in after life. Some it may try to place in Government Service but not the majority. If their training has been towards independence of character, the majority of our graduates will not hanker after State Service. They will recognise that they can make their way in the world as independent producers of wealth and thereby they will help the State as much as the most able official. The next ten years seem to promise considerable industrial and commercial development in the State. In such development as in agricultural development the graduate with the well trained mind can play a very big part. The man with untrained mind is unfit for modern competition, however many letters he may have after his name. The man with a trained mind can pick up the technique of any business fairly, quickly and thoroughly as a rule. He is also prepared for any accidents that may happen in a way that the man with the untrained mind can never be. If our college, as proposed, can turn out men who do not hanker after State Service we may flatter ourselves that we are on the right track. At present as matters stand it is only when parents discover that their son has little chance of becoming an official or that half-brother to officialdom, or the Vakil, that they think of business, agriculture, or some technical line for their boy. Still people wonder why India does not make more rapid material progress, and will not see that the best intellects are being taken for officialdom where usually they must be sterilised. An official is only bearable if he keeps himself abreast of the times and how few of us officials do so. When the official is jealous of non-officials who by their own efforts, not by the reflected *izzat* of the Sarkar, are reaping larger material rewards than he is himself, he is a nuisance and brake on the wheel of progress. In a well organised community the importance of the official class is always declining. That class is recognised as necessary for the executive work of Government. Public opinion, as it develops, should by its criticism act as a useful check on official interference or mismanagement. The official is only useful in so far as he can make the rule of law and order a reality. If our College really educates its students our graduates will recognise that there are other aims for them than Government service once they have taken their degree, but if its students are to be so educated, the internal management of the College must be left to the College authorities themselves without the faintest hint at Government interference. Government has to trust and to foot the bill once it has selected the professorial staff in the first instance. All

Governments unfortunately for themselves cannot rise to such a height of self-abnegation. They are unwilling too to give the necessary disciplinary powers to the University authorities so as to enable them to keep their house in order. Every University needs a court of discipline to which special powers may be given by State Legislation if necessary, This helps to make College students feel that they are a class apart, a feeling which it is good to encourage. Unfortunately this feeling is seldom encouraged in India. The distinctive dress of cap and gown or other uniform also helps towards this feeling that the College student is one of a picked class on behalf of whom great expectations are and may be rightly formed."

1. The Education Member submitted the following **Guzarish** to the Darbar :—

"In Your Highness' Review (para 172) on the Administration Report for the year 1975 it was ordered that a Committee should be appointed immediately to inspect all the Educational Institutions (Boys' and Girls') and submit its report on certain specified points. Again, para 175 directs the appointment of a Committee for the investigation of the Educational system ; and by a subsequent verbal order Your Highness has charged the aforesaid Commission to submit their recommendations for the reform of the existing system of Education. Your Highness has further directed that it is not necessary to inspect each and every school in the State : it being sufficient to inspect, besides the institutions at the Headquarters of each district and Tehsil, two village schools in every Tehsil.

"Having regard to the above orders I beg to submit the following proposals :—

(1) A Committee consisting of the following members should be appointed for the inspection of the schools :—

Govind Sadashiv Apte, Principal, Madhav College, Ujjain,
Chairman.

One non-official representative from each of the Prant Boards
of Gwalior, Esagarh and Malwa.

One non-official representative of the Kanya Dhrama Vardhini
Sabha.

Inspector, Girls' Schools, Atmaram Govind Nigudkar.

Inspector, Central Circle, to be Secretary of the Committee.

(2) The Committee should inspect the following schools :-

All the Departmental and aided schools situated at Lashkar, Gwalior and Morar.

All the Departmental and Aided schools situated at the Headquarters of all districts and Tehsils

Two village schools in every Tehsil (Girls' and Boys').

(3) The following terms of reference should be laid down for this Committee :—

- 1. Whether the Teaching Staff is fit for their work or not. If not, what measures could be adopted to make them efficient.**
- 2. Whether the directions given at the Educational Conference, 1918, the Tour Report of Samvat 1970 and the Confidential note given to the Inspector-General of Education, are being followed according to the spirit of the said directions or not.**
- 3. What would be the best means of raising the daily average attendance (which is unsatisfactory at present) of the students ?**
- 4. Does the present system of Education meet the aims and objects indicated in this Review on the Administration Report of Samvat 1974 and Educational Conference of 1918 ? If not, what reforms or changes does it require ?**

NOTE.—While drawing up their proposals, the Committee should have regard to the local requirements and the probable expenditure as also the extent of benefits as compared with the expenditure.

NOTE.—According to the present system the curriculum of classes up to the middle standard is under the control of the Education Department while the curriculum of the higher classes, *i. e.*, the Matriculation, Intermediate and the University degrees is in conformity to the system in vogue in this particular University to which a school or college may be affiliated. The Committee while drawing up their proposals should have regard to the question whether the system of affiliation should continue

intact ; or, that the curriculum for the higher Education should be fixed by the Darbar just as they do in this case of the Middle Standard Examinations. If the latter, how should it be regulated ?

NOTE.—The Committee should also consider the possibilities of imparting religious Education ; also what method should be adopted for imparting moral Education.

5. What kind of private schools should be given grants-in-aid and in what form and under what conditions ?

6. To what students, on what conditions and to what extent should local scholarships be given by the Darbar ?

(4) The following commission should be appointed to consider the report of the Committee and draw up their proposals for submission to the Darbar :—

1. The Principal, Victoria College, Chairman.
2. The Principal, Sardars' School.
3. Janki Nath Sahib Datta, Census Commissioner.
4. The Inspector, Northern Circle.
5. The Inspector, Malwa Circle.
6. The Head Masters, High Schools.
7. The Superintendent, Janakganj School.
8. The Members of the Committees mentioned above.

Atmaram Govind Nigudkar should work as Secretary of the Commission.

(5) The travelling allowances of the members should be allowed to be met from the savings of the current year's budget.

2. The Darbar while sanctioning the above **Guzarish** were pleased to order on the 15th of April 1921, that the following note should be left on the file for record and the Commission's Report when ready should be submitted to the Darbar for orders.

A special Committee should be appointed to consider the report of the Commission: the following gentlemen being invited to sit on this Committee and benefit the Darbar by their valuable advice in reforming the Educational system of the State :—

1. Dr. Deo Prasad Sarwadhikari, Calcutta.

2. Rai Bahadur G. N. Chakravarti, Allahabad.
3. Sir P. S. Shivaswami Ayyer, Madras.

A draft of the letter proposed to be addressed to the aforesaid gentlemen was also enclosed with the above order (the draft being accompanied by a note containing His Highness' observations with regard to a number of theoretical and practical problems concerning Education). The Education Member was also directed to sit on this Committee and the Deputy Inspector-General was nominated as its Secretary.

3. The Education Member while intimating the Chairman, Education Committee, with the aforesaid orders of the Darbar asked him to prepare a programme of the Committee's tour and soon to start their labours and submit their report for the consideration of the Commission.

4. The Committee, beginning their work from the 3rd of November 1921, had completed the task of inspecting and recording evidence in 7 districts by the month of March 1922, and reported that the inspection of the remaining districts would be begun after the rain.

APPENDIX No. XXIII.

Darbar's Observations and Directions as regards the In-attention of Officers to the Petitions of the Public.

In the Tehsil of Gangapur the Register of petitions submitted on tour and those received from the Head Office was found blank for the last two years. This was probably due to the fact that either petitions were not entertained or were torn up ; for otherwise it is impossible to conceive that no petitions had been received.

I was here for not more than 18 hours but the number of petitions presented to me was 10. I acknowledge that petitions are sometimes presented to me as the highest authority for redressing their grievances ; but I can say from experience that most of them are presented to me because of the Officers' failure both to give the petitions their proper attention and also to inform the petitioners of the orders passed. *Vide* para 110 of my Tour Report for Samvat 1967. The result is that the petitioners' faith is shaken and therefore they are either obliged to keep silent or await an opportunity when they can hope to get justice. The same observation was made by me in my Review (*vide* page 24) on the Administration Report for the year 1912-13, and I am sorry I am obliged to repeat them over again.

Tours made by Officers are tours only in name and very seldom I have found them fruitful. It has been noticed that people have waited patiently for months to welcome an Officer in a Pargana or Zilla and when the long-looked-for event has happened and the people have had an opportunity of making their representation they have been promptly responded to by the customary formula :—

- (1) *Darkhwast do.*
- (2) *Hamne note karliya.*
- (3) *Ham is ka nikal kar denge.*

Some have given several *Darkhwasts* already, some have to wait impatiently for the result of "*Ham ne note karliya*" and others have to live in hopes inspired by the promise *nikal kar denge*. What really happens is :—

- (1) *Petitions get lost or are filed.*
- (2) *The notes are never referred to again.*
- (3) *The solution of the difficulty, if one is proposed, is partial.*

What is the natural result of this ? The poor men's wail "*Hakim ate hain aur yun hi kah ke chale jate hain.*"

While speaking of the general duties of the Officers His Highness was pleased to observe on page 151 :—

" The duty of the superior officers is to redress personally grievances of the public as also to watch how they are attended to by the subordinate officers.

It must be borne in mind that if petitions are given a proper hearing by the subordinate officers no petitions will ever be presented either to the superior officers or the Darbar unless the petitioner is an obstinate fellow. "—(Extract from Tour Report, Samvat 1970, from page 45 to 50 and page 157,)

Extract from Memorandum No. IV.

" Do the officers make themselves popular or not ? Complaints are preferred while they are on tour; some of them are removed while others are not. Some petitions are not traceable. The officers while they are on tour direct the complainants to submit their petitions but then no action is taken on such petitions.

"II. It must be remembered that whatever work is done it has a well defined object behind it. If that object is not achieved it makes little difference whether you do it or not. An officer would rarely find a man in his tour who would come forward and tell him what his grievances are because people know that it would be no use to make a complaint.

"If you were to enquire of a Suba or a Police officer whether they had, while on a tour in the district, tried to ascertain if the people had any grievances the usual reply would be—" By your honour's grace everything is all right. " But the point worth considering is how could a member of the public come forward with a

complaint against an officer ? And let it be remembered that the word "officer" is applicable even to a Chaprasi. The aggrieved man thinks, and perhaps rightly, that no one would care to trouble himself for his sake, because they are influenced by considerations in which a strictly legal and impartial action is calculated to mar their mutual relations. There is no wonder, therefore, if in such circumstances the public are afraid of preferring complaints. All who would hear this would say that I have taken a wrong view of the situation, but I have spoken the simple truth quite frankly.

"Officially it would be represented that they could not do any thing because no complaint was made to them; but a careful consideration would show that the real object of making a tour is not gained; because the people feel that if they were to make a complaint against the Police Administration, the Patwari, the Chaprasi, the Customs Nakedar, the Station master or any other officer it would bring them in trouble and others would benefit thereby. Therefore why should they make their position uncomfortable. But it is a fact that behind their back the public do grumble and say to one another.—"The tours of these officers are productive of no good, they do not interest themselves in our affairs; on the contrary, they levy on us a sort of tax in the form of the expenses which we have to bear in connection with their tours; it will be far better if they never come at all."

"12. What reason is there that the aggrieved people are frank and open with me in relating their grievances ? There can be no reason other than what I have already explained above. The officers' usual reply that they had enquired of the people if they had any grievances but that they said that they had none. The only reason which I can think is that the officers are not popular within their respective jurisdictions and the public have not the same trust and confidence in the officers as they ought to have, otherwise they would naturally tell them what their grievances are.

"13. "Now the question is why such things are not brought to the officers' notice but are brought to mine ? I think that the officers do not devote themselves to finding out the people's grievances because, in the first place they do not wish to worry themselves about these things and in the second place they have not the same interest in work as they ought to have, nay, I even think that they have

not the same sympathetic feelings towards the people as they are expected to have.

"When the officers are asked about the action they have taken on the petition of such and such a person the usual reply is that the complainant is a rogue and a habitual complainant. Thus the complaint is put aside.

"14. "If the officers are alive to any consideration it is to see that the official procedure is followed and to drag on their days until they have reached the pensionable age. I also think, nay, I am convinced that, if the officers are compassionately and sympathetically disposed towards the public, and strain every nerve to execute all orders with the sole object of fulfilling the true intentions of the orders which would bring about the prosperity of the public and the trading classes, the day will not be far off when all of us would be enabled to pass a happy and peaceful life.

"15 "The ordinary strifes will never come to an end, because they rest with the public, the Police, the Patwaris and pleaders. For instance, in a case of bribery even if a charge of bribery is well founded, would the officers strain every nerve to prove the offence and have the guilty brought to justice? No, never. They would certainly go and install themselves somewhere for the investigation of the case and order the police or one of their Chaprasis to call the people concerned. They would then record their statements and in doing so would cleverly leave off the very words which clearly establish the guilt; on the other hand, they would conduct the cross-examination in a way which would leave the principal point aside and thus, although the case may be serious one, they would save the guilty person. In the case of minor offences they would either make a fool of the other party on the ground that the complaint is false and groundless and thus they would have the complainant punished for making a false complaint. If however there is strong evidence against the accused officer they would save him from due punishment by recommending for being severely warned or degraded."

EXTRACT FROM HIS HIGHNESS' TOUR REPORT FOR THE
YEAR 1967, PAGES. 55-58

110. The total number of petitions submitted to me during this Tour was 949. It is pleasing to note that the number of complaints against the officials was a small one, most of the petitions being related to

Petitions.

mutual dissensions between the Zamindars. If the machinery appointed for the dispensation of justice attends to its work in a satisfactory manner the chances are that the people shall have no occasion to submit such petitions to me.

Ordinary Petitions.—It appeared from an analysis that the number of petitions relating to revenue matters was larger than those relating to Judicial. I cannot say definitely what this is due to; whether (1) the proceedings of the Revenue Courts are not conducted strictly according to law and thus the people failing to get due justice are put to unnecessary trouble, or, (2) it is due to my paying particular attention to revenue matters during my tours, or, to any other cause. Anyhow is it a fact that most of the petitions submitted to me are of the second category? (This does not mean that the Revenue officers should do anything to prevent them. And so far as I can think I am of opinion that it must be due to the first cause. I am much pained to write that from what I have seen of the manner of their work from diaries and files and from what I have seen of their treatment of the Zamindars the Revenue officers, generally, fail to command the confidence of the public; and this want of confidence has reached such an extent that the public instead of representing their grievances to the officers are compelled to wait silently for an opportunity. They are afraid lest instead of getting justice they might make themselves a butt to their tyranny and oppression. It is worth considering that the Naib Tehsildar of Tappa Bhonrasa (composed of 81 villages) told me that no petitions were ever submitted to him, and yet 77 petitions were submitted to me from this Tappa alone.

Petitions of Complaint.—Such being the fate of the ordinary petitions, how can the public expect to receive justice in cases of oppression by the State officials. A unique instance of this nature came to my notice during one of my tours while I was going from Patkhera (Pargana Esagarh) to Sahrai. I noticed that a crowd of people numbering about 200 to 250 were following me at a distance greatly distressed and troubled. Some of these men met me by chance and said that the Sazawal and the Chaprasis of the Tehsil who were detailed there to arrange for the *rasad* had maltreated the people and were demanding money. On my calling for an explanation from the Tehsildar who had been staying there for 17 days, he said that he had no knowledge of these incidents. The same reply

was also given by the Suba. It also came to my notice that the Tehsildar had collected 10 or 20 times the actual quantities of *rasad* required for my camp, thinking that the number of camp-followers must be one or two thousand although an indent of *rasad* and a list of the followers was supplied to him sufficiently in advance. It is common knowledge what paraphernalia accompanies me on my annual Tours and yet if the Tehsildar had any doubts on that score he ought to have cleared his doubts by a reference to the Suba either by letter or a telegram. I thought it, therefore, inexpedient to continue in service for even a single minute a Tehsildar of this type. To the Suba I respectfully gave a hint that he should not go to sleep in this manner in the future.

For the future the district officers should keep in mind that they should give a patient and sympathetic hearing to the grievances of the Zamindars and then give them a suitable reply. If the complaint must wait till you have returned to your office, or, if it requires a reference to any record it must be done immediately and either the complaint removed, the request fulfilled, or if the matter lies beyond your powers refer it to your head office for orders. What I mean to say is that the Zamindar or the public should never be given any cause to feel that the officers are all liars and their actions are a mere farce, that is, when people represent their grievances to them they advise the people either to apply or are content merely to receive the petitions presented to them; but this is no more than a show because they do not do anything. It has been noticed that the Tehsildars generally enquire of the Zamindars or of the public whether they are suffering from any inconveniences or any hardship and oppression. The usual and formal reply to these questions found in their note books is that the reply was that they had none. But I fail to understand the reason why the note books and the diaries do not tally with actual conditions.

So far as I have been able to think over it the reason appears to be that either the entries in the note books and the diaries are incorrect, or, the people having no hope of getting a proper hearing and justice are loath to relate their grievances; or, the officer being not possessed of a clear conscience they hesitate to tell him of their sufferings.

The petitioner must be given a reply in writing for otherwise he would feel depressed and is put to unnecessary trouble and

expense by applying to all the officers high and low. These petitions naturally make the superior officers think that the people in the *Ilaga* do not get justice. The creation of such an idea against the district officers in the mind of the public or the superior officers is the worst thing possible. If it is beyond the powers of an officer to entertain a particular petition or if it is not tendered in accordance with the prescribed law the officers are empowered to return it having recorded on the petition the reason, to the applicant, in original. If it is entertainable they must attend to it and give a proper reply so that the applicant might have an idea as to how he should proceed further and be satisfied with the authorities. If a petition is tendered to a superior officer he would in the first instance enquire of the petitioner if he had presented himself before the district officer and if so with what result. If the petitioner produces an order of the district officer it would satisfy the superior officer and he would be enabled to pass a suitable order for the future guidance of the petitioner.

APPENDIX No. XXIV.

Instances showing the Manner of Disposal of Petitions.

1. DIRECTING THE PETITIONER TO APPLY TO THE DEPARTMENT CONCERNED.

1. An application was submitted to the Darbar by the Zamin-dar of a certain village that while returning to his village in the beginning of Katik (Samvat 1977) he and his son were waylaid by the dacoits who wounded the petitioner, shot his son dead and robbed him of his gun and a sum of Rs. 442. On reporting the matter to the Police the dacoits were identified and arrested and the gun was also recovered but that owing to the enthusiastic support to the dacoits of a certain Raoji the case was spoiled by the Police. He said that the Raoji bearing malice towards him was helping and sheltering the dacoits and was aiming at his life. Besides, a certain goldsmith who melts the looted property and a Bania who purchases them are helping the dacoits, that a few of the Vakils who were in league with the dacoits were spoiling his case by winning over the witnesses and corrupting the court clerks, that his case was pending before the Court at Guna but he requested that it might be entrusted to a Special Judge or transferred to the Shivpuri Court where he was hopeful of getting justice.

2. The Darbar ordered the petition to be returned to the petitioner with the intimation that if he desired to have his case transferred from the Sessions Court, Guna, his proper course was to apply to the High Court (*vide* Peshi Office File No. 65, Samvat 1978).

2. PASSING OF ORDER AFTER CALLING UP THE FILE OF THE DEPARTMENT CONCERNED.

1. An old man named Sekoji, son of Raoji Shinde Kunwar, applied to the Darbar complaining that he was being compelled in a certain case to pay more than what was due from him. The Darbar ordered the petition to be re-submitted after ascertaining what he wanted to say.

2. The file pending in the Shagirdpesha Office being accordingly called up it was found that the man was in arrears of land

revenue in respect of a plot of ground held by him in Jamgaon, (District Nagar); the demand up to the end of Samvat 1959 being Rs. 168-1-6. To repay the arrears a monthly deduction was made from his pay until a balance of Rs. 14-1-6 was left over. This amount was remitted by the Darbar on his representation that he was a pauper; and so, the case was closed. The petitioner had also represented about the excess payment to the Beda (Shagirdpesha) to which he belonged, but on being directed to go and settle the account personally he failed to attend the office.

3. The case was ordered to be closed by the Darbar on the ground that the applicant had due to his old age, lost the power of understanding as otherwise the file does not show that he was unjustly treated.

3. PASSING OF ORDER AFTER ASCERTAINING THE FACTS FROM THE DEPARTMENT CONCERNED.

1. A petition was submitted to the Darbar by one Shrilal, son of Daya Ram of Ambah Pargana, that the Excise and Customs contracts of District Amjhera and three other villages were given in Samvat 1959 respectively to one Girdhar Gopal of Dhar for Rs. 12,995, petitioner's brother Jainarayan for Rs. 8,518 and Chunni Lal for Rs. 2,801, Girdhar Gopal having offered no security has since absconded. Chunni Lal, in addition to the three villages acquired by him on contract, was also given credit for the income of 29 other villages; but the applicant has been held responsible for the payment of a demand of Rs. 8,000. The pleas put forward by him having been rejected by all the officers concerned he prayed that his case might be settled by Panchayat.

2. On ascertaining the facts of the case from the Trade Member it was found that a large sum of money was due from the petitioner extending over a period of more than 14 years and he was making one plea after another until at last the case was entrusted by the Darbar to the Appeal Member who has passed a decree against the petitioner. The following order was accordingly passed by the Darbar:—"The Trade Member's reply shows that the case has already been decided by the Darbar, it cannot therefore be entrusted to a Panchayat. The petitioner must comply with the orders of the Darbar"—(Peshi Office File No. 120 of Samvat 1977).

4. INTIMATING THE PETITIONER THAT NO FURTHER ACTION CAN BE TAKEN.

1. A telegram was received by the Darbar from one Padam Singh Nanu Ram of Shujalpur to the effect that he was very unjustly treated and requested for an audience of His Highness. On referring the matter to the Suba the latter intimated that the complainant is a nephew of the person complained against and they were carrying on litigation against one another. Some of their cases are before High Court. The complainant now desires that:—

- (1) The appeal for a claim of Rs. 600 which he has lately preferred to the Full Bench should not be heard by Ketkar Sahib as he had already rejected the complainant's appeal when the case was before the Single Bench.
- (2) The above decree should not be enforced against him until the case has been finally decided.
- (3) He should be permitted to sue his uncle as a pauper for a sum of Rs. 10,000.

2. The Darbar ordered that the applicant should be informed that no action can be taken on his petition by the Darbar (Peshi Office File No. 76, Samvat 1978).

5. POINTING OUT THE PROPER METHOD OF SEEKING REDRESS.

1. Mohan Das Gurdayal Das, guardian of Gopal Das telegraphed to the Darbar that his **Guru** Shri Vyankatesh was the Mahant of Balaji Mandir, Ankpat, Ujjain, that he was a minor at the time of his death, that Kesho Das had installed himself at the Mandir without any right, that the petitions tendered by him have failed to bring him any redress, that his case had been pending in the Central Religious Endowment Committee for the last one and a half year and that it might be entrusted for enquiry to a just and impartial officer.

2. On referring to the case referred to by the petitioner it was found that the mutation of the name of Kesho Das Gurudayal Das was sanctioned by the Central Committee on the recommendations made by the Pargana and District Committees, the cross demand made by the petitioner Gopal Das was also considered by the Committees but was rejected by them.

3. Having regard to the above facts it was ordered that if the petitioner was dissatisfied with the decision of the Central Committee his proper course was to prefer, according to Section 37 of the Law relating to worshipping places, an appeal to the Darbar through the Home Member rather than approaching the Darbar direct by means of telegrams and petitions (*vide* Peshi Office File No. 118 of Samvat 1977).

6. PASSING ORDER AFTER HOLDING A SPECIAL ENQUIRY.

1. The Indian officers of the 2nd Central India Horse, Guna, presented a petition to the Darbar through the Political Assistant, Guna, that Sadhu Adityanand Udasi constructed about 28 years ago with the permission of General Daly and Col. Martin a Guru Dwara outside the municipal limits of the town, that the Guru Dwara stands on a plot of unculturable waste land suggested by the then Suba of Bajrangarh and has within its compound a Garden and 3 masonry wells: the cost of construction being estimated at about Rs. 30,000. The annual expenditure of the Guru Dwara is met from subscription collected from the Central India Horse and the Estates round about Guna. It has no support from the Gwalior Darbar. The plot of ground occupied by the Guru Dwara is considered to be a Muafi but there is no regular Sanad, which it is requested might now be issued in the name of Triptanand Sadhu Udasi. The Political Assistant also in consideration of the services rendered by the Sikhs during the last war commended the petition to the consideration of the Darbar.

2. The Darbar ordered the Sar-Suba of Gwalior to make enquiries on the spot to ascertain how the Guru Dwara was founded, what is the precise request of the Sadhu Udasi and what facts are ascertainable from the State records.

3. The report submitted by the Sar-Suba after enquiry showed that the Guru Dwara occupies a plot of land measuring 5'19 Bighas with Mandir, habitable buildings, Samadhis and a garden. The Udasi Sadhus usually come and stay there. While the Central India Horse was stationed at Guna the Guru Dwara was largely supported by the members of that community but since the removal of the Regiment all monetary help had stopped. The record shows that the land in question was considered according to section 3-3 to be a Devasthan Muafi, but was subsequently resumed for want of Sanad and assessed to revenue at Rs. 19-1-6 and it is

realised by the Zamindar from the Udasi Sadhu. This is why a request has been preferred to continue it as a free grant and to grant a regular Sanad.

4. In view of the above facts the Darbar were pleased to order for the information of the Udasi Baba that the land cannot be continued free of rent but if the Udasi Baba required any help for the Puja, etc., of the Mandir he could apply for help to the Central Religious Endowment Committee (*vide* Peshi Office File No. 118, Samvat 1977).

APPENDIX No, XXV.

A Typical Case.

In one of my Speeches delivered about 9 years ago (7th May 1911) I had addressed my officers in the following words :—

“However envious and jealous you may be of one another in your private life, I request you gentlemen to grant one request of mine—Keep cordial relations so far as the affairs of the State are concerned and work as if you were the sons of the same mother. If your personal relations are not happy you can square your differences privately, but when you are in office keep those differences aside and work with one will and one mind. It will bring good name to the State and add to your own betterment.”

In the Speech delivered by me to the gathering of officers in 1917 I had reiterated the above extract and added:—

“While I do not desire to meddle with your private affairs I cannot countenance a display of your private feelings in State work. Do the work with one will and as if you were all the sons of the same parents.”

Again, in the Speech delivered at the Forest Conference in 1919 (published as Memorandum No. 7) I had said the following :—

“Lengthy correspondence, official red-tapism, mutual dissensions, unnecessary criticism at the slightest opportunity and ignoring the real work, these things fail to point to your loyalty nor can they prove you to be a true and faithful servant of the State.”

Further, it was mentioned in para 29, page 20, of Memorandum No. 4 that:—

The working of the various offices would show that they are fond of unnecessary correspondence apparently for the reason that it carries weight with the higher officers. The officers and the clerks are thus led to believe that it is the proper method of work. This view can be proved by a reference to the various files, a fresh

instance of which is that not long ago the Conservator of Forests sent a letter to the Private Secretary duly numbered and dated saying that for such and such reasons he would not be able to arrive at Shivpuri in time. Here is the original letter.

Now the question is whether it was at all necessary to send out official letter, and it was necessary to adopt this lengthy procedure. It would have been sufficient to say over the telephone that he had to attend to such and such and would not therefore be able to arrive at Shivpuri by the appointed date; or he should have written an unofficial letter saying that he had to send a certain account to the Political Department and would thus be late in coming up for the Season. This is only a petty example but you can judge for yourself how time is wasted; and this is why the officers do not find sufficient time for the performance of real work.

From the above instance it appears that the Conservator must have ordered some one to draft letter which when prepared must have been read to him, then signed by the Conservator, then the seal bearing the designation stamped below the signature, then it must have been entered in the despatch register and lastly after entering in the Receipt Book it must have been sent to post; further since it was an official letter bearing the despatch number a copy must also have been kept on record. If you will just think over the whole of these details they would show what amount of valuable time was wasted over this unnecessary proceeding.

Although the officers have been repeatedly warned to avoid undue delay in the disposal of cases, nor create intricacies, nor allow any personal considerations to come in the way of official business yet they have failed to produce the desired effect. It was evident from a certain case which has only recently come to notice that the officers pay little regard to these points in the performance of their duties. In order to bring to your notice how the case in question was dealt with and orders passed, copies of the office notes forming part of the file are being attached to this Memorandum as an illustration. I did not think it desirable to publish verbatim copies of the office notes and have consequently given the original case a fictitious shape by substituting assumed designations of the officers concerned. But it should not at all be understood that the proceedings of the case as given in the Appendix are all fictitious. The orders and the other proceedings are as they are in the original file.

The objectionable points (proceedings or orders) have been underlined and in the footnotes appearing below all the portions so underlined, reasons are given why that particular proceeding is considered objectionable.

It must be noted that the action of the Prant Officer in deputing a clerk to the office of the District Officer was due not to any strict observance of the prescribed procedure but to the want of happy relations between the two: for, no clerks are usually deputed to the District Office by the Prant Officer.

The proceedings of the file would show that they were made unnecessarily lengthy. Irrelevant side—issues were raised and dealt with in the same file and compliance with the orders of the superior officer was unduly delayed.

It is evident that the number of files coming up before the Darbar is limited; the Darbar cannot see all or a larger number of the files of the various departments. It will not therefore be improper if the Darbar were to form an estimate of the general working of the offices by a perusal of these files. The Darbar have trust in their officers and believe that in the discharge of their duties they would be mindful of the directions of the Darbar; but they are pained to see when instances showing want of attention on the part of the officers come up before them.

But I trust that my officers would be expeditious in the disposal of cases and would refrain from delaying them without good reasons, that they would put a stop to unnecessary correspondence and would refrain from indulging in useless criticism merely for want of mutual happy relations.

MADHAV RAO SCINDIA.

OFFICE NOTE.

Prant Office, Forest Department.

CONTRACT FOR REALISATION OF ROYALTY ON THE FOREST
PRODUCE OF TEHSIL SHEOPUR ANNULLING THE
CONTRACT OF RAM KRISHNA AND TO
BE GIVEN TO BALDEO.

The facts of the case are that in Samvat 1955 a contract for the realisation of royalty and forest produce was given for an

annual payment of Rs. 2,000 to one Ramdhan on condition that should he fail to make full payment of the annual contracted amount the contract would be annulled and given over to some one else. In Samvat 1966 Ramdhan failed to make the full payment of the contract money and being in arrears for a sum of Rs. 234-11-0 his contract was annulled and given to one Mulchand on condition that he shall pay the arrears by annual instalments of Rs 50 and shall further make regular payment of the fixed contracted amount.

On his death in Samvat 1967 Mulchand was in arrears to the extent of Rs. 322-8-0 in respect of that year. His heir Gulabchand being unfit to manage the work the Forest Inspector, District Sheopur, recommended to the Supervisor that the contract might be given over to one Ramkrishna on condition that he shall pay the arrears by annual instalments of Rs. 50 and further that he shall be bound to credit all realisations made by him until the contract money was fully paid up; and accordingly in order to avoid all subsequent difficulties the contract was given by the Forest Inspector to Ramkrishna.

While the District Officer was making certain enquiries Baldeo submitted an application to the District Officer requesting that the contract might be given to him rather than to Ramkrishna because the applicant had money transactions with the Zamindars and he promised not to harass the Zamindars and cultivators. The Zamindars of Sheopur Tehsil also supported his request and presented an application that the contract might be given to Baldeo and not to Ramkrishna who was hard on them and under whom the condition of the forest was also likely to be injured.

This District Officer called for the Supervisor's opinion who called for a report from the Forest Inspector who in turn replied that there could be no objection if the contract were given to Baldeo by way of *supurdgi* because he possessed means and had experience of the work and also promised to abide by the same conditions as those made with Ramkrishna. The Supervisor wrote to say that he had called the Zamindars and cultivators to his presence and they are agreeable to giving the contract by way of "Supurdgi" to Baldeo in preference to any other person, and that Baldeo being a man of means he was also of opinion that the contract might be given to him. The Assistant District Officer also agreed with the opinion of the Supervisor.

The District Officer passed an order on 14th May 1913 on the application of Ramkrishna to the effect that the contract should be entrusted to him by way of "Supurdgi" on payment of arrears and that the Supervisor's statement about the consent of Zamindars was legally inadmissible. That since Ramkrishna had acquired several other similar contracts both in this and other Tehsils and since he was also willing to pay up the arrears the contract be given to him.

The complainant has now preferred an appeal to this Department saying that he has money transactions with the Zamindars and cultivators of Tehsil Sheopur, that from the Assistant District Officer down to the Inspector all have expressed their opinions in his favour, that the Zamindars and cultivators have also given their consent, and that therefore the District Officer's order might be cancelled and the contract given to the applicant. The applicant also mentioned that Ramkrishna had failed to credit the whole of the amount realised by him in Samvat 1968, which fact, he said, also deserved consideration.

The Zamindars of the Tehsil have also presented an application to this Department that the contract might be given to Baldeo by way of "Supurdgi." Ramkrishna, on the other hand, has applied urging that Baldeo having no superior claim over the applicant his application be rejected.

With regard to the complaint that Ramkrishna had failed to credit the whole of his realisations of Samvat 1968, the District Officer writes that out of the total realisation of Rs. 1,806-6-0 during Samvat 1968, the contractor has credited Rs. 1,790-3-9 leaving a balance of Rs. 16-2-3 which has been set down as a debit. The figures supplied by the complainant are inexplicable.

The District Officer has supplied a statement (Slipped) giving a list of the various contracts held by Ramkrishna together with the details of the arrears of his time.

OPINION.

A careful consideration of the facts will show that neither Baldeo nor Ramkrishna have any particular claim to the contract. The final order in such cases rests to a great extent on the direction of the officer empowered to sanction contracts: the officer concerned is expected to exercise his discretion properly with a view to smooth working; it would have been better if the contract had been given to Baldeo because he is the only person who had the full con-

sent of the Zamindars and cultivators of the Tehsil and the support of the District Officers; also because he has had long standing money transactions with the people of the Pargana. Besides, the list of arrears due from Ramkrishna shows that a heavy amount is outstanding against him, though it is true that a few of the items might be decided in his favour.

In my humble opinion it would be proper to admit the appeal and to give the contract to the complainant who would further be held responsible for the payment of the arrears. This would, it is trusted, put a stop to future complications nor would the Darbar have to sustain any loss.

(Sd) Personal Assistant.

13th June, 1914.

ORDER.

I agree with the opinion of the Personal Assistant. Since the District Officer has given the contract to Ramkrishna, Baldeo has no right to claim it, nor has Ramkrishna. But as the District Officer has already passed final orders it is undesirable to upset them by giving the contract to Baldeo. Having regard to principles of administration Baldeo cannot do any contract work. I am therefore of opinion that the appeal should be dismissed and the decision passed by the District Officer upheld; ***but he should be warned confidentially to have these points in mind while giving out contracts in the future.***

(Sd) Offg. Prant Officer.

15 June, 1914.

(NOTE.—The order about instructing the District Officer for the future is meaningless and uncalled for, because a consideration of the points (in respect of which the issue of instructions to the District Officer was deemed desirable) in this particular case was considered unnecessary by the Officer himself. If in the opinion of the Prant Officer a consideration of these points in similar cases was at all necessary he ought to have passed an order after paying due regard to them. It follows that either the aforesaid order of the Prant Officer was incorrect or that the order about the issue of instructions for future guidance is meaningless.)

OFFICE NOTE No. 2.

Baldeo, appellant, has submitted a petition praying for a review of order. The petition purports to say:—

- (1) That the applicant has money dealings with the Zamindars and cultivators ever since Samvat 1939: and it

was for this reason that the officers recommended that contract should be given in his **Supurdgi**. What stronger reasons can be urged in support of his claim ?

- (2) That the applicant noticed that the forests were going to waste, then he made the application for their **Supurdgi**. The file was put up to the District Officer after all other officers had recorded their opinions in favour of the applicant but the District Officer ordered the contract to be entrusted to Ramkrishna who had no particular claim to it. The action, therefore, deserves consideration as it is a violation of the applicant's rights and spells his ruin and desolation. The order might therefore be reviewed and the contract ordered to be given to the applicant.

In compliance with the order of the Officiating Prant Officer dated the 15th June 1914, the District Officer on being addressed confidentially writes to say that there was no reason whatever to give preference to Baldeo; legally the consent of the Zamindars and cultivators is not binding nor does the law entitle a Sahukar who has his dealings with Zamindars, etc., to a preferential treatment. From an administrative point of view Baldeo has, in the first instance, no very extensive money dealings in the Pargana—in the second place, the contract was last given to one Mulchand with the consent of the Zamindars, but as he failed to work the contract successfully it was natural not to place much reliance on the consent of the Zamindars; and lastly Baldeo does not live within the jurisdiction of the Tehsil (Sheopur).

The outstandings against Ramkrishna are due to one reason or other: the amount of those dues without any valid reasons must be very small, but he is a man of ample means and recoveries could be made from him without any difficulty.

O P I N I O N .

I have already mentioned in my previous opinion that the Law does not give any special rights to Baldeo and since the District Officer sees fit to give the contract to Ramkrishna there seems to be no valid reason to upset his decision as it was a question of his discretion.

(Sd.) Personal Assistant,
27th October, 1914.

PRANT OFFICER'S OPINION.

In my opinion the views recorded by the Assistant on the 13th of June, '14, appear on consideration, to be proper. Looking from an administrative point of view it will be appropriate to give the contract to Baldeo, but it rests with the Government whether to give a contract or not. The file is submitted for order.

(Sd) Prant Officer,
5th November, 1914.

NOTE.—The District Officer in using his discretion gave the contract to Ramkrishna. On submission of an appeal by the complainant the order was upheld by the Offg. Prant Officer. Since the grant of contract in the discretion of the officer whose order was upheld on the submission of an appeal by the complainant there was no need of passing an order on his prayer for review. When once the final order had already been passed, the more so as the complainant's prayer for a review of order contained no additional facts which were not before the officer by whom the appeal was considered.

O R D E R .

Your opinion is too short. What are those administrative considerations which induce you to think that it would be proper to give the contract to Baldeo. Please mention them in detail.

(Sd.) Director of Forests,
Ex-officio Member,
9th November, 1914.

G U Z A R I S H .

I think that the Personal Assistant's opinion marked in red requires consideration, because the Zamindars and cultivators are not in favour of Ramkrishna and when the people are opposed to him it would be difficult for him to improve the forests. The opinions of the various District Officers aimed at the facilities which they expected to receive from Baldeo both in keeping the forests in good condition and in the recovery of the State demand. On these considerations was based my opinion of the 5th November, 1914. In the letter now received from the District Officer he excludes Baldeo and all money-lenders in general from having any special claim and as Ramkrishna enjoys the contract of the forests of the adjoining Tehsil the District Officer is of opinion that he has a stronger claim than any other candidate. But side by side it has to be considered that amounts are outstanding against Ramkrishna in respect of his contracts

and what sort of objections he has been usually urging as excuse for non-payment. Such excuses are not the special feature of the Forest Department but in whatever departments he has acquired any work he has urged similar excuses and withheld payment of State dues. He has been delaying the disposal of cases for years together by urging some excuse or other; and according to my view such a man does not deserve preferential treatment. If the Government desires to verify the fact they can obtain such statements from the districts where he has contracts and see what amounts are outstanding against him up to date by his dillydallying. If ordered the necessary information could be obtained from the districts. The tendency of this man is not to pay the State its dues. The District Officer speaks of him to be a man of means and adds that there could be no difficulty in the realisation of the State dues. But how far this statement is well founded has yet to be seen. With regard to the principal point at issue my opinion is that neither Baldeo nor Ramkrishna have any claim to the contract. If it is considered undesirable to upset the orders passed by the responsible officers there would be no harm to keep them intact, but I much doubt if the forest could be maintained in a good condition.

(Sd.) Prant Officer,
12th November, 1914.

ORDER.

Put up a statement showing what contracts are held by Ramkrishna in each district and what amounts are outstanding against him in respect of these contracts. It should also be ascertained if the forests have in any way deteriorated since he has contracts.

(Sd.) Director of Forests,
Ex-officio Member,
17th November, 1914.

(NOTE.—The point requiring settlement was hardly of such a nature as to affect any personal rights of any individual, and the decision was dependent on the discretion of the officers. The District officer using his discretion considered it proper to give the contract to Ramkrishna, and the Offg. Prant Officer upheld this order. In such circumstances it was out of place to hold any enquiries and call for a statement in respect of the other contracts enjoyed by Ramkrishna. It was protracting the proceedings quite unnecessarily.)

OFFICE NOTE No. 3.

In pursuance of the order of 17th November, 1914, the District Officer was addressed by letter No. 2558, dated 3rd December, 1914, and after he was reminded twice for a reply he wrote to say that the statement of outstandings had already been supplied by him, although the statement was received with the same letter. The statement having been found incomplete in some details it was returned to the District Officer and he was asked to fill up the omission urgently. On issuing a reminder he says that the delay was due to the non-receipt of information from the various Parganas. The probable period within which the reply might be expected was given by him as two months and though the said period has long expired the statement has not yet come to hand: the order having been issued by this office more than 15 months ago.

O P I N I O N .

In the circumstances it has to be considered as to why a clerk should not be deputed to obtain a reply.

(Sd.) Personal Assistant,
5th April, 1916.

O R D E R .

Approved. Send a clerk.

Sd. Prant Officer,
25th April, 1916

(NOTE:—The deputation of a clerk to obtain a reply from an office is, so to say, inflicting a fine on that office. Common sense requires that a clerk should be sent only when an Officer is found negligent in supplying the information already available in his office. The information called for in this case was not available in the office of the District Officer and it was, therefore, useless to depute a clerk. The District Officer was present at the Headquarters. If the reasons for delay were ascertained either by calling him to the Prant Office, enquiring over the telephone or by means of a letter there was no necessity for deputing a clerk.)

OFFICE NOTE No. 4.

In compliance with the above order a clerk was deputed to the District Officer who returning him the same day wrote to say that

a verification of the arrears had to be made from the Tehsils of Gird, Tawarghar and Sheopur, of these a reply had been received from Sheopur. The reply from Tawarghar was being delayed owing to the absence of Ramkrishna; but that he had moved the Suba to serve a 15 days' notice on the contractor and if he failed to appear within the period to supply the required information on the basis of the official record. The reply from Tehsil Gird is still awaited and they are being reminded from time to time. A reply will be given as soon as the information comes to hand but as the matter is a very intricate one and having reference to these different Tehsils the question of a time limit is beyond control.

The District Officer further adds that a large number of old and intricate cases being pending in the Tehsil of Gird a special officer has been appointed from Zyasti Kharch to enquire into and settle this and the other pending cases.

OFFICE GUZARISH.

The following points also require consideration and orders:—

1. A clerk drawing a salary of Rs. 15 was deputed to the District office on the 6th of May, 1916. He reached there at the usual office time and came back the same day after 5 o'clock with the above noted reply.

In pursuance of Section 20 of the Guide Book he should have been paid his one day's salary from the District office along with the reply; but the amount has not been paid to him. Owing to the excess of work in office and the shortness of the staff a clerk was temporarily engaged for this duty and he must be paid his one day's salary.

2. The District Officer has appointed a special officer to be paid from the Zyasti Kharch, *i. e.*, he has created a new appointment for which no sanction seems to have been obtained from this office. Under section 6, para 1 of the Civil Service Rules no officer is permitted to create a new appointment without the previous sanction of Government.

OPINION.

I don't think the period of 1½ years should not have been sufficient for the work. The statement ought to have been prepared and supplied within this period. It was not

proper to return the clerk without a complete reply and in any case he must have been paid his one day's salary [along with the reply. The one or two letters received from the District Officer during the last 1½ years were incomplete

The appointment of a special officer appears to be opposed to all rules and it would be proper in the first instance to call for an explanation from the District Officer.

(Sd.) Personal Assistant,
25th May, 1916.

(NOTE.—This was quite a new question and in no way connected with the principal point at issue; it was necessary to open a new file and deal with the question separately. No regard was paid to the confusion that might arise by mixing up several matters in one and the same file, as it renders in the first place the work of subsequent reference becomes difficult, and in the second there is a likelihood of the original point being either lost sight of or delayed in settlement.)

ORDER.

Reply according to the opinion of the Personal Assistant and ask the District Officer to send the clerk's pay. The salaries of the Inspectors of the Tehsils which have so far failed to furnish the required information should be stopped until the information is supplied. Inform the District Officer accordingly.

(Sd.) Prant Officer,
7th June, 1916.

OFFICE NOTE No. 5.

In celebration of birth of the Yuvaraj Maharaj orders were issued from this office for the release of the saalties held in deposit. With regard to the other points the District Officer has replied by his letter No. 964, dated 26th June 1916, to say that :—

1. As there is none to blame in the matter it is difficult to decide as to who is to be held responsible for the payment of one day's salary of the clerk. As he was present at the headquarters he might either have been summoned personally, enquired over the telephone or apprised by a slip before going to such lengths. In this way the

necessity of deputing a clerk should never have arisen and the matter laid at rest. However, the amount shall be recovered from whomsoever it is ordered to be.

2. The special officer has been appointed from Zyasti Kharch at his disposal as without resorting to such a course it was impossible to cope with the current work as well as that lying in arrears. It is not possible at this stage to say by whose neglect and tardiness the work has fallen in arrears. Now, the work has got to be done, he thinks that the Zyasti Kharch is the proper head to be drawn upon in such cases. If such objections will be raised it would be useless to provide the amount in the budget. Besides, it is the Accountant-General's business to see whether the action has the sanction of the law or not. Should an objection be raised by him he expects he shall be able to satisfy him.

With regard to the principal point at issue the District Officer has sent the letters noted below :--

1. While sending a list of the outstandings with his letter No. 17713, dated the 10th May, 1916, he says that the arrears outstanding to the end of Samvat 1965 have only recently been remitted by the Darbar.
2. By his letter No. 2413, dated 5th July, 1916, he says that the applicant deserves getting a credit for the amount of Rs. 2,014 appearing in the statement of outstandings sent previously.

Ramkrishna has also submitted an application to this office that with the exception of Samvat 1964 and the famine years no arrears are outstanding against him and that before submitting the case to the Darbar the lists might be verified in his presence.

OFFICE GUZARISH.

The statements received from the District Officer are put up herewith. They are duly posted up with the necessary remarks and contain detailed information for every year and district. This file deals with the question of giving the contract which was the bone of contention between Ramkrishna and Baldeo. But in the meantime Ramdhan, the original contractor, having applied for the grant of the contract to him, the Member has ordered for the hearing of his claim and that case is being dealt with separately in File No. 53 of Samvat 1972.

OPINION

In his petition of the 2nd July, 1916, Ramkrishna acknowledges that the balance outstanding against him is Rs 7,000. The details given by him are worth perusal.

File No. 53 of Samvat 1972 is also put up herewith. With regard to the payment of one day's salary of the clerk the District Officer will be told to recover the amount ultimately from the ***Tehsil or Tehsils which are responsible for the delay but in the first instance the amount should be paid from his own office.***

NOTE.—When the District Officer was absolved of all blame and neither he nor his office were held responsible for the payment of the one day's salary the order that the amount should be paid from his own office is unintelligible. The District Officer had no other proper course of meeting the demand except that he should have paid the amount out of his own salary. It would therefore be no wonder if such orders were to lead to mutual illfeeling between the officers.

According to section 1 para 6 the District Officer must have obtained sanction from the Government for entertaining the services of the Special Officer appointed at his own initiative. But there could be no harm if the Government were to decide that the District Officer is invested with such a power as the appointment of a Special Officer appears to be quite necessary. The District Officer says that his action if it is exceptionable could be objected to by the Accountant-General, or, in other words, it was no business of this office to raise such an objection. This does not appear to be a correct view, as this office is quite justified in raising such an objection.

Now in respect of the principal question it would be sufficient to order that the amount due from Ramkrishna should be realised according to law.

(Sd.) Personal Assistant,
30th November, 1916.

PRANT OFFICER'S OPINION.

Since the appointment of the Special Officer has been formally made by the District Officer it should be sanctioned in the present instance as a special case. In the future, however, he must act, according to Section 1 para 6 of the Civil Service Rules. The amount due from Ramkrishna should be realised according to rules.

(Sd.) Prant Officer,
2nd December, 1916.

ORDER.**Sanctioned.**

(Sd.) **Director of Forests,**
Ex-Officio Member,
5th December, 1916.

NOTE.—The opinions of the Personal Assistant and the Prant Officer give no indication as to the action which should be taken with regard to the principal point. The Director has simply approved of the opinion recorded by the Prant Officer and thus no settlement has been made with regard to the principal point. The office Guzarish certainly mentions that the original contractor has been directed to institute a claim. Even if this statement were taken to mean that because the original contractor had been directed to institute a claim it was not necessary to pass any orders on the appeal preferred by Baldeo, but it was still necessary clearly to make a mention of this in the opinion either by Personal Assistant or the Prant Officer. If no further action was considered desirable by them the appeal should have been dismissed and the petitioner informed accordingly. But since no definite order was passed to dismiss the appeal and so long as the petitioner was not informed that his appeal was dismissed the petitioner would be perfectly justified if he were to remain under the impression that his petition had been under consideration for a considerably long period.

OFFICE NOTE No. 6.

In pursuance of the order, dated the 5th December 1916, the District Officer was written to. He requested to be supplied with this office file in order to see the Director's order in original. He was told in reply that there appeared to be no necessity of sending him the required file as the letter issued to him was exactly according to the order passed in the file. But still desiring to see the file he says that he wants to see for himself what points were brought to the Member's notice and whether there was still any point left worthy of being brought to the Director's notice and deserving of his consideration. This was why, he says, he wants to look into the file and that there appears to be nothing that should be kept confidential from him. He further says that the Finance Member has no objection with regard to his action and thinks it to be perfectly in order.

How could the Sections of the Civil Service Rules be held applicable to the case under notice passes comprehension Had the Sections in question been applicable to the case how was it possible that the Finance Member and the Accountant-General should have kept silent; they would have at once marked the expenditure as inadmissible. He further adds that if in spite of placing at his disposal a sum of Rs. 2,000 to be spent in time of need he were bound hand and foot it would be impossible to keep the work up to date. Besides, he had created no new appointment it was only a special arrangement to clear off the arrears.

The advantages of referring to the file and how occasions do arise for a revision of the orders once passed has been fully proved in the appeal case regarding the..... ..land.

OPINION.

This office is at variance every now and then with the District Officer's opinion which sometimes is also disapproved of by the Member. This is much disliked by the District Officers and it is not necessary to dilate upon the results of these disagreements. He is now trying to introduce a new practice of obtaining the files of this office in order to see on what grounds a certain opinion was disapproved, by whom it was recorded and whether the case is fit to be re-submitted to the Member or not. The District Officer had also asked for a certain file on a previous occasion and had criticised the opinion recorded by the undersigned in that file. The said file having by chance come to the notice of the Member it was ordered that the procedure in question was improper and the critic was also directed to refrain from such an action.

The difference of opinion between the District Officer and this office is not due to any particular reason; whatever is considered proper on the perusal of a case is laid before the Member who passes his orders just as he thinks proper and the Tamils are issued accordingly. I have not the slightest desire that the District Officer should not be allowed to see my opinions. He may see whichever opinion he likes, and if it is proved to be incorrect I would never hesitate to acknowledge my mistake. But the question is whether such a practice should be introduced at all or not. I think that by the adoption of this procedure cases will never come to a close and arguments and counter-arguments will constantly be urged by both

the offices which would, I think, be sometimes detrimental to the prestige of the head of the department.

Submitted for proper orders.

(Sd.) Personal Assistant,
14th July, 1917

O R D E R .

The file should be sent to the District Officer after taking out the " Notes. "

(Sd.) Director of Forests,
Ex-officio Member,
5th October, 1917.

NOTE.—This point was also quite irrelevant to the question dealt with in this file. It was a general question whether files should be sent out with or without notes. A separate file should have been instituted for it.

OFFICE NOTE No. 7.

In compliance with the above order the file was sent to the District Officer after taking out the " Notes. " The officer in question urged for the supply of notes but he was told in reply that his request could not be complied with.

He has now again asked for being furnished with the notes and says that a file bereft of its notes could not show what points had been brought to the Member's notice and whether the aspect of the case still permitted of its being submitted to the Member. He says that he cannot think why in the performance of State work he was being deprived of looking into an ordinary (not confidential) file. He finally asks that the file might be supplied to him with the office notes or the case might be submitted to the Member.

O P I N I O N .

The preparation of this note and the putting up of the file has been greatly delayed. This is not proper. Care should be taken for the future.

Submitted for order.

(Sd.) Personal Assistant,
10th January, 1919.

PRANT OFFICER'S OPINION.

I have been ordered personally on several occasions that files should be sent to the subordinate officers after taking out the Note, and the same provision appears to have been made in Section 25 of the Secretariat Manual.

Submitted for order.

(Sd.) Prant Officer.

APPENDIX XXVI.

Matter relating to the Strike by the Staff of the Gwalior Light Railway.

1. A telegram was received by His Highness from the staff of the G. L. Railway purporting to say that they were waiting patiently for Darbar orders on their representation for an increment of their salaries. They added that they meant no mischief but that they might be saved from starvation (*vide* File No. 36/1977 of the Private Secretary's Office)

2. The Darbar replied to them that it was necessary to tell them not to copy others, otherwise they would have to suffer. They must trust in God and leave the matter in the hand of their officers.

3. In order to ascertain the names of the persons taking part in the movement, confidential enquiries were made through the Secret Service. On receipt of the required information a list of the leaders was supplied to the Manager, Light Railway, with instructions that he should arrange to remove quietly the leaders mentioned in the list within a period of 3 or 4 months on the ground that their services were no longer required.

4. In reply to the Darbar's telegram the staff again telegraphed to say that they had the completest trust in the Darbar whom they looked upon as their God. They added—"We shall never copy others but the officers are still keeping quiet and we have no hopes from them. The Trade Member has, however, replied to say that he has asked the Manager, G. L. Railway, to draw up, according to the prescribed scale, a list of the staff entitled to famine allowance and to send it to the Finance Member."

5. On receipt of Darbar order for the dismissal of the leaders the Manager recommended that in lieu of the two men mentioned in the list two other Railway servants should be dismissed who in his opinion, were really guilty. This recommendation was accordingly approved by the Darbar.

APPENDIX No. XXVII.

Realisation of Money in the name of Neota and Aher.

The following note will show whether the fact referred to in para 378 is correct or not :—

The Record available in the Darbar archives shows that from Samvat 1917 to 1942 Aher was realised by the Darbar on the following seven different occasions :—

1. Birth of a son	...	...	...	in Samvat	1917
2. Adoption	...	...	...	"	1922
3. Marriage of the adopted son	...	...	...	"	1924
4. Wedding of Gunwanta Raja Sahiba	...	...	...	"	1924
5. Second marriage of the late Maharaja Jayaji Rao,				"	1930
6. Birthday Darbar of the late His Highness Jayaji Rao Scindia.				"	1937
7. Rejoicings on the restitution of the Gwalior Fort and Morar.				"	1742

The foregoing list has two peculiarities worthy of note. The first is that apart from the occasions of a Birth or Wedding, Aher was realised at the Darbar held to commemorate the restitution of the Gwalior Fort and the Town of Morar. The other peculiarity is that with the exception of the realisation made in 1917 the rate fixed by the Darbar on subsequent occasions was comparatively much higher than that of 1917 and must have been felt severely. The following was the rate fixed in Samvat 1917—

Jagirdars and Muafidars	...	...	...	Rs. 6/4 per cent.
Istamrardars	...	...	...	Rs. 4/11 "
Mustajars, etc.	...	...	...	Rs. 3/2 "
Officers and clerks	...	...	...	Rs. 10 "

On the last two occasions, the Jagirdars and Muafidars were required to pay Rs. 12/8 per cent. instead of Rs. 6/4 and the officers and clerks were required each to pay their 15 days' salary instead of Rs. 10 per cent. of their monthly emoluments.

APPENDIX No. XXVIII.

Trust Deed of Shrimati Mary Kamla Raja Sahiba.

We, Shrimant His Highness Maharaja Mukhtar-ul-Mulk, Azim-ul-Iqtidar, Rafi-us-Shan, Wala Shikoh, Mohtashim-ud-Dauran, Umdat-ul-Umara, Maharaja-dhiraj, Hisam-us-Saltanat, Lieutenant-General Maharaja Sir Madhav Rao Scindia, Alijah Bahadur, Shrinath, Mansoor-i-Zaman, Fidwi-i-Hazrat-i-Malik-i-Muazzam-i Rafi-ud-darja-i-Inglistan, Knight Grand Commander of the Most Exalted Order of the Star of India, Knight Grand Cross of the Royal Victorian Order, Aide-de-Camp to His Majesty the King-Emperor of India, LL. D. (Cantab. and Edin.), D. C. L. (Oxford), do hereby order as follows :—

Whereas Providence has through His mercy and kindness favoured us with offspring and given us a daughter, Rajkumari Shrimati Mary Kamla Raja, now aged about 1 year and 3 months; and whereas it is the duty of the Parents to make such arrangements in addition to the Education and Training of their children, as may enable the latter to pass their lives comfortably according to their rank and position; therefore, we, in consideration of the love and affection we bear towards the said Shrimati Rajkumari, do hereby order as follows for the permanancy of arrangements made for the future :—

(1) We do hereby endow a sum of Rs. 5 Lacs for the expenses of Shrimati Rajkumari Mary Kamla Raja Sahiba on the condition noted below and wo do hereby appoint the following persons to be Trustees who will follow the undermentioned conditions :—

NAMES OF TRUSTEES.

1. The Law Member (Ex-officio).
2. The Political Member.
3. The Finance Member.
4. Sardar Appa Sahib Sitole (President),
5. Munshi Gajpat Rai.
6. Mr. Henry Martin Bull.

(2) We have this day entrusted and endowed the sum of Rs. 5 Lacs to the Trustees named in clause 1, above. The Trustees will invest this amount in business in such a manner that there may be no chance or likelihood or danger of any loss or reduction in the capital while there may be a reasonable profit.

(3) The Trustees will be empowered to invest the aforementioned capital, wholly or in part as they may consider proper, in the following manner :—

(a) Promissory Notes, Debentures, Stock, other valuable Securities in Cash issued by the United Kingdom of Great Britain and Ireland, the Government of India or the Government of Gwalior

(b) Bonds and Debentures and Annuities which by an act of Parliament are directed to be paid from the Indian Revenues.

(c) Stock or Debentures or Shares of Railway Companies or of such Companies, for the payment of interest whereof the Secretary of State in Council for India or the Government of Gwalior have held themselves responsible.

(d) Debentures or other valuable Cash Securities issued by a Legislative body in British India or by the Government of Gwalior by virtue of an act at the suggestion or in behalf of a Municipal Corporation.

(1) Where in a case there is a difference of opinion among the Trustees as to the investment of the capital in any business mentioned above the matter shall be decided by majority.

(2) Where a Trustee should like to suggest a change in any investment already made or to make proposals for a better investment and if he thinks that it will not be proper to wait for the yearly meeting (referred to in clause 10) or that to wait for the meeting may likely result in loss he may forward his proposals to the President in writing. The President will either convene a special meeting of the Trustees or obtain the written opinions of the Trustees present in the station and subject to the directions given above will act according to the decision of the Trustees arrived at unanimously or by majority of votes as the case may be.

(4) The amount of interest or profits accruing annually from the investment of the capital will, after deducting expenses, if any, connected with the investment, be added every year to the principal amount until the said Shrimati Raj Kumari Sahiba has completed the age of 18, *i. e.*, till the 14th November, 1932, and will be invested in the same manner and subject to the same conditions as provided above in respect of the original grant.

(5) The amount of interest or profits that will be collected up to the time when Shrimati Raj Kumari Sahiba completes her 18th year, that is, up to the 14th November, 1932, will be amalgamated with the amount of the original grant and the whole amount so amalgamated will be considered as a grant. The Shrimati Raj Kumari Sahiba will be entitled during her life-time to receive the amount accruing as benefit or interest on the said grant year by year and the said Shrimati Raj Kumari Sahiba will have complete authority to expend the amount that will be every year paid to her by the Trustees.

(6) Shrimati Raj Kumari Sahiba will also have authority to appoint any one or more of her offsprings as owner of the aforesaid yearly income or as entitled thereto by means of a Deed of Gift (*Hiba*) or a Deed of Ownership or a Will. In the absence of any such arrangement her lawful heirs will be entitled to the income according to the provisions of the Dharma Shastra.

(7) Shrimati Raj Kumari Sahiba or the persons entitled to the benefits of the principal amount through her shall have no authority to expend or dispose of the capital amount and the amount of interest accumulating from the present date up to the 14th November, 1932. Shrimati Raj Kumari Sahiba and the other persons concerned shall have complete authority to expend and dispose of the income or profit which they will receive every year after the 14th of November, 1932.

(8) The persons who have been appointed Trustees under clause (1) by virtue of their office for the purpose of investing the amount of grant shall continue to remain Trustees while they hold the office in question and the persons who will be appointed to such office will continue to be Trustees for so long as they will be discharging the duty of that office. The other Trustees shall be for life.

(9) The office of President or that of the Trustee shall not be hereditary. We therefore hereby give the following directions for the appointment and selection of Trustees or President in the future :—

- (a) Where a Trustee on account of bodily infirmity or for any other cause fails to discharge his duties with due interest and attention and is desirous of severing his connection with the Trust, or dies, the remaining Trustees shall nominate a person within two months from the date of vacancy to fill up the vacant post and submit his name to the Ruler or to such other person as the Ruler may appoint in this behalf. The person so nominated shall become Trustee on the approval of the Ruler or of the other person appointed by the Ruler in that behalf.
- (b) Where the remaining Trustees fail to submit their recommendations within 2 months or where sanction is not accorded for the nomination of the person selected, the Ruler shall have authority to appoint any other person whom he may deem fit, to the vacant office as Trustee and from the date of such appointment the duties of the Trustee so appointed shall be the same as have been specified in this Royal Order.
- (c) Similarly when the office of President falls vacant the Trustees for the time being shall select a person from their own body as President by majority of votes. The sanction of the Ruler will not be necessary for the election of the President.
- (10) The duties and powers of the Trustees shall be as follows:—
 - (1) To invest the amount of grant in accordance with the directions contained in clause (1) and to keep regular accounts of the income and expenditure.
 - (2) It shall be the duty of the President of the Board of the Trustees to call a meeting of the Board at least once a year and to give written intimation of the date of the meeting fixed by him to the other Trustees at least one month before. All administrative matters and account shall be submitted on the occasion of this annual meeting. The presence of three Trustees will be sufficient to authorise the commencement of the Board, and their proceedings

shall be considered lawful as if all the Trustees were present. The matters decided by unanimous opinion or majority of votes shall be recorded in a book in the form of approved resolutions which shall be signed by the Trustees present in the meeting. This book shall be kept with care and in safe custody. When in any meeting of the Trustees the votes are equal on any question the President shall have the casting vote. When on any occasion the permanent President is unable to attend the meeting the Trustees present will elect a President for the time being from among themselves.

(11) This grant has been made to Mary Kamla Raja Sahiba solely for her pocket expenses and we have paid the amount from our own private purse.

MADHAV RAO SCINDIA,
12th February, 1916.

Witnesses.

RAI SINGH,
12th February, 1916.

G. R. RAJWADE,
12th February, 1916.

APPENDIX No. XXIX.

Darbar's Ruling to Guard the Purity of Maratha Families.

COPY OF DARBAR ORDER PASSED IN FILE No. 1, SAMVAT 1977, OF THE OFFICE OF MUNTAZIM JAGIRDARAN, REGARDING THE SUBMISSION OF AN APPLICATION BY VITHABAI INGLE ASKING FOR PERMISSION TO ADOPT A SON.

After a careful study of this case I had passed an order on the 13th of May 1922, but it is a pity that I have not been given a clear reply. It pains me to record that no attention was paid to this case in the past, that is, ever since the times of my late lamented father; consequently, it has fallen to my lot to court unpopularity by giving the present ruling.

I consider it to be my duty to give a ruling for the future conduct of similar cases and to pass an order in the present case agreeably to that view. I am confident of receiving the support of all concerned but it can only be possible when they have made up their mind to look at the case with the same view as I do, and are not led away either by the light of the present day world or the independence of action allowed them by the law, because the existing legislation has not been made with the same considerations as I have in view.

In my humble opinion it is the bounden duty of the Ruler to put a stop to marriages such as those of the daughter of Dada Kharke, who married one of his daughters to Nana Sahib Ingle and the other to Kadam Sahib; for let it be known that these marriages were contracted with a perfect disregard of the social law of our community. No Maratha would ever stoop to marry in a family such as that of Dada Kharke. We must, therefore, guard against the recurrence of such instances in the future and tell the parties concerned that they were free to marry in their own class instead of forming connections with people which would only spoil their family. There is no end of such corruptions in the present times but we must all the same try to prevent them so that, if nothing more, the people

might at least think twice before they have decided to form such connections.

In the first place I am of opinion that it is needless for Vitha Bai Sahiba to make an adoption. If, however, she has made up her mind merely for the sake of the monthly stipend of Rs. 60, she might be permitted, provided she has not mixed with the family of Nana Sahib, to make her choice from an Ingle family other than that of even Nana Sahib; if she has mixed with this family she might still be allowed to adopt from some other family but warned to have her meals separate from the adopted boy so that he might not lose his caste. In the event of Vitha Bai adopting a son her share of the land or villages which at present is held by Nana Sahib and Sarje Rao Ingle in equal halves and in consideration of which they are made to pay Rs. 30 each to Vitha Bai, should be recovered from their possession and placed under the supervision of the Court of Wards until the boy has attained his majority. But in case Vitha Bai gives up her idea of making an adoption the portion of the land or villages held by Nana Sahib should be taken out of his possession and entrusted to Sarje Rao Ingle who should pay the Bai Rs. 60 a month during her lifetime.

For the future the Darbar and the Maharashtra Hitchintak Sabha should arrange that no Maratha is allowed to marry in such defiled families; if any one dares it the Darbar will have to lay their hands on his allowance or Jagir. This should be communicated to all concerned by means of a Notification the draft of which should be put up.

Be it known that Nana Sahib Ingle is not at all to blame in this matter. If any one is to blame it is the father of Nana Sahib and that of Kadam Sahib. As a matter of fact, it was a clever design of Dada Kharke; for, the adoption cases of both the families were pending before the Darbar and he had arranged in advance with the parent or parents of both the Sardars that if they were willing to marry their adopted sons to his daughters he would recommend their adoption and obtain Darbar's sanction. My father ought to have been mindful of this but I am really surprised that he gave no attention to the matter. This incident supplies a further proof to support the observation I have made in the Policy that owing to the inadvertance of the Ruler the officers get him to pass untoward orders for which the Ruler has to suffer

penance just as I shall have to suffer in the present case by giving this ruling. It was the duty of those near him to have offered their advice but why they should do it. They must have been either afraid of the Karbari (Diwan) or, may be, there were some other considerations. It is why I have mentioned in my Policy what sort of people should be round about the Ruler.

This order should be considered as a standing order and when the new Edition of the Manual Jagirdaran is published the principle should be inserted therein.

The Home Department and the Maharashtra Hitchintak Sabha ought strictly to enforce this order and if the circumstances of any case require it a report should immediately be made to the Darbar and their orders obtained.

The conditions in the Deccan have taken a strange turn; the people there are indifferent to these considerations, their only consideration is money; and it is why I have particularly mentioned in my Policy that the Ruler should pay due attention to this and see that as far as possible the Marathas are not defiled by intermixture. Be it also known that this same Karbari (Diwan) had designed to defile our caste; but it was nothing less than God's favour that we were saved. He had proposed, through my step-mother, that my sister Mannu Raja should be married to his youngest son and I be married to his youngest grand-daughter, the daughter of Sardar Kadam. We were, however, saved by my step-mother refusing to form the alliance.

Dated Bombay, }
The 22nd June, 1922. }

M. S.

APPENDIX No. XXX:

The Jija Maharaj Chhatri Trust.

We, Maharaja, Mukhtar-ul-Mulk, Azim-ul-Iqtidar, Rafi-ush-Shan, Wala-shikoh, Mohatshim-ud-Dauran, Umdat-ul-Umra, Maharajadhiraj, Hisam-ul-Saltanat, Lieutenant-General, Sir MADHAV RAO SCINDIA, Alijah Bahadur, Srinath, Munsur-i-Zaman, Fidwi-i-Hazrat-i Malik-i-Muazzam, Rafi-ud-darjat Inglistan, G.C.S.I. G. C. V. O., A. D. C. to His Majesty the King-Emperor, L L. D. (Cambridge and Edinborough) and D. C. L. (Oxford), do by means of this document ordain as follows :—

1. The **Chhatri** of Our most adorable Mother the late SHRI-MANT MAHARANI SAKHYARAJA SCINDIA having been constructed at Shivpuri (near Banganga) the Statue of the aforesaid Maharani Sahiba was installed therein on Sunday, the 21st August, 1921.

2. With a view:—

- (1) to maintain the aforesaid permanent memorial of the late Maharani Sahiba in a good condition ;
- (2) to maintain in good and flourishing condition the main building of the **Chhatri**, its compound, **Naqqarkhana**, garden, the temples, the mosque and all other buildings appurtenant thereto and such other building or buildings as may hereafter be constructed ;
- (3). (a) to maintain the **Sthan** of the **Chhatri** in a condition of constant devotional watchfulness, and
(b) to ensure
 - (i) the worship of the Statue at appointed times and in accordance with the **Shastras** ;
 - (ii) the due observance of the various ceremonies, religious services and other rituals; and
 - (iii) the regular administration of **Annaohhatra**, **Sadavart** and other charities connected with the **Chhatri**.

(4). to provide

- (i) for the control and custody of all the *Lawazima* and articles kept in the *Chhatri*, the temples, the mosque and other buildings appertaining to the *Chhatri*,
- (ii) for the repairs of these buildings, and
- (iii) for the purpose of supplying funds for carrying on all the objects aforementioned in perpetuity.

We, by virtue of this document, create and constitute a trust under the name and designation of "THE JIJA MAHARAJ CHHATRI TRUST" subject to the following conditions:—

3. (1) We do hereby, out of Our *jeb khas* (Our Own pocket) and not from the State Treasury make a gift and endowment of the 7 p. c preference shares of Sir Shapurji Mills amounting to Rs. 9,00,000 for the purpose of defraying all the expenses of the *Chhatri* save those to be incurred in connection with the *Sadavart*.
- (2) We further make a gift and endowment of Rs. 58,500 in cash for *Sadavart*.
- (3) We have this day made over and delivered to the Trustees (1) all the afore-mentioned funds and (2) all property movable and immovable, a schedule and map whereof are attached to this document.

Hereafter neither We nor any of Our descendants, legal representatives or successors, nor any future Ruler of the State shall have authority to do in respect of the endowed property and funds or in respect of any income thereof, any act in contravention of the objects of this Trust.

4. (1) The funds mentioned in clause 3 (1) shall remain invested as at present in the shares of Sir Shapurji Mills. If perchance for some reason, the Mills return the money so invested, or if in consequence of the Mills going into liquidation, full or proportionate dividend is realised on the shares, or if the continuance of the investment in the shares of the Mills be considered inadvisable and consequently the shares be transferred for value, the money thus realised shall be invested in such manner as the Trustees think fit.

Provided, firstly, that the money shall be so invested that the Trust Fund shall not thereby suffer any loss or depreciation and, secondly, that such money shall be so invested as to yield a return of not less than 7 p. c. per annum.

The foregoing provision is not to be understood to signify that We mean to restrict the powers of the Trustees; on the other hand, the Trustees are authorised to invest the Fund or to realise the present investment and so re-invest the same in such a way as they think best. Our only object in making the aforesaid provision is that the fund hereinbefore mentioned may remain invested in Sir Shapurji Mills so long as may be considered advisable by the Trustees.

- (2). The funds endowed for **Sadavart** shall be invested in such a way as the Trustees think fit. Full attention must, however, be paid to the fact that there is no apprehension of loss or depreciation in the principal amount.

5. We do hereby appoint the following persons as Trustees subject to the conditions laid down in this document.—

NAMES OF TRUSTEES.

- 1. Lt.-General Sir Madhav Rao Scindia, President.**
- 2. Lt.-Col. Kailas Narain Haksar, Vice-President.**
- 3. Framj Edulji Dinshaw, Esqr., Solicitor, Bombay.**
- 4. Col. Sardar Rao Raja Ganpat Rao Raghunath Rajwade.**
- 5. The Finance Member, Gwalior State.**
- 6. The Law Member " "**
- 7. Seth Nana Bhai Sahib Barocha, Bombay.**

6. The Trustees shall in no case be authorised to spend any part of the endowment funds. The **corpus** of the fund shall be perpetually maintained, only the income derived therefrom shall be spent in the manner herein-after indicated :—

- (1) for the maintenance and repair of the main building of the **Chhatri**, its compound, **Naqqarkhana**, Garden, Temples, Mosque and other buildings and gardens attached thereto and for keeping all these in a neat condition ;

- (2) for defraying all expenses connected with the distribution of food (*Annachhatra*), religious services, festivals and the performance of rites in connection with the Statue, the temples, the mosque and other expenses of like nature ;
 - (3) for disbursing the salaries of (1) officers employed to look after and control the *Chhatri* and temples, etc., and to keep the accounts thereof and of (2) menial servants ;
 - (4) for the distribution of *Sadavart* to *Sadhus, Mahatmas, Saints, Faqirs*, and the poor ; and
 - (5) for defraying expenses connected with the afore-mentioned heads of expenditure and not opposed to the objects mentioned in clause 2.
7. (1) There shall be created a Sinking Fund wherein shall be credited every year 10 p. c. of the income derived from the fund mentioned in sub-clause (1) of clause 3. To this fund shall be added the savings left after meeting the various expenses mentioned in clause 6. All extraordinary expenses in connection with the *Chhatri* shall be met from this fund. All deficiencies in the ornaments and other articles required for the *Chhatri* may be purchased out of this fund.
- (2) The Trustees shall be empowered to invest the Sinking Fund in such securities as they may think proper. Care should however be taken that the investment is of such a nature as to make it possible to draw the amount when necessary. The investment should be such as to involve no risk of loss. The interest realised from the investment of this fund shall be added to the fund,

8. Every year in the Annual Meeting of the Board of Trustees after taking into consideration the various items of expenditure to be met from the income accruing from the Trust Fund, the Trustees shall earmark the amount to be spent on account of '*Annachhatra*' and other charities.

9. Out of the Trustees mentioned in clause 5 the ex-officio trustees—trustees appointed by virtue of their office—shall remain trustees only so long as they hold such offices. Thereafter the per-

sons appointed to hold such office shall be deemed to be trustees. The remaining trustees who have been appointed as such in their personal capacity shall remain trustees for their life unless they are removed under the provisions contained in clause 10.

10. The office of the Trustees appointed in their personal capacity shall not be heritable. For the future election and appointment of such trustees We direct as follows: —

- (1) We and after Us the Ruler of the State for the time being shall be authorised to appoint another trustee, in case any of the trustees appointed in his personal capacity dies or on account of physical infirmity or any other reason cannot fully discharge his duties or wishes to retire. The duties of the new Trustee shall from the date of his appointment be the same as are mentioned in this document. Such persons shall be appointed trustees as are good, honest, well behaved and belong to respectable families
- (2) We shall have power to remove any of the present trustees and to appoint another in his place notwithstanding anything contained in sub-clause (1).
- (3) We shall be permanent President of the Board of Trustees during Our life. After us the Ruler of the State for the time being shall be permanent President. The Vice-President shall be the person who is appointed in this behalf by the President.

11. The duties and powers of the Board of Trustees shall be as follows :—

- (1) to exercise full control over the Managing Committee of the **Ohhatri** and to issue from time to time such instructions to the said Committee as may be needed ;
- (2) to supervise the proper up-keep and maintenance of the **Ohhatri**, the garden and other buildings attached thereto. The Trustees shall visit all these once a year and note in the Inspection Book the defects noticed ;

NOTE.—There shall be kept an Inspection Book in the **Ohhatri** and the entries made therein shall be considered in the annual meeting of the Board of Trustees.

- (3) to remove any Member of the Managing Committee or the Secretary of that Committee who may not be found to interest himself in the discharge of his duties and to appoint another person in his place ;
 - (4) to sanction the items provided in the budget of the **Chhatri** the disbursement whereof is not within the powers of the Managing Committee ;
 - (5) to scrutinize the account of the income from the Trust Fund with a view that the same is being spent towards the fulfilment of the objects for which the present trust has been created ;
 - (6) to scrutinize the account of the Sinking Fund ;
 - (7) to arrange for the regular keeping of accounts of (1) the receipts of the Trust Fund, (2) the expenses connected with the Trust and (3) the Sinking Fund ;
 - (8) to hold an ordinary meeting of the Board of Trustees once a year at Shivpuri and whenever necessary to hold extraordinary meetings of the Board at proper places ;
 - (9) to make proper arrangements for the due observance of religious services and ceremonies and for the distribution of **Dharmadaya, Sadavart** and other charities.
12. (1) The President shall fix a date for the ordinary annual meeting of the Board of Trustees and shall notify the same to the other trustees at least one month before the appointed date. This meeting shall consider all matters and rectify defects (if any) relating to the administration of the Trust, examine the audited balance-sheet and consider the steps to be taken for future management. A balance sheet (**Jharti**) of the income and expenditure shall be prepared every year and shall together with a Report be submitted to Us and after Us to the Ruler of the State, for the time being or to such person as may be appointed for this purpose. The proceedings of the meeting of the Board of Trustees shall commence when at least three trustees are present ; the business so transacted being considered as if it were business transacted before all the Trustees. The

decisions of the Board passed unanimously or by majority at the meeting shall be recorded in the form of resolutions in the Proceeding Book and the trustees present at the meeting shall affix their signatures thereto. This Proceeding Book shall be carefully preserved. If in any meeting of the Board of Trustees the members are equally divided on any matter, the President shall have a casting vote. If on any occasion the permanent President is absent, the Vice-President shall act in his place. If both the President and the Vice-President are absent, the trustees present shall elect one of themselves as President for that meeting.

- (2) It shall not be necessary to give a month's previous notice of the meeting when it is proposed to hold an extraordinary meeting of the Board of Trustees.
- (1) For the internal management of the **Chhatri**, a Managing Committee of the following four members is appointed:—
 1. Sar Suba, Prant Gwalior and Esagarh, *Ex-officio*.
 2. Suba District Narwar, *Ex-officio*.
 3. Station Officer, Shivpuri, *Ex-officio*.
 4. Rai Sahib Chhannu Lal.
- (2) There shall be an officer to be called "**Chhatri Officer**" whose duty shall be to see that the programme of every day is carried out properly. This officer shall also be the Secretary of the Managing Committee by virtue of his office.
- (3) We have framed the budget of the establishment charges and other expenditures relating to the **Chhatri**. The Managing Committee shall spend according to the aforesaid budget and shall keep accounts thereof. Hereafter the framing of the budget shall be within the powers of the Board of Trustees but in making alterations in the budget the Board should keep in mind the principles we have adopted in framing the budget. That is to say, nothing should be done that is likely to affect the grandeur and dignity of the Institution.

- (4) We have also prepared a **Kalambandi** containing detailed instructions. Therein have been specified the duties and powers of the Managing Committee and of its various members: other necessary instructions have also been detailed therein. The Committee and its members shall act according to the aforesaid **Kalambandi**.

The Board of Trustees shall be empowered to make such alterations, cancellations and additions in the said **Kalambandi** as they consider necessary and proper for the attainment of the objects mentioned in this document, and as may not be prejudicial to the objects of the Trust. All alterations, cancellations and additions proposed to be made in the **Kalambandi** by the Board shall be submitted to Us and shall take effect after Our sanction. Provided that after Us the Board shall have power to make such alterations, cancellations or amendments in the **Kalambandi** as are decided on by a majority of votes. The power exercised by the Managing Committee during the course of a year shall be reviewed in the next meeting of the Board of Trustees with a view to see that the Committee have not exceeded the powers specified in the budget, **Kalambandi** or this document.

14. The Trustees shall once every year get audited by public auditors the whole account of investments and of expenditure relating to the **Ghhatri** and after obtaining their report shall consider it in their annual meeting and shall submit a copy of the report with the balance-sheet (**Jharti**) of income and expenditure as mentioned in clause 12. The Trustees shall also get the audited balance-sheet published in the "Gwalior Government Gazette."

15. On the Trustees' demand for the public auditors to audit the accounts, the highest officer of the Accounts Department shall give the required number of auditors without demanding any remuneration for their services.

16. A map of the boundaries of the **Ghhatri** and a schedule of all the existing movable articles are attached to this document by way of appendices. The Managing Committee shall prepare a

register of all the movable property connected with the ***Chhatri*** (together with the fittings). On the completion of such register all the members of the Managing Committee shall sign it. The Managing Committee shall every year put before the annual meeting of the Board of Trustees a detailed report regarding any alterations or deficits that may occur in the articles entered in the aforesaid register and the Board of Trustees after necessary scrutiny and consideration shall pass proper orders.

17. A general Suggestion Book shall be kept at the ***Chhatri***. The public may enter in the aforesaid book any point or points relating to the ***Chhatri*** to which they wish to draw attention. The Board of Trustees shall consider all such suggestions in its annual meeting and if any defects are found they shall be rectified.

MADHAV RAO SCINDIA.

**PRESIDENT'S
SECRETARIAT
LIBRARY**